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THE
CHRISTIAN EXAMINER,
AND
CHURCH OF IRELAND MAGAZINE:

CONDUCTED BY MEMBERS OF THE ESTABLISHED CHURCH:

VOL. IX.

JULY TO DECEMBER,

1829.



DUBLIN:
WILLIAM CURRY, JUN. & CO. SACKVILLE-STREET;
AND HURST, CHANCE. & CO. LONDON.

M.DCCC.XXIX.

DUBLIN :

Printed by P. D. Hardy, (late Bentham and Hardy,) Cecilia-street.

PREFACE.

IT has been our custom to prefix at the termination of each year, a few sentences by way of preface to our closing Number, expressing our gratitude, and detailing for our readers any change that might be deemed expedient in our plans. We have every inclination to continue this habit, the more especially as some circumstances have arisen that seem to demand the Editors to address themselves more immediately to their friends, than could be admitted in any other manner, by the formality of the Editorial character. It is now above four years since our Magazine was commenced, under the influence of convictions that have received strength by time. Enabled to live longer, we believe, than any similar Irish publication—while we freely confess, that the execution of the CHRISTIAN EXAMINER has not been equal to our wishes, still we can safely say, that our conduct of that publication has been conscientiously conformed to the principles with which we originally concerted our plans.

Two circumstances have recently occurred, in which the prosperity of our Magazine was concerned, and by which we fear some of our friends were alienated. One connected with the movements of the political, the other with the sentiments of the religious world. When at the close of the last, and the commencement of the present year, a strong political feeling agitated the country, and the utmost violence of party seemed to be displaying its fury equally among Protestants and Roman Catholics, we certainly endeavoured to separate ourselves and the cause of Protestantism from the agitations of political frenzy, which, as we apprehended, has but accelerated the dreaded event; and we answered the repeated application for advice, by stating, that we

esteemed it the more dignified and more characteristic conduct of the inferior clergy to imitate their superiors, who carefully kept themselves away from the violence and ebullition of popular meetings, though they did not hesitate to declare their sentiments. We may have been wrong in the view we took of the existing circumstances, but we have seen no reason to distrust our judgment on the subject, and we confess that we own the influence of the same opinions. We ventured too, on another occasion, to speak our sentiments on the subject that divides the religious world, and to exhort our friends to sobriety of view, and restraint of imagination, in their energies into unfulfilled prophecy, warning them by the evils apparent from the unlicensed indulgence of speculation in the advocates of those views. We are aware, that on both occasions, we have had the misfortune of displeasing many, whom individually we respect most highly, but as it was our wish not to exert our editorial privileges in a magisterial manner, as we submitted our views but as advice and not precept, and as in so doing, we trust that we were influenced but by a regard to the interests of religion; we were certainly not a little surprised to find that our candour had provoked hostility, and that in theological as well as in temporal matters, the peace-maker seldom escapes the censure of both parties. We might have expected that the very frame of mind which led our friends to form opinions for themselves, would have induced them to extend the same privilege to others, and we must protest equally as Christians and citizens against the more than Papal intolerance that would restrain the right of private judgment in the very persons whose peculiar duty it is to examine into the merits of the question, would forget that our pages are open to the advocates of both sides of the question, and merge the recollection of what had been previously effectual, in the exasperation arising from a difference of opinion. But we have done with this subject; if the Church of Ireland do not require, or will not support such a miscellany as ours, or if we can be convicted of sacrificing her interests and those of religion, for temporary or local objects, the sooner the CHRISTIAN EXAMINER ceases to exist the better, but until then we rely upon the good sense and piety of our friends, and trust our cause to the community.

We have now to return our thanks to those friends who have

supported us, and more especially to those who have honoured our pages with their communications. We hope by an assiduous attention to the principles, on which alone we depend for support, to claim a still further continuance of it, and it is on such terms alone we would claim it; but we must be allowed to say, that while we rank among our correspondents many of the most respectable names in England and Ireland, we regret to say that the contributions from the Evangelical clergy of the latter country, are not at all in proportion to their number and ability, to support the only periodical connected with the Establishment. We are allowed by our publisher to say that arrangements have been made, by which a greater quantity of matter, amounting to eight entire pages, will be added to each Number, and we have also to say, that we have secured the co-operation of contributors, by which our Magazine will receive a material addition to the *variety* of its articles.

In conclusion, we rejoice sincerely to see, that notwithstanding the gloomy state of Ireland, there is proof that she is in the ascendant. When we commenced our labours, Dublin had, in addition to the diurnal press, we believe, *one* Magazine, and Cork, at intervals far between, another; at present, literary periodicals are promised in several parts of the country, a religious newspaper is being published in Dublin, two Literary Gazettes are preparing to be issued, and another Religious and Literary Magazine has been announced. We are glad to see such symptoms; they evince animation, an exercise of intellect, and a call for mental food; and we say for ourselves and our friends, (for we will not call them rivals) that we feel *the more readers Ireland possesses, the more we shall be read.* That the Giver of all good may bless every exertion of his creatures to the extension of his glory, the elevation of his Church, and the prosperity of our country, is the unfeigned prayer of the conductors of the CHRISTIAN EXAMINER.

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NOTICES TO CORRESPONDENTS.

"W. H. I."—"N. H. W."—Poetry by "A. T. G."—"A Connaught Curate"
— "A Munster Curate," to be inserted. We shall not have space for "Politelos"
in our next Number.

"Cœlebs," the article on "Regeneration," and on University Preaching," are
under consideration.

We think it unnecessary to insert Thidens's Query. We can scarcely believe that
one who views Popery as an apostacy, can hesitate as to the duty of refusing his
assistance to its extension, or that he can regard it as indifferent to contribute to the
erection of an edifice where idolatrous rites are celebrated, and erroneous doctrines
preached. We would certainly not "give Father Philemy the Pound."

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. XLIX.

JULY, 1829.

VOL. IX.

BIOGRAPHICAL NOTICE OF AUGUSTUS HERMAN
FRANCKE.

The life of the laborious and pious Francke is one of the most interesting pieces of biography, as well as one of the most useful subjects of contemplation that Protestantism presents. As a minister of the gospel, a teacher of theology, a Christian philanthropist, few names rank higher, and few examples are better calculated to correct many prevailing errors of the present day, to excite to ministerial exertion, or to encourage under undeserved reproach. The following sketch has been made from a French periodical work, and if the Editor of the *Christian Examiner* thinks with his correspondent, he will give it insertion in his pages.

H.

LUTHER had accomplished the Reformation, by establishing the doctrine of justification by faith in Jesus Christ, which he had recognized to be the fundamental doctrine of the Scriptures, and thus bringing back the church of his time to the standard of primitive Christianity; but the divines who succeeded to the Reformers in Germany, towards the end of the sixteenth, and beginning of the seventeenth centuries, instead of being animated by their spirit, and seeking the advancement of the kingdom of God, by preaching, as they had done, the great truths of the Gospel, occupied themselves in questions of detail, and spent their lives in discussing the unimportant points of controversy that were excited in the bosom of their own church, or were still carried on with the Romanists. Possessing a cold and lifeless orthodoxy, they maintained, indeed, the doctrines of Luther with a zeal sufficiently fervent, but they neglected to apply as Luther did, their doctrines to practice. Polemics took such possession of theology, that in the most celebrated universities, all studies were directed to controversy, the Scriptures as a text book were neglected, and so little was their importance felt, that Olearius could not succeed in establishing a course of Scripture

interpretation in Leipsic, and the learned Carpzovius, having commenced to lecture on the prophet Isaiah, was forced to limit his course to the first chapter for want of auditors. The clergy who had studied at such universities, instead of preaching that word "which is quick and powerful, and sharper than any two-edged sword, to the dividing asunder the soul and spirit," carried into their pulpits scholastic discussions without importance or fruit, and their congregations perished for want of spiritual food.

This state* of things could not last, and a remedy was found. Towards the middle of the seventeenth century George Calixtus,† a professor at Helmstadt began to occupy himself about a reformation

* A very interesting account of the state of theological science in Germany, subsequent to the Reformation, may be seen in Pusey's "Historical Enquiries into the Probable Causes of the Rationalist Character, lately predominant in the Theology of Germany." The statement in the text is fully borne out by Mr. Pusey. He extracts the following account of the preparatory and professional course of study from Spener's "*pia desideria*."

"In the seminaries, for the most part, Latin alone is taught; Greek extremely seldom; Hebrew not at all: persons come to the universities without having an idea of the nature of Theology, which is considered a mere matter of memory; hence all prayer, all meditation, all attention to a holy life, is wanting. Philosophy is a dry scholastical assemblage of formulas; to it is most time devoted. Philology is almost unknown. Many Theologians do not understand the New Testament in Greek. The most important Theological science is *thetik* (doctrinal Theology in its confined sense); scriptural grounds for the doctrines are not deemed necessary. Scriptural interpretation is learnt after entering on the office of preacher, in order to write the expository part of the sermon, which contains a mere dialectical explanation. Next to *thetik* is *polemic*, the most important science, though it is melancholy to contend against error when one knows not the truth. . . . Ethics are not taught at all; *homiletic* consists only in a philosophical schematism, how a sermon is logically to be arranged.

"That the clergy needed an entire reformation, and so much the more, in that their defects were not acknowledged; that many of them were wholly strangers to earnest piety, conceiving that every thing was comprised in skill in religious disputation; that much foreign useless matter, many needless niceties, had been introduced into theology; whence many theologians, when they attained an office, could make no use of what they had learnt; that it was necessary to study holy Scripture with much more diligence than had been hitherto done, to put a due limit to religious controversies, and to educate and form future ministers upon an entirely new plan, reminding them, that much more depended upon a pious life than upon their diligence and study; lastly, that sermons should be made more useful." No wonder that H. Müller should speak against the four dumb church-idols, the font, the pulpit, the confessional, and the communion-table; or that the result should be that described by the truly pious, able, and learned Joh. Gerhard, "that the most diligent church-goers were guilty of the most reckless practices; but if one did not admit them to be good Christians, they threatened an action for libel, and whoever recommended earnest Christianity, was termed Pharisee, Weigelian, and Rosecrucian."

"Spener himself mentions, that he knew theologians, who during a six years' course of study at universities, had not heard a single exposition of any biblical book." Pusey 46—49, 32.

† George Calixtus, an eminent Lutheran divine, born in 1586 at Sleswick in Holstein, and made professor at Helmstadt in consequence of his success in controversy with the Jesuit Trovrianus, was one of the most eminent men of his day, and as usual at that period, one of the most violently censured. To this his own unguarded language contributed; and his comprehensive views of the mode of studying and teaching theology were not more opposed to the narrow

in theological studies. About the same period, a spirit of religious anxiety began to manifest itself among the laity, who finding no substantial assistance in the sermons that were usually preached, endeavoured by their own exertions to supply the want of pastoral instruction, and for want of information had occasionally fallen into error, or adopted injurious and unscriptural opinions. A similar spirit appeared among the clergy, and such men as Arndt, Gerhard, Andreæ, and others, animated by the true spirit of the Gospel, began to preach its truth with simplicity, and soon collected round them, all who felt the importance of religion. These excellent men prepared the way for a more important revolution, but it was reserved for Spener to divest theology of merely scholastic disputations, and to bring it back to the sacred Scriptures. He evinced that to be a theologian, the student must draw his doctrine from the Bible, and to preach the Gospel with success, must have felt its power in his own heart. He censured the stile of preaching, fashionable in his day, and sustained that preachers should never mount the pulpit to exhibit their talents, but by simple and intelligible discourses to convince the people of the great truths of Christianity, the corruption of human nature, the redemption that is in Jesus, and the sanctification to which believers are called. Nor did he confine his exertions to theological students; he directed his attention to all professing Christians, and endeavoured to make them feel the importance of their situation, by bringing strongly before them the privileges of the people of God, the priesthood to which Christians are called, who, by their union with Christ their high priest and mediator, can freely approach to God by him, and "present their bodies a living sacrifice, holy, acceptable unto him." Among the means most effectual for extending this evangelical feeling, may be mentioned, the establishment of different societies at Frankfort, under the name of Pious Associations, ("*Collegia Pietatis*,") where individuals met for prayer and religious conversation, and by the means of which he hoped to leaven* the mass of German Society. At Berlin, too, his influence was particularly felt, owing to the share he took in

conceptions of his contemporaries, than his anxiety to promote Christian charity to their bigotry and virulence. In the violence of religious controversy, that charity was too generally forgotten, and Calixtus, for hinting the possibility of salvation being extended to Romanists and Calvinists, was accused of indifference to the truth, and his followers called *Syncretists*, as if they wished to unite and mix together all religions. He has been virtually acquitted by men of high talent who have estimated the controversy, but that acquittal was of little avail against prejudice. Calovius after Calixtus' death, refused to use the term 'beatus Calixtus,' alleging that he must on the same ground speak of B. Bellarmine, B. Calvinus, B. Socinus, &c.; and at Wittenberg, in a dramatic piece, Calixtus was represented as a fiend with horns and claws. Bossuet speaks very highly of Calixtus as a controversialist.

* A hope not entirely without accomplishment; the meetings were generally approved. In the Articles of Smalcald (III. Th. Art. 4) it is said, 'Brotherly conferences out of the word of God, among the people, are a valuable aid to Christian advancement:' and Carpzovius declared, with reference to these times, 'The advantages of these meetings cannot be told, especially when

the establishment of the theological department of the new University of Halle,* which was entirely filled by Christian professors. But though his success was considerable, his efforts produced much opposition, and both he himself, and his disciples had to bear reproach and calumny levelled under the name of *pietists* at those who had sufficient courage to avow their conviction of the necessity of that internal life of faith which formed the constant theme of Spener's exhortation. Francke, with some details of whose life we would present our readers, was one of those who felt most deeply, and avowed most firmly that conviction, and who, by his talents, his zeal, and above all, his piety, most effectually extended the influence of sound religion.

Augustus Herman Francke was born at Lubeck, on the 23d of March, 1663. At an early age he lost his father, who had been a lawyer of considerable eminence. Although deprived of paternal attention, his education was not neglected; he studied successively at Gotha, at the university of Erfurt, and at that of Keil, where he passed three years, and having from an early period resolved to

the hearers thus communicate with their teachers; for unquestionably a common man learns more from one such meeting, than from ten sermons.' The example thus given speedily spread; similar meetings were instituted in other places, as Essen, Augsburg, Schweinfurt, Giessen, &c.... They continued long a blessing to the church, and were the means of recalling many, even of the learned, from the inventions and disputes of the schools, to the basis of a more fruitful theology, in piety and the study of the Scriptures. On these were also founded the Collegia Biblica, which formed part of the widely-felt utility of the University of Halle.' See Pusey 77. We can bear our decided testimony to the advantage of similar Meetings, now pretty general under the name of clerical meetings.

* The bitter spirit of controversy which distinguished the Lutherans of Wittenberg, suggested to the Elector of Brandenburg, the erection of an University nearer and more peaceful. Halle was adopted at the recommendation of Thomasius, who had retired thither from Leipsic. The former University had distinguished itself by its censure of Spener's "*Pia Desideria*" as containing 264 errors, such as "that he considered a holy life absolutely necessary, since without it no one could have a true faith; that the truth and sincerity of repentance were indispensable to the validity of absolution; that in all absolution a condition was implied; that the intention to reform was the preparation for repentance; that all revenge was forbidden; that the Scripture was no power of God, so long as it was neither read nor heard; that the Greek of the New Testament was, in different books, more or less elegant, the Holy Spirit having conformed himself to the style of each writer; that believers are, in matters of belief, free from all human authority; that heretics, out of that Church, might possess faith, real love, the Holy Spirit, and eternal happiness; that the new man was not less nourished by the bread and wine in the Lord's Supper, than the natural man by the natural bread and wine, &c. &c." It may not be uninteresting to remark that Spener was accused by his enemies of being a Chiliast, or Millennarian, though his views extended merely to a fuller and more glorious developement of Christianity. He expected no earthly, no distinct kingdom, no kingdom of glory, which should replace the kingdom of grace; none, which should endure the precise period of ten centuries; but according to the analogy of the history of religion, and of Christianity itself, he did anticipate, that after the long contest which it has carried on, and in which it has been gaining successive victories, its conquest should be yet more manifest, that according to the prophets, a time should come 'when the knowledge of the Lord should cover the earth, as the waters cover the sea.' Pusey 81. Digitized by Google

devote himself to the ministry, he directed all his studies towards theology. On leaving Keil, he went to Hamburgh, where the celebrated Jewish convert, Edzardi, whose reputation as a Hebrew Professor had attracted scholars from all parts of Germany, then resided. While studying the Hebrew Bible, with a purely philological intention, he had become convinced of the truth of Christianity, and had thenceforward devoted himself to the conversion of his Jewish brethren. Under this learned man Francke placed himself, being incited to the study of Hebrew by having heard from one of the Professors at Kiel, that Greek and Hebrew were the eyes of theology. His progress with Edzardi was so considerable,* that having gone to Leipsic in 1684, he was enabled to instruct in that language Wichmannshausen, who became afterwards one of the most distinguished orientalists in Germany. In 1685, he obtained the degree of Master of Arts, and soon after formed, with Paul Anton, afterwards Professor of Divinity, and some other friends, a society for religious improvement, called "*Collegium Philobiblicum*." The plan of this institution was, that alternately a portion of the Old and New Testament was read and commented on by one—it was then discussed by all, and to the remarks on the language were added others relative to the doctrines, and their practical application. This association attracted the public attention so strongly, that Francke and his friends were obliged by the crowd of auditors to remove to a larger room than that in which they had commenced.

In 1687, Francke spent some time at Luneburgh, pursuing his theological studies under the learned and pious Sandhagen. From his residence in this town, which he was accustomed to call his "spiritual birth place," we may date his conversion to God—his acquaintance with the "truth as it is in Jesus." His education from his earliest years had, indeed, been directed by Christian principles, and he had thence derived a serious and reflecting disposition. When ten years old, he obtained from his mother the entire possession of a little closet, where he might study and pray without any fear of interruption; and it was his habit to go on his knees and ask God for whatever he had a desire to obtain. One of his most frequent prayers was to this effect: "Merciful God, I know that all professions that are exercised in the world, contribute finally to thy glory—but I beseech thee to grant that my life may be entirely and

* We subjoin Edzardi's advice to Francke, as a guide to our young Hebrews.—He directed him, in the first instance, to make himself familiar, by means of translation, with the four first chapters of Genesis, so as to comprehend the meaning of the words, without delaying on the grammatical difficulties. Without understanding the meaning of this advice, Francke implicitly followed it; and on returning to Edzardi, he learned from him that he had acquired one third of all the words in the Hebrew language, and received another piece of advice, which was to read the Old Testament frequently from one end to the other, in the original language, before he commenced a regular and systematic study of it. Francke conformed to this advice, and actually read that part of Scripture seven times in one year.

solely consecrated to thy service;"—and his youthful prayer was heard. The example of an elder sister, her advice, and her directions, were so serviceable to him, in giving him serious views, and imparting a love of the holy Scriptures, that though his early impressions were weakened by the ardour with which he devoted himself subsequently to his studies, they never were effaced. He thus expresses himself, when he speaks of his residence in Kiel: "I was well acquainted with all the principles of religion and morality, and able to prove the doctrines of our faith by Scripture.—My external conduct was correct and decorous; but theology was in my head, not in my heart; it was a science that occupied my memory and my imagination, with whose theory I was familiar, but whose personal application I neglected. I read the Scriptures, but it was to derive, not edification, but information—to become more learned, not more pious. I committed my remarks to writing, but I did not reflect that the Word of God should be engraven on my heart." Such details of feeling cannot but be deeply interesting to any who have themselves experienced the danger of a systematic study of theology, and highly instructive to those who are employed in it.

In this disposition, this ignorance of things spiritual, and this devotedness to learning, did Francke remain during his stay at Leipzig; and it was at Lüneburgh that he was first led to reflect seriously on his spiritual condition. The flattery of which he had been the object, on account of his learning, did not follow him to that obscure town, and the intimacy he contracted there with some real Christians who resided there prepared the way for serious self-examination. He was asked to preach some weeks after his arrival, and while studying for his sermon, he received his first spiritual impressions. "I was then," he says in his journal, "so serious, that I was desirous not merely of displaying my powers as a preacher, but also of edifying my congregation. I intended to take as my text the words of St. John, 'These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name,' (John xx. 31)—and I intended to point out the meaning of a true and lively faith, and wherein it differs from that vain faith, which has its residence only in the imagination. In reflecting seriously on this passage, I began to feel that I had not myself that faith I would recommend to others, and instead of meditating any longer on my sermon, my own state became the subject of my thoughts. All my life passed in survey before my eyes, like a prospect before the eyes of a man placed on an elevated situation. At first I endeavoured to consider my particular sins, but I soon discovered in my heart that dead faith, or rather that want of faith, which I had so long mistaken for true faith, and whence flowed, as from an abundant spring, my innumerable offences." Francke then describes the disquietude and anxiety he experienced in consequence of this discovery. He resolved to decline preaching, except his mind recovered its tranquillity before the day fixed for the sermon, and that "peace which

passes all understanding" was granted to his prayers;—his doubts disappeared—he was given to see the fullness and freedom of salvation, and to trust in the grace of God through Jesus Christ. He preached on the text that had first opened his eyes to his own state, and might say with Paul, "We having the same spirit of faith, according as it is written, I believed, and therefore I have spoken; we also believe, and therefore speak," (2 Cor. iv. 13.) From this period Francke dates his conversion; and forty years after, a short time before his death, when alluding to these days of mercy, he said, "God then opened in my soul the inexhaustible fountain of the knowledge of Jesus Christ, whence all my life have flowed the streams of consolation and joy."

During a residence of some months afterwards at Hamburg, Francke received much spiritual improvement from the religious society he associated with. The Christians of that town lived in great harmony and union, and often met together to speak upon the subjects of religion, to communicate their Christian feelings, to exhort one another, and "to be comforted by their mutual faith." (Rom. i. 12.) Francke was a witness and a partaker of the edifying results of these meetings, and during his life was active in recommending and directing similar ones. "It is with Christians," he would say, "as with burning coals; if they be separated from one another, they may be easily extinguished; but if united, their fire is maintained by the contact, and it often happens that the dry wood that is near them inflames in its turn." True religion is of a diffusive character—and Francke was desirous of proclaiming to others the truth of which he, by the grace of God, had been made a partaker. The character which he had obtained in Leipsic, which seemed to facilitate such a design, induced him to return thither; but previously he went to Dresden, to form an acquaintance with Spener, and to receive his advice and instructions. That excellent man, then looked up to as the head of the religious public in Germany, received Francke with cordiality, contracted a Christian friendship with him, and sanctioned by his advice and his approbation the designs of the young missionary.

As the most effectual mode of compassing his end, Francke began several courses of lectures at Leipsic: in one he explained St. Paul's epistle to the Philippians, Corinthians, and Ephesians; in another, which was eminently successful, he endeavoured to point out the difficulties connected with theological studies, and the means by which these difficulties may most effectually be surmounted. He was forced by the crowd that attended, to remove his lectures from the private room in which he had commenced, to a large public hall, that was still too small to accommodate the numbers that pressed to hear him; but what was of far greater consequence, the lectures were abundantly blessed, and very many students by this means were impressed with serious views, and continued their studies in a very different spirit from that in which they had commenced them. Such results could not be pleasing to the partizans of that lifeless orthodoxy which at that time governed the university, more

especially some professors, jealous of the influence and fame of this young man, just entered into the career of instruction, who accused him of being the head of a new sect of *Pietists*, though his efforts only tended to bring back the spirit of the primitive church and the reformation. In a reply published by Francke to some censures levelled against him, he remarks, "daily experience teaches us that to acquire the name of *Pietist*, it is only necessary to pay some serious attention to the word of God, to acknowledge 'the grace of God that bringeth salvation,' to renounce worldly passions, and worldly practices, and 'to live in the world soberly, righteously, and godly.' Make the attempt, turn to the Lord your God with all your heart, and see if you can escape the name of *Pietist*.—Yes, such is the blindness of the multitude even in the blaze of Christianity, that those who experience a true repentance, and manifest their faith, are accused of inventing a new religion, adopting a new faith, and forming a new sect. It is not a *new religion* that is here concerned, but *new hearts*."

So violent was the opposition, that Francke and his friends were compelled to appear before a commission to give an account of their faith, and though in spite of the efforts of the clergy of the consistory of Leipsic, and of the faculty of theology, they were declared innocent: the faculty withdrew from him the licence of giving public lectures. Those that he had commenced he continued, however, under the protection of the faculty of philosophy; and thus religion and its truth were protected against the very men whose duty it was to teach and defend them, by men separated by their profession from theological studies. In 1690, Francke was invited to take charge of a parish in Erfurt; he had then as colleague, Breithaupt, who preached as he did, the necessity of conversion and faith. Their sermons proved attractive, and as they were anxious that their discourses should be fully understood by their auditors, they were induced to assemble every week in private all those who were desirous that the subject of the sermon preached on the preceding Sunday should be more familiarly developed. Francke earnestly recommended to his parishioners the reading of the Bible, and circulated abundantly among them the New Testament and pious works. His doctrine at first seemed strange and new, but those who followed his advice, and searched the Scriptures for themselves, soon were convinced that it was the doctrine of Jesus Christ, and many received it in their hearts. Others again saw in Francke nothing but an enthusiast, a *Pietist*, and an innovator. They accused him of procuring and circulating heretical books, and the magistrates, influenced by these calumnies, forbade him to do so; while Francke, who could not conceive that such a title would be employed to designate the excellent production, that he endeavoured to distribute, continued his work as before. The magistrates, informed of this obstinate conduct, seized on the first parcel of books that came for him to Erfurt, sent for him, and opened the package in his presence. The books were found to be copies of the New Testament: and Francke assures us that this petty exertion of authority proved

very advantageous to the sale of his books, which were disposed of all in a single day, while it would under ordinary circumstances have required weeks to have circulated the same number.

These attacks were but the prelude to a more decided persecution; excited by the calumnious reports that were scattered abroad about Francke, the Elector of Mayence issued an edict, in which, stigmatizing Francke as the ringleader of a new sect, he deprived him of his situation, and banished him from Erfurt. As soon as the innocent object of this decree understood its purport, he hastened to the council of magistrates, to justify himself before them; but they refused to hear him, and ordered him to leave the town within eight and forty hours. His parishioners interceded for him, that their beloved pastor might be left, but in vain; their request was rudely refused, some of them who persisted to urge it were even committed to prison, and Francke was forced to separate himself from them, after fifteen months residence in Erfurt. Melancholy as the necessity was to which he yielded, it was rendered less severe by many testimonies of esteem from other quarters: the dukes of Gotha, of Cobourgh, and of Weimar, offered him an asylum in their states; and the very day in which the decree of banishment was communicated to him, he received an invitation to accept of the professorship of oriental languages in the new university of Halle, recently founded by the Elector of Brandenburg. To this last situation he removed in the year 1691, influenced, it would seem, by the character of its professors.

In conjunction with his situation in the university, he became minister of the church of Glaucha, in the suburbs of Halle—a post that called for all his care and all his energy. Not only was real vital religion unknown in his parish, but the morals of the inhabitants were very relaxed. The mechanics and idlers of Halle were accustomed to frequent the coffee-houses and taverns of the suburbs of Glaucha, and carried thither all the vices that are generated by drunkenness and want of employment. Francke faithfully fulfilled the duties of this important and difficult situation until 1715, when the parish of St. Ulrica, in Halle, was confided to him. His sermons equally at Glaucha and Halle, though very different in their form, had the same object, the great truths of the gospel with which his own heart was penetrated; the corruption of human nature, the grace of God manifested in Christ Jesus, and the holiness of life which is the first evidence of faith, these were the topics incessantly repeated. Many of his sermons have been printed, and display the life and energy that should characterise the preaching of the Gospel. His own notions on the subject of preaching were, perhaps, a little peculiar: “Many preachers” he says “cultivate pulpit eloquence, as if there ought to be orators in the church of God. We should not aim at being *orators* but *fathers*. The preacher should exhort his congregation, as a father exhorts his children, and his addresses ought to be disposed in the manner he judges best fitted for the attainment of the only end he should propose, the saving of that which is lost. A father in speaking to his

children, never thinks of acting the orator, or uttering splendid harangues on education or morals; let the pastor abstain from it likewise. A preacher should resemble those trees whose stem is elevated, but whose branches extend wide, and bend towards the ground, so that they who are unable to climb to its top, can yet gather its fruit, and receive its nourishment. I cannot but think the principle very dangerous which would regulate sermons by the congregation, and preach learnedly before a learned audience. The Pharisees were doubtless learned, and yet when our Lord addresses them, he declares their deficiencies and errors with all imaginable simplicity and plainness. Let us follow this example; and let us never forget that whatever be the refinement or education of the persons we address, their conversion to God is the all important object at which we should aim." The last sentiment in this extract must, perhaps, modify the preceding observations; for as the instrument must vary in its strength and coarseness according to the material on which we employ it, so it would seem that while the same great truths form the ground-work of every sermon, and every address, the mode of announcing them should vary with the mental character of the persons addressed. The sermon that would interest and influence a congregation of professors, would be unintelligible to a group of peasants: and while neither professors nor peasants should be suffered to go away ignorant of the message from God, the one thing needful, the former will admit and require a degree of care in the composition, variety in the illustration, and accuracy in the reasoning that would be unnecessary, perhaps injurious to the other.

Francke did not neglect those means of private instruction he had before found so useful; in his select societies he explained consecutively entire books of the Bible, commenting on the truths they contain, in the same order in which they are presented by the sacred writers: in addition he assembled every day, morning and evening, his parishioners in the church, and for half an hour joined them in devotion, consisting of psalmody, prayer, the reading of a chapter and its explanation. On Saturday he mentioned the text on which he purposed to preach the next day, and requested his flock to make it the subject of their meditation to be the better prepared for profiting by the sermon: and on Sunday evening his discourse consisted of a brief analysis of his morning sermon, and a practical application of its truths. Every Thursday he read a portion of Arndt's* valuable work on true Christianity; and on Friday he made the same

* John Arndt was born in the year 1555, and at first pursued the study of medicine, but having received serious feelings during an illness, he devoted himself to theology. Along with Prætorious, and more than him, he sought to re-establish the principles of the Reformation in the Lutheran churches, and to show that true Christianity consists in the manifestation of living, active faith, genuine piety, and the fruits of righteousness. In his lifetime he was the object of dislike and persecution, though he entered not into the polemics of his day, and yielding to the storm, he left Brunswick, and found an asylum in the Duke of Luneborough's dominion. His work on "True Christianity," published in

portion the groundwork of a sermon he regularly preached on that day. Thus it is apparent that Francke was a faithful servant to his Lord, who felt that all his time belonged to the master by whom the vineyard had been entrusted to his culture; and did not think that a sermon on Sunday acquitted him of his duty to God or his church: no, every day, and many times in the day, he mounted the pulpit to seek to gain souls, or to edify those that he had already conducted to the knowledge of salvation.

In 1699, Francke exchanged the professorship of oriental languages for that of divinity; and if as a pastor we have had occasion to admire his zeal and activity in the service of God, the duties to which his new situation called him, the manner in which he discharged them, and above all, the scenes of active benevolence by which he rendered his name universally illustrious, will enable us to contemplate him in other and equally important points of view. Our limits force us to defer the remainder of this survey till our succeeding number.

RELIGIOUS COMMUNICATIONS.

ON THE MILLENNIUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As you have been kind enough to insert my remarks upon the second advent of Christ, and his personal reign upon the earth, I shall proceed, according to my promise, to the doctrine of the Millennium; and I regret very much, that from the limited space that I can presume to occupy in your pages, it is not in my power to do more than merely glance at the arguments that could be brought forward in support of these important doctrines, and in a condensed form lay before the public those particular arguments and proofs which appear to me less controvertible than others that might be adduced, although, perhaps, some of them may be less striking at first view. I am persuaded, however, that the principal points advanced in support of the personal reign of Christ in the last Number, cannot be satisfactorily answered: * and with the

1605, was charged with heresy, mysticism, alchemy, and ignorance. The work, however, remains, and is in constant use in Germany, while the very names of Arndt's opponents are forgotten. The most valuable part of his ministry was, perhaps, the formation of Spener's mind.

* Allow me to add the following remarks to what has been said in the former article on the promise that Christ should sit upon the throne of his father David. It may be said that David reigned over the house of Israel, and Christ reigns over the spiritual Israel of God, and in this sense he sits upon the throne of his father David. But I would remark that there never was any period in the history of the Church, that Christ did not reign over his people, as well before as subsequent to

same confidence respecting the views which I shall advance in the present article, I proceed at once to the point to be considered. And I would remark of the millennium, as I have done of the second advent, that all parties hold the doctrine of a millennium in one sense or other; the great point of difference being, when it is to take place, whether at the advent or before it, and whether the events connected with it are to be understood in a literal or spiritual sense. I propose to show that the millennium commences at the advent, and not before it, and that the events referred to are to be understood in the plain literal meaning of the words in which they are revealed.

The word millennium signifies a thousand years, and derives its import from what is said in the first few verses of the 20th chapter of Revelations, where the expression occurs no less than six times in as many verses. Let us then examine the several particulars which are there referred to, and see what light they throw upon the subject.

1st, Satan is to be bound one thousand years, and cast into the bottomless pit, or as in the original, the abyss: see Luke viii. 31.

2d, We are to have "the first resurrection."

3d, Those who are partakers of the first resurrection, live and reign with Christ a thousand years; they shall be priests of God and of Christ, and upon them the second death hath no power.

4th, "The rest of the dead" live not again until the expiration of the thousand years.

5th, When the thousand years are expired, Satan is again to be let loose, and shall go out to deceive the nations. Gog and Magog will make an ineffectual attempt upon the saints and the beloved city, and will there meet with his final doom.

6th, The dead, small and great will then stand before the judgment seat of God. Death and hades, and all whose names are not written in the book of life, are cast into the lake of fire; "This is the second death."

Such are the events, connected with the millennium, which are revealed to us in the 20th chapter of Revelations, and I shall now, with as much brevity as possible, enter upon an examination of the leading points among them. I shall begin with the first resurrection, feeling persuaded that if I can successfully maintain the literal interpretation of this doctrine, I shall have gained the principal point in the controversy.

In your review there is some degree of confusion upon this point,

the time of David; and the promise to Mary announces the event as at that time future in its accomplishment. Let any person candidly read over the prophecy in Isaiah, and the subsequent promise in Luke, where the Lord declares that *he will give*—not that he has given—unto his beloved Son the throne of David: and let such a one come to the conclusion, if he can, that all this does not mean a literal reign in Jerusalem, but a spiritual reigning in the hearts of his believing people; that, in fact, a promise which is spoken of by St. Luke and by Isaiah, as future, was not future in its accomplishment, but was at all times verified in the history of the Church, from the first appearance of the Israel of God, even as it is this day.

and if I understand you right, a new doctrine is broached, which is this, that *the martyrs* are at this time raised from the grave, and go to heaven where they remain during the millennium, and then form the ten thousand saints who accompany the Lord coming to judgment. The more commonly received opinion, however, is, that the spirit which animated the martyrs, again revives in the church, and reanimates its members, so that true religion and piety are spread over the entire surface of the globe. My opinion is, that the souls of the faithful witnesses are united to their glorified bodies, raised from the dead, and come with Christ to reign upon the earth during the millennium. In support of this view I would remark.

That it is called the *first resurrection*; from which I infer that it must be understood not in a spiritual or figurative, but in a literal sense; for if it mean a great revival of religion, I am at a loss to know why it should receive the appellation of the *first resurrection*. If it be the first in that sense, let me ask what is to be the second? Understanding it, however, literally, we have no difficulty in the matter; the first is the resurrection of believers from among the dead, the second is the general resurrection which takes place at the end of the millennium, when the judgment is set, the books are opened and the wicked are cast into hell—not into *hades* where they go at death, but into *gehenna**—the lake of fire; and this is what is particularly pointed out in the 12th and following verses of the chapter.

That in the writings of the New Testament a pointed distinction is observed between the first and second resurrection, the one being styled a resurrection *from out of, or from among*, the dead, and the other the resurrection of the dead; this distinction is clearly observable in the original, and in many places the translators have preserved it in our authorized version, rendering the one *from* the dead, and the other *of* the dead. See a striking instance of this in Luke xx. 35, compared with Matthew xxii. 31, where the resurrection of believers is styled by St. Luke *from* the dead, and the general resurrection by Matthew *of* the dead. In this passage believers are particularly entitled the children of the resurrection, and why should this be the case if there be but one resurrection both for believers and unbelievers? There is also a striking proof of this distinction in Phil. iii. 11, where the apostle expresses an earnest desire that he might by any means attain unto the resurrection from the dead—not *of* the dead, as in the English Bible, for the apostle could not entertain a doubt but that he should rise again either unto the resurrection of life, or to the resurrection of condemnation: for he well knew the Saviour's testimony to that effect, "The hour

* I have carefully examined the original of every passage where the word 'hell' occurs in the New Testament, with the assistance of a Concordance, and find that where the future place of eternal torment is spoken of, the word '*gehenna*' is used; but where the present abode of the departed spirit is alluded to (as in the parable of the rich man and Lazarus, where the former is said to have lifted up his eyes in hell—*hades*) the word invariably used is *hades*—the unseen abode of the dead. See Campbell's Dissertations on the Gospels, Dis. 6, part 2, vol. i. p. 170.

cometh in the which *all that are in the graves* shall hear his voice and shall come forth." (John v. 28, 29.) What he wanted to attain was "the first resurrection"—that from among the dead, and not the general resurrection *of* the dead. I cannot follow up this argument any farther, but would beg to refer any of your readers who may wish to see it handled at length, to "A Sermon on the First Resurrection," by a spiritual watchman, or an article in the first number of "The Morning Watch," a new periodical work on prophecy. I would however remark, that in treating of the resurrection, the inspired writers use a very remarkable phraseology, from which it is evident that they believed in the doctrine of two distinct and separate resurrections. Our Lord says of some that they will be recompensed *at the resurrection of the just*. Observe not that of the dead generally, but of the just only. Similar expressions might be multiplied, but I conceive it unnecessary to do so.

It is supposed by those who maintain a figurative interpretation of this chapter, (Revelations xx.) that the first resurrection here spoken of is to be understood as a revival of true religion in the church, and that the period of one thousand years here mentioned will be remarkable for a great extension of the religion of the Bible throughout the world. Now I would ask if such be the meaning of the inspired writer, when he speaks of those who lived and reigned with Christ one thousand years; what is his meaning in the next verse, where he says "the rest of the dead lived not again until the thousand years were finished?" If the first resurrection be spiritual so must be the second, and in that case what are we to understand by "the rest of the dead" who thus spiritually revive at the second resurrection? This I conceive is a difficulty out of which it is not easy for our spiritualizing friends to escape; and I would beg that it may be calmly and seriously considered. There is no difficulty whatever in the matter according to our system, (if I may so speak); for those who are raised at the commencement of the millennium, are the faithful witnesses for the truth—the believing people of God: and those who rise at its termination are the wicked—those who obeyed not the gospel of God. The one is the resurrection of the just, the other of condemnation; and between the two there is a lapse of no less a period of time than one thousand years. Mention is made in the passage of the second death, and if the remainder is to be understood in a spiritual and not a literal sense, so must also these words. If the first resurrection be spiritual, so must the second death: if it mean a revival of true religion, the second death must be understood as the reverse of that:—but if, on the other hand, the one means the resurrection of the body from the grave, the other will mean the eternal death of body and soul in hell; we cannot possibly make the one spiritual and the other literal, there must be an analogy in the language used. But if the second death be spiritual, the whole context will be unmeaning and mysterious. "Death and hades were cast into the lake of fire, this is the second death." (verse 14.)

Many other passages speak of a first and second resurrection,

and particularly of a distinct resurrection of believers. I will only refer to a few: "If we believe that Jesus died and rose again, even so *them also which sleep in Jesus* shall God bring with him. We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God,* and *the dead in Christ* shall rise first," (1 Thess. iv. 14—16). Here the persons who rise at the coming of the Lord, and who are brought with him are those who sleep in Jesus—the dead in Christ—and none else; not a word is said of those who died in their sins, and the reason is evident, they do not rise at all at this period, they have no part in the resurrection of the just. The same important truth is clearly revealed in 1 Cor. xv. 23, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order,"—and mark the order—"Christ the first fruits, afterwards *they that are Christ's* at his coming." Again I would remark that not a word is said here of the resurrection of any at the coming of the Lord, but those who are his—who are written in the Lamb's book of life from the foundation of the world. And if this studied phraseology of the inspired writers, or I should rather say, these plain revelations of the word of God, do not clearly and distinctly support the doctrine of a first resurrection in a literal sense, I am at a loss to know how any doctrine of the Bible can be supported.

It is scarcely necessary for me, I conceive, to apply these arguments to the subject of the millennium, for if once the doctrine of a literal first resurrection be admitted by our opponents, it will not be possible for them any longer to resist the evidence of the glorious personal appearing of the Son of Man, and the reigning of the saints with Him upon the earth for one thousand years. There are, however, many other considerations which weigh with us in maintaining these points of doctrine; and indeed they are so numerous that the great difficulty, in writing an article such as the present, is to condense the arguments into the necessarily limited space which can be allotted to it in a periodical. Fortunately, however, the subject of prophecy, and the literal interpretation of the Scriptures are now becoming so much the objects of attention, particularly in the sister country, that any person who wishes to examine these points further, can have no difficulty in doing so at present.

I now proceed to show from the prophetic history of the world, that there can be no millennium until the advent of the Redeemer; and this I might do from numberless passages of Scripture, bearing upon the point; but for brevity's sake I shall select a few. The first I would refer to is the 2d chapter of Daniel, where we have the interpretation of the king of Babylon's dream. There was repre-

* You argue that we are all to be changed at *the last trump*, (1 Cor. xv. 51, 52) and not till then; and that this event will not take place till after the millennium, but you will find that the last trumpet is sounded, not at the end of the millennium, but at its first introduction. See Rev. xi. 14, &c.

sented to the king an image in the form of a man, its head of gold, breast and arms of silver, belly and sides of brass, legs of iron, feet and toes part of iron and part of clay. In this image was represented the history of the world to the end of the present dispensation, the details of which I will not occupy the time of your readers by entering into: suffice it to say that the legs, feet, and toes of the image represented the Roman empire in its several and successive forms of government, the ten toes of the feet representing the ten kingdoms into which the western empire was divided on its conquest by the Goths and Vandals; but the monarch, having his eyes fixed upon the image, saw a stone cut out without hands, which smote the image upon its feet (or toes) that were of iron and clay, and brake them to pieces, and the whole image became like the chaff of the summer thrashing floor, and the stone which smote the image became a great mountain, and filled the whole earth.

Now the question is, what is meant by the stone, and when does it strike the image? I am not ignorant that many interpreters understand by it the destruction of Pagan Rome, and the establishment of Christianity as the national religion of the west; but such an interpretation is altogether unsupported by the text; for in the first place I would observe that in the interpretation of the dream, Daniel tells the king of Babylon that the stone which became a great mountain means a kingdom which the God of heaven is to set up in the earth, which is to break in pieces and consume all the monarchies which preceded it: and in the next place it is to be observed, that the stone smites the image, not on the head, which some might suppose the most probable place, but in a very remarkable part, on the toes, that is, the divided empire; or as in the interpretation, it is in the days of these kingdoms—the ten into which the Roman empire was divided, as before stated—that the Lord establishes his monarchy, and razes to the foundation the long established kingdoms of the world, bringing them all under the sway of his almighty sceptre.

The stone, then, is a spiritual and universal monarchy; and the time in which it is established is subsequent to the destruction of the Roman empire: and now the important question occurs, has this kingdom been as yet established, or is it still in the womb of futurity? In answer to this I would refer to the past history of Christendom, and confidently appeal to those best acquainted with it, whether any such kingdom has been set up on the ruins of imperial Rome, still remembering that this event must be subsequent to the division of the empire—that is, since the sixth century. But if it be yet future, the next question that occurs is, whether this event takes place before, or at the advent. For the solution of this question it is necessary to refer to the seventh chapter, where is related Daniel's dream and its interpretation, which I conceive perfectly clear upon the point, that this kingdom is set up at the advent, and not before. Daniel saw four beasts, one like a lion, another like a bear, a third like a leopard, and the fourth a nondescript with ten horns. "These great beasts are four kingdoms which shall

arise out of the earth," and which are to be successive the one to the other, the fourth being itself divided into ten kingdoms; but among the horns there sprang up another little horn in which were the eyes of a man, and a mouth speaking great things, and this horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

Here, then, is the history of the world from the establishment of popery until the appearing of the Son of Man, and during all that time we have nothing but a continual and successful warfare with the saints. They are given into the hands of the little horn, and he wears them out until a time, times, and the dividing of time—three one-half times, or 1260 years; and then the judgment is set, the reign of popery is put an end to, and the kingdom and dominion and greatness of the kingdom under the whole heaven are given to the saints of the Most High. Now if this be the case, how can we have a millennium before the advent? we have the judgment set, the kingdom given to the saints, and the Ancient of days appearing, and all the previous time is occupied by the sway of the little horn,—(the witnesses prophesying in sackcloth) and by all manner of opposition to the word of the Lord, and to his believing people. But in fact, if it be admitted that the personal appearance of the Son of Man is synchronical with the judgment, the opening of the books, and the kingdom being given to the saints (see Matt. xxv. 34 et passim), then I maintain there can be no millennium previously, for these events are to take place at the end of 1260 years from the commencement of the reign of popery, which has already swayed its unholy sceptre over the ten kingdoms of the Roman beast considerably upwards of one thousand years; but lest any one should suppose that the advent is not synchronical with these events, I shall give you the words of the prophet himself.

When considering the movements of the horns, he says, "I beheld *'till* the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire, a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, the judgment was set, and the books were opened." Dan. vii. 9, 10. Here is language which I conceive the ingenuity of man cannot interpret in any other way than making it to declare, in a magnificent and intelligible announcement, the personal appearance of the Lord of Glory coming to judgment; and let it be observed that Daniel saw the workings of the little horn, and that it not only made war with, but prevailed against, the saints, *UNTIL the Ancient of days came.* (Ver. 21, 22.) In like manner we have in the 11th chapter a brief history of the world from the time of Darius until the advent, with a more minute detail of intervening circumstances than is given in any of the preceding prophecies, and there it appears that so far from one thousand

years of peace and happiness to the saints before the advent, they have not an hour; one enemy starts up after another without intermission, until the king, who does according to his will, who fights and conquers *until* that time when Michael stands up, "the great prince that standeth for the children of his people," when the Lord's people shall be delivered, when there shall be a time of unprecedented trouble, and a partial resurrection. (See Dan. xi. 35, 36-45, and xii. 1, 2.) And again, in answer to the question, "How long shall it be to the end of these wonders?" it is said for three times and an half, "and when he shall have accomplished to scatter the power of the holy people *all these things shall be finished*," v. 6, 7. Here again I would remark, that according to the order of these events, we have no time for a millennium before the advent; the Jews are to be scattered and restored again in 1260 years, the greatest part of which is gone by; the people of God are delivered from every trouble—Daniel himself is to stand in his lot (see last verse); and *all* is to be finished, and when the dead in Christ rise, of whom undoubtedly Daniel is one, the Lord himself descends from heaven with a shout and with the trump of God. So that clearly there can be no millennium until the Lord himself descends from heaven.

Our Lord declares that such as the world was in the days of Noah, and such scenes as the cities of the plain presented in the time of Lot, the same will be the state of the inhabitants of the world in the days when the Son of man is revealed. Worldly-mindedness and indifference to the things of eternity have undoubtedly been the characteristic of the great mass of this world's inhabitants, not only in the days of the patriarchs, but in every period of its subsequent history, even until this very day; and I think we are fully justified, from what our Lord says on several occasions, in asserting that the world will be the same until his glorious appearing. The tares are not separated from the wheat until the harvest, and the harvest is the end of the world; nor are the good fish separated from the bad until the net is full, that is, until the Lord has accomplished the number of his elect. (See Matt. xiii. 30, 39, 48, 49.) Something of the same nature is strongly implied in our Lord's question, "When the Son of man cometh shall he find faith on the earth?" Luke xviii. 8.

Another argument in support of this view of the millennium may be derived from the curse pronounced at the fall. This curse it will be observed was three fold, and affected not only the body and the soul of Adam and his posterity, but also the earth; "Cursed is the ground for thy sake, thorns and thistles shall it bring forth to thee, in the sweat of thy face shalt thou eat bread 'till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return;" (Gen. iii. 17-19) and accordingly we hear the apostle of the Gentiles declaring that "the creature (or creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same. . . . that *the whole creation groaneth and travaileth in pain together until now*," (Rom. viii.

20—22) and our actual observation confirms the awful fact. But shall it be always so? Shall God bruise Satan under our feet? shall he renew the souls of his people after his own image in righteousness and true holiness? Shall our mortal bodies which have crumbled into dust be raised immortal, incorruptible, and glorious? And shall the earth alone be given up as the reward of Satan's conquests? No, blessed be God, the work of redemption is perfect, the victory over Satan is complete, "THERE SHALL BE NO MORE CURSE." (Rev. xxii. 3.) "The earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God, for creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 19, 21. "We look for a new earth, wherein dwelleth righteousness," and this at the manifestation of the sons of God—at the redemption of their bodies (ver. 23); at the times of *the restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began;" (Acts iii. 21) and these are the times of our Lord's appearing.

Lastly, I would remark, that this glorious period is the antitype of the weekly Sabbath. When the Lord had finished all the works of creation, he rested on the seventh day, "and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. iii. 2, 3. And since its first observance in paradise, the church of God has continued to consecrate to the peculiar service of the most High one day in seven, as a day of spiritual rest, as the Sabbath of the Lord, holy and honorable, and will continue to do so until its great antitype is revealed, even the millennial day of glory. The number seven is very frequently used in Scripture, and is applied to various subjects which are referred to in the book of God. I conceive that it is among other matters used in reference to the subject before us, and that not only every seventh day was to be kept holy, and every seventh year, and every fiftieth year (or that which followed *seven Sabbaths of years*) but that also the seventh millenary, which is emphatically called "the day of the Lord," (1 Thess. v. 2, &c.; 2 Pet. iii. 10) was consecrated to his peculiar service, and it was to resemble, more than any of the other Sabbaths which preceded it, that which was originally observed in paradise. The present age is, I conceive, divided into seven millennaries, or periods of one thousand years; six of these are in their character to resemble the six working days of the week, and the seventh will be the Sabbath; accordingly the apostle, in his epistle to the Hebrews, speaks of this glorious rest, as that which had been promised to their fathers—that of which the royal Psalmist wrote—that of which the possession of the land of Canaan under Joshua was but a figure, and concludes by asserting that "there remaineth therefore a rest (margin "keeping of a Sabbath"—original *Σαββατισμός*) for the people of God." Heb. iv. 3–9. One day is with the Lord as a thousand years, and a thousand years as one day, and of these nearly six have passed into eternity and the week is drawing to a close: the last will be

the Sabbatical day of rest, in which the believing people of God will live and reign with Christ a thousand years upon the earth, all their enemies having been subdued, and they being made kings and priests unto God even the Father.

To conclude, I would beg of you seriously to weigh the arguments and Scriptural references which I have adduced, and do not, on any account, allow your zeal for a system, or prejudices in favor of former opinions, to weigh with you in deciding upon the important doctrines here maintained. "Let God be true, and every man a liar." Let the truth of God be our guide and our standard, although at the expense of rejecting every human system; and let us look to Him for illumination and assistance in the investigation of every Scripture doctrine; assured that whatsoever things were written aforetime were written for our learning, and that *all* Scripture is profitable.

Many important practical inferences might be drawn from the foregoing statements, but I refrain, feeling that I have already trespassed much too long upon the patience of your readers, and occupied too large a portion of your pages; suffice it to say that if they are strictly in accordance with the word of God—as I trust and am persuaded they are,—the more we dwell upon them, and the more clearly they are perceived by us, the more likely are we to have our faith and practice in strict accordance with the divine will; and "now I say unto you" adopting the prudent counsel of Gamaliel, "refrain from these men and let them alone, for if this counsel or this work be of men, it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." Acts v. 38, 39. J. K.

ON THE ABSOLUTION IN THE FORM OF VISITATION OF THE SICK.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EXAMINER—As I have often known you to devote a part of your space to articles intended to explain portions of the service of the Established Church, and have sometimes contributed such articles, I have conceived a hope that the following thoughts connected with some portions of her public formularies, might be admitted to the publicity of your pages; in order that should some of my opinions be wrong, some of your better informed correspondents might set me right, and that if, on the contrary, I should be correct, some of your readers may receive a new and useful idea.

I have often heard portions of the formularies of the Church called Popish, and have been grieved sometimes by what I considered the injustice of such an attack—sometimes by what I thought a cold and insufficient defence. I do not believe that any parts of our service merit such a reproach, and will endeavour to point out my reasons.

First, I was led to consider it highly improbable, from the characters and circumstances of the men who composed or selected them. It seems to me that the Church of Rome, by carrying human authority beyond all just bounds, has, in some degree, driven Protestants into an opposite extreme of rejecting it altogether. I shall take an example to explain what I mean the better. In the 15th chapter of Acts, at the 26th verse, we read these words:—"Men that have hazarded their lives for the name of our Lord Jesus Christ." This is a testimony, borne by the church at Jerusalem to Judas and Silas, in order to give them weight and authority before the church at Antioch, to whom they were sent to bear oral witness against a particular error.

It seems to me that our reformed divines stand in a very similar relation towards us, and that it is an ungracious thing to charge men, of some of whom it may be said, that they laid down their lives for the name of our Lord, with leaving to us, for whose sakes in some sort, they gladly suffered such things, the bitter legacy of Popery, and that too mixed up with writings which they had hoped should rather help to build us up in our most holy faith. I fear also that such a charge as this reflects somewhat upon him that holdeth the stars in his right hand. It was not, as we profess to think, to remove our candlestick out of its place, that he was pleased to send them, nor should we even indirectly charge him that doeth all things well, with sending instruments so little fitted for their work, as to build his church with one hand, and pull it down with the other. It was not thus his servants of old built the walls of Jerusalem; with one hand they built, with the other they held their weapons ready against the enemies of the faith; and such, I rather think, were our Reformers.

But some may say, facts, facts. It was not likely, or according to the analogy of God's dealings, to send his people such doubtful help in time of great need; it is written, "as thy day, thy strength;" but in our case the rule is reversed, those who bore the burden and heat of the day, were little better than half-enlightened Papists; we who sit comparatively under our vine and figtree, can look down with pity on their ignorance.

Let us, however, examine closely what are called the facts, before we venture to take such credit to ourselves, or to pour such contempt upon them. We will take that formulary which I have heard most objected to, the Absolution for the Sick. I would first observe that the Book of Common Prayer contains three forms of Absolution, one in continual use morning and evening, one in occasional use, at the time of communion, and one which it is discretionary with the minister, or rather with the sick person, to use or to omit. Of these three forms, one only, the one in constant use, defines the power of absolving which is claimed—"to declare and pronounce to his people being penitent, the absolution and remission of their sins." Now, if the minister claims a higher power in the sick chamber than he does in the reading desk, it is very inconsistent, especially as the form of absolution which is supposed to

exalt ministerial authority above measure, is only heard, as we may say, once in a man's life, if at all; but the form which describes and limits the minister's power is continually sounding in our ears. I can discover nothing of the genius of Popery in such an arrangement as this.

On a further consideration of the subject, I was led to suspect, that those who object to the absolution of the church service mistake the meaning of these offices. The words used are precise, "to declare and pronounce to his people." As it is to the Lord's people that forgiveness is limited, let us ask for a moment what forgiveness do they need? It is, as I conceive, that for which our Lord instructs his disciples to pray in these words, "Give us this day our daily bread, and forgive us our trespasses." This seems to be the meaning of the church, as she has prefixed the form of absolution as a preface to the Lord's Prayer. She has also prefixed to her morning and evening service, a number of texts, bearing on the same doctrine. "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God, to walk in his laws which he hath set before us." "O Lord correct me, but with judgment, not in thine anger." "I will arise and go to my father." "Enter not into judgment with thy servant, O Lord." "If we say that we have no sin, we deceive ourselves." "He is, faithful and just, to forgive us our sins." We may observe that the Established Church acknowledges none as her members, but those whom she considers also living members of Christ. "The visible church of Christ is a congregation of faithful men." Want of attention to this circumstance seems a chief cause of the objections usually made to some of her formularies. All her children are spoken of as being regenerate at their baptism; all her dead are spoken of as having died in the Lord. It does not appear to me that she could consistently with her principle use different language. I cannot conceive of any service that would suit the burial of an unbeliever, and at the same time acknowledge him as a member of any church. The service is not prayer for the dead, but aims at the instruction of the living hearers in this great truth, that "blessed are the dead which die in the Lord;" as the service used at baptism testifies another important truth, "Except a man is born again of water and of the Spirit, he cannot see the kingdom of God."

If it be true that the services of the church apply strictly only to believers, it seems to follow that forgiveness of sins mentioned in her forms of absolution, does not so much mean the general proclamation of pardon to all who believe the Gospel, as the particular promises and encouragements which a Christian needs under a sense of his continual infirmities and short comings. I know there are some who teach that a believer need not have any such, as he need not have such infirmities, but this is not the doctrine of the church. "We ought at all times humbly to acknowledge our sins before God." There is another doctrine closely connected with this, frequently recognized in the church service, that the sins of believers may hin-

der their prayers, incur the displeasure of God, and bring down punishments in this life. Against these things some of the public prayers are directed in the way of deprecation; "let us beseech him to grant us true repentance, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy." This seems enlarging on a clause in the Lord's prayer, which immediately follows, "forgive us our trespasses, and lead us not into temptation, but deliver us from evil." This language of deprecation is frequently recurring. "Lord have mercy upon us." "Save thy people"—"Bless thine inheritance"—"make clean our hearts within us"—"take not thy Holy Spirit from us." Again in the Litany, "have mercy upon us miserable offenders"—"Spare thy people, and be not angry with us for ever"—"Forgive us all our sins, negligences, and ignorances"—"Deal not with us after our sins"—"Help us and deliver us, for thy Name's sake"—"help us and deliver us, for thine honour." There is a mixture of confidence in the promises of God, and distrust of ourselves, well expressed throughout the church service, which reminds me of a saying of St. Paul, "We are the circumcision, who worship God in spirit, rejoice in the Lord Jesus, and have no confidence in the flesh."

It seems more natural, modest, and pious, to conclude that a few young men, however estimable, might be mistaken in some difficult points of divinity, than that a long succession of pious, learned, and experienced divines, eminently acquainted with the sacred Scriptures, who had not only read, marked, and learned, but also inwardly digested them, should be left in gross darkness on some material points of doctrine, or that their solemn addresses to God, on most interesting occasions, should be deeply mingled with error. I have not been able to discover that the extempore effusions of pious persons exceed in spirituality the well-considered services of the church, and I think I have observed them sometimes fall short of the latter in sobriety and dignity of expression, and sometimes to approach to needless repetition.

I wish for a moment to glance at some usages of the primitive churches connected with this subject, the rather as some Christians plead what they conceive to have been the usage of the first Christians, as one excuse for their leaving our communion.

I find St. Paul writing to the Corinthians, in his 2d Epistle, ii. 10: "To whom ye forgive any thing, I also." This seems to show forgiveness exercised by a primitive church, with apostolic sanction. In his 1st Epistle, xi. 30, I read, "For this cause many are weak and sickly among you." Here is sickness connected with abuse of a church ordinance; in the next verse we find, "if we would judge ourselves, we should not be judged," &c. here is remission of sickness, connected with repentance, and amendment. St. James also says in a well-known passage, "Is any among you sick, let him call for the elders of the church," &c.—"the prayer of faith shall save the sick, (that is from his sickness) and the Lord shall raise him up, and if he have committed sins, (which have caused his sickness) they shall be forgiven him." "Confess

your faults, one to another, and pray for one another, that ye may be healed." I observe also, that St. Paul speaks of a power which the Lord had given him for edification, and not for destruction, and that he calls on the Corinthian church to use the power of the Lord Jesus. With such passages before us, it seems to be clear that there may be some little show of authority in the ancient forms of our church, and that it is not necessary to conclude that it flows from a corrupt source.

I would next wish to look for a moment at the source of this power, to which I think the apostle alludes, as to a thing then well understood; we shall find it, I believe, in the 18th chapter of St. Matthew, from the 15th verse: "If thy brother shall trespass against thee." In these words we have the object for which it was given. Our blessed Lord, leaving his people in the midst of an evil world, hating him, and them for his sake, and knowing their infirmities, places a certain power in the hands of his assembled servants, for regulating the differences that would arise between individuals, from interest, temper, or misapprehension. "If he shall neglect to hear the church," that is the assembled congregation, "let him be as a heathen;" and we know that even in this world public opinion is a powerful restraining motive. We know that the Church of Rome has greatly abused this passage, that it has plainly no relation to doctrine whatever, and gives no power to the clergy exclusively; but let not her abuse of the word of God, be our excuse for the neglect of it; perhaps it may be numbered fairly amongst the crimes of that corrupt church, that by her straining all authority she has brought it into disrepute amongst Protestants, and thus caused in part the differences she objects against us. We find our Lord promise his divine sanction to the decisions of his servants. "Whatsoever (not whomsoever) ye shall bind on earth, shall be bound in heaven." We find also to whom the power is committed—an assembled church, however small. "Where two or three are gathered together in my name"—"The visible church is a company of faithful men."

The next thing I wish to show is, that the early churches acted on these powers in arranging individual differences. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" We may well suppose that Christians had little to expect from heathen rulers, and that prudence alone ought to have kept them from such tribunals. St. Paul was beaten unheard at Philippi, and confined uncondemned two years at Rome. We can, therefore, see the wise foresight of our Lord in thus making them in some respect a separate community, and granting such powers for their own benefit; and if their jurisdiction extended to cases of property, as we learn from an expression of St Paul, "Why do ye not rather suffer yourselves to be defrauded?" how much more to such conduct as would have brought a reproach upon the community itself.

It seems to me that some of the sins of the believer may be justly considered under a two-fold sense. As they are committed

against God, and against the credit of his word, and against the interests of his people. Perhaps we have an example in the case of David: "And Nathan said unto David, the Lord also hath put away thy sin: thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." Here is the open scandal of a sin visited heavily; the humiliation of David could not procure a remission of this part of the punishment, yet the sin itself was put away.

Many of the sins of one who makes an open profession of Christianity, may be, and sometimes are, considered as offences against the community to which he belongs; and accordingly such communities often claim and exercise the power of excluding such offenders; how much more that of pardoning and restoring the penitent, or as the apostle says, "confirming their love towards him?"

I observe in the absolution for the sick, a division. The former part is simply a prayer for the sick person: "our Lord Jesus Christ of his great mercy forgive thee!" The latter clause, "I absolve thee," &c. is the good-will of the communion to which the penitent belongs, thus expressed by a public officer, in the spirit of the direction given by St. James above referred to, and in the prayer which follows on these petitions—"continue this sick member in the unity of the church, consider his contrition, accept his tears, assuage his pain"—for the connection between sin and sickness, repentance and recovery is kept in view throughout this impressive service.

As many dissenting congregations use what is called close communion, or in other words take to themselves the authority of excluding whom they think fit; they cannot consistently blame the Established Church for a much lower exercise, or rather a mere show of authority; not shown in the way of shutting out, but in admitting persons to her ordinances. For if their way be not an undue stretch of authority, the church's stirring up her members to confession of sin before they approach her solemn ordinances must be more than needful. In fact our church acknowledges in her formulary for Ash Wednesday, that she has departed from the strictness of the primitive church; she does not, therefore, cast any reproach on their greater strictness; let them not call her mildness Popery, as in church authority they are liker to Popery themselves.

When persons mistake the meaning of some portions of our liturgy, and therefore speak against them, they are to be excused, because there are difficulties and depths in these fine and scriptural compositions; but these only prove their excellence, and our comparative ignorance and negligence in the word and ways of God. We are apt, when we have got a smattering of divine things, (it may be the best and the most important part, but not the whole of divine truth) to set up for ourselves with a very slight stock of sound divinity, and to sit in judgment upon men, at whose feet it would better

become us to sit and learn; but this is only human pride and self-sufficiency acting in us as they usually do. The difference between the church of England and other Protestant communions, will, perhaps, on examination, be found chiefly this: they make little distinction except believer and unbeliever; she excludes the unbeliever, and makes a higher and nicer distinction, continually calling on her members to walk worthy of their vocation in their covenant relationship to God, through Jesus Christ their Lord. In doing this she is often misunderstood, even by enlightened Christians, from a kind of natural Popery, indwelling in the human heart.

When such persons express their mistaken notions of the church services in a public manner, a few inconveniencies seem likely to follow, by endeavouring to point out which, I shall conclude.

Members of the church, who enjoy the blessing of a faithful ministry, but have not as yet learned to value it, are liable to be led away from it to any or to none; gentlemen who occasionally favour us with dispensing a portion of their light amongst us, do not, like the lights of nature, always return at stated periods; sometimes they are then just on the point of leaving public ministrations altogether; sometimes they show by continual changing that they have no fixed principles of their own as yet, and that if they call us to any thing, it is to a like wandering uncertainty.

Members of the Established Church, who enjoy but an indifferent help in their stated minister, are liable to be led to confound Christianity with dissent, or to disrelish and suspect the public forms of prayer, which really contain the greater part of the divine truth which perhaps they have opportunity to hear. It is in some cases a waste of precious time and opportunity, as making a dissenter is a different work from making a Christian. If a man can be led to a knowledge of the Lord, he will of himself leave any communion which he ought to leave. In one particular instance some remarks of this kind, seem to have led a Protestant highly informed, except on religious subjects, to conclude not that the Church of England was wrong, but that the Church of Rome must be right.

Lastly, to enquiring Romanists it may be a severe trial, to exhibit the Protestant Church so divided against herself, and her members biting and devouring one another, that if they (the Romanists, shall venture to leave their own Church, they must expect, like Noah's dove, to find no rest for the sole of their foot.

C. M.

BIBLICAL CRITICISM—Rom. ix. 3.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In your Number for May, an ingenious Correspondent under the signature of F. O. has in my opinion advanced satisfactory reasons for considering the present English reading of this verse

erroneous. The alteration of tense made by our translators seems unwarranted; and the sentiment conveyed by their rendering of the passage such as it is difficult to reconcile with the just and natural feelings of the apostle. St. Paul's anxious solicitude for the salvation of his Jewish brethren is indeed frequently expressed with great force and energy, though not to the length of wishing, or rather praying—for that is the import of the verb *ευχομαι*—that he may be accursed for their sake. This has been so well enforced by your correspondent as to render any enlargement on that point unnecessary. I do therefore concur with his opinion that the sentence to which he refers should be parenthetical; and St. Paul's very frequent use of parentheses lends additional strength to the supposition. It is a mode of speech into which all ardent writers, whose minds are full of the subject, and whose ideas crowd upon them for utterance, can hardly avoid falling; and I believe obscurity may often be removed from others as well as St. Paul, by similar correction. On a careful perusal of F. O's critical remarks, it struck me that the word *Ηυχόμεν* instead of belonging to *ευχομαι*, might come from the verb *αυχω* to boast—imp. m. *υῆα*. In which case the meaning assigned by him would be established with additional probability and strength. The construction of the passage would run thus: "I have great heaviness and incessant sorrow in my heart, (for I used myself (once) to boast, or take a pride in being accursed from Christ) on account of my kinsmen in the flesh" &c. It may be a further justification of this rendering, that it agrees so well with the real state of things; for he did much more than wish or pray—he did actually boast of, or take a pride in the activity with which he had denounced the Saviour, and persecuted his followers. It will not be amiss also to observe that the proposition *ὑπερ*, concerning, or on account of, suits much better with the new than the old construction. Did he desire to be accursed it would be *ενεκα* for their sake—his heaviness and sorrow are *ὑπερ*, for, or on, their account.

Whether these observations be of any value, must be left to the learned conductors of your distinguished periodical: I have but one thing to say in their favour—they are short.

SENEX.

BIBLICAL CRITICISM—MATT. XX. 23.

ἀλλ' εἰν ἐμὸν δύναι

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Allow me to call your attention to the above passage, which I have selected from Matt. xx. 23, the meaning of which, I conceive, was misunderstood by the excellent translators of our Bible—"To sit on my right hand and on my left, is not mine to give, but (*it shall be given*) to those for whom it is prepared of my Father." By the addition of this *italic supplement* it actually con-

tradicts the whole scheme of the redemption of sinners! it makes our Lord deny *His* power to save. How far this is accordant with the *style* of Scripture, may be easily seen in almost every page of divine truth*—"All things that *the Father hath* are *mine*." Leaving out the supplement, may we not render the words thus, keeping close to the original Greek: "To sit on my right hand and on my left, is not mine to give, but (*unless*) to those for whom it is prepared by my Father." The words thus rendered, contain not a *denial* of His power, but merely an *exception* or restriction. That the word (ἀλλά,) which, in our version, is translated *but*, will admit of being rendered *except*, may be sufficiently proved by a reference to Mark ix. 8,—ἐκέτι ἑδὲνα ἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν—They saw no man any more, *save* Jesus only with themselves. It frequently occurs in other places. A critic† of no mean note, observes, that the conjunction ἀλλά, when followed by a noun or pronoun (as in this case) ought to be translated as εἰμη, *except*.

Your very humble Servant,

ALEXANDER.

BIBLICAL CRITICISM—1 THESS. IV. 16.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

THE primary and most important circumstance after death, which awaits the human being, is the resurrection of the body; an event which is to seal its eternal doom: to the saint, triumphant indeed, but to the sinner, awful beyond conception!

The resurrection is a doctrine not only unknown to, but unimagined by human reason; the wise Athenians mocked when St. Paul preached it: we have therefore no knowledge of the subject, but from revelation; and every portion of God's word which sheds light thereon, is of a most interesting character.

In the first epistle to the Corinthians, chapter 15, St. Paul enters more fully on the subject of the resurrection than any other inspired writer. And in his first epistle to the Thessalonians, chapter iv. to whom he had previously written on the same subject, (more briefly, indeed, but not less explicitly,) he expressly informs them, "That the dead in Christ shall rise first." This must therefore be the first resurrection spoken of in the book of Revelations xx. 6.

In the former epistle, the apostle arguing the certainty of the resurrection of the dead from the evidence of Christ's resurrection, deduces the important truth, thus beautifully delineated, "But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead: for as in Adam all die, so in Christ

* Matt. xix. 28; Luke xxii. 29; John xvii. 24; &c. &c.

† Dr. Campbell.

shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." And in verses 51 and 52 of the same chapter, the apostle adds, as if answering some curious inquiry respecting those who, at the time, are still alive: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

To the same effect is the passage in the epistle to the Thessalonians; "For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain."

In this emphatic passage, the translation *shout*, does not express fully the meaning of the original. The term shout conveys to the mind the presence of a loud and vehement cry, and not unfrequently that of a confused noise, (see Exodus xxxii. 17, 18.) But such an idea is just the reverse of the apostle's meaning. The original Greek word is *κελευσματος*, *jussu*. *Shout* is therefore only its last and consequential meaning: *κελευσμα*, in its primary signification, is the command or order given by him who regulates a proceeding, and shouts loud enough for all concerned to hear: it is the voice of distinctness itself, as that of a General to his army, to commence some particular movement. Here, then, we have a magnificent and striking scene opened to view. The cross bearers of Jesus summoned from the dead to ascend with their deliverer. The Lord himself descends from heaven with a shout: he gives the word, which is instantly obeyed: the voice of the archangel echoes the command; and the trump of God, the voice of the Eternal Father responds to confirm the dicta of his Eternal Son. Creation hears the sound, and the dead awake: but not the guilty dead; they are still to lie entombed: how long we are not told. But they who sleep in Jesus shall awake; those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb: they who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: such characters while living in the world, but not of the world, knew well their Shepherd's voice; and although their bodies may have slept for ages in the tomb, their ear quickly becomes spontaneously attuned to hear the well known voice of their Beloved, the joyful sound; and again to follow after him who is ever the Shepherd and Bishop of their souls, and the ultimate Object of all their desires. They rise at his command, (*κελευσμα*), and prepare to bear their part in that glorious array with which Christ will appear, when he comes with his saints to judge the world.

Such is the splendid and encouraging view into futurity which the inspired apostle represents to Christ's faithful followers; a deathless triumph, which he concludes with the consolatory reflection

tion, as if including the highest happiness of which the glorified saint is capable, "*And so shall we ever be with the Lord.*"

MELANCTHUS.

THE NECESSITY OF UNION AMONG CHRISTIANS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The advantages of union and agitation in the pursuit of a political object, have been lately exhibited in a very striking point of view, and call loudly upon the friends of truth, to employ both in the prosecution of the noblest object that ever engrossed their thoughts, or called forth their energies. In all places there is error to be detected—ignorance to be removed—prejudice to be undermined—and enemies of various kinds to be grappled with, that they may be overcome. If the servants of the Lord contend among themselves, their assaults upon the common enemy will be feeble, and, in a great degree, unsuccessful. But why should those who heartily agree in the proposition, that there is no rule of faith and practice but the Holy Scriptures, fall out by the way, or indulge jealousy towards each other? There is room enough for the labour of every man; and if God raises up and blesses instruments in the carrying on of his own work, are we to undervalue, or despise, or reject them? Far be it from us. Rather let us imitate the liberality and candour of the late venerable Bishop Porteus, who wrote the following letter in answer to one he had received from a dissenting minister; and has thus left upon record, a testimony to his Christian feeling, and to the best mode of recommending the Church of England, both to the attention and to the favourable opinion of those who are not within her pale.

BEDELL.

"St. James's Square, March 8, 1799.

"REVEREND SIR—My best thanks are due to you for your very obliging letter, and for the excellent little tracts which accompanied it, and which I shall take the liberty to distribute among my young friends. They are admirably well calculated to impress their young minds with those sentiments of piety and devotion with which the Author is himself so animated.

"I am thankful to God, that he has been pleased to send his blessing on my feeble endeavours to excite, in the people of this great metropolis, a profound attention to his holy Word, and to diffuse among all ranks, a spirit of vital reformation. It is particularly pleasing to me, that they meet with the approbation of good men of all denominations, for whom I entertain those sentiments of good-will, which ought to subsist among real Christians.

"I accept, with thankfulness, your good wishes, and your prayers, of which I desire the continuance; and begging you to receive mine in return, for your happiness, temporal and eternal,

"I remain, Sir, your obliged and faithful Servant,

"B. LONDON.

"To the Rev. ———, London."

MISCELLANEOUS COMMUNICATIONS.

ON EDUCATION IN IRELAND.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It is not, I confess, without some little hesitation, that I venture to submit the following observations to your notice. I am well aware that they will be found to differ widely from the sentiments of many wise and excellent men on the subject; and especially from those of many faithful servants of Christ, whose united judgment, knowledge, and experience deserve the highest attention and respect. I wish therefore to state my views with humility and moderation; but, as the best men are still fallible, and the subject appears to me to be one of great importance, I shall do so with candour, and without farther apology, only requesting that I may not be misunderstood, as if I were opposed to education on principles the most strictly Christian, or insensible to its immense value, because from peculiar circumstances I plead for it upon wider grounds, and think it might be beneficially adopted in Ireland on a more extensive scale. If my opinions are injudicious or unscriptural, by thus making them known to your readers, I am taking, I conceive, a very effectual method of being set right where I am in error; and may hope, also, to obtain such information from some of your correspondents, as shall both satisfy my own mind, and convince the minds of others, on a subject of deep interest, and increasing importance. My hope is, that the consideration of the subject may lead to a sober and profitable enquiry as to what our present duty is, that, like the children of Issachar of old, we may now be “men who have understanding of the times, to know what Israel ought to do.” Let us pray then to be guided by the Spirit and word of truth in our enquiries, and seek, as our best preservative from error, “that wisdom which is from above; which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

It cannot but be a matter of the deepest regret, I think, to the friends of education in Ireland, to observe, in how many instances the most kind and disinterested efforts to afford the blessings of scriptural instruction to the children of the Roman Catholic poor, are rendered nearly, if not altogether, unavailing, by the influence of those, who call themselves teachers of divine truth, and yet would keep the only book which communicates that truth from those who most need it, and to whom it is most particularly directed—the poor and the young. The diminished, and daily diminishing numbers of Roman Catholic children at most of our society schools, at once bear witness to the truth of this melancholy fact, and explain its cause, which is, not any unwillingness or insensibility to the benefits of Scriptural education on the part of the children or their parents, but the undue influence of a set of men who define Christian liberty

to be an unlimited obedience to their commands, and an unquestioning belief of their doctrines. Is it not then the bounden duty of all, who in a land of freedom possess and value liberty of conscience themselves, not only to protest against such an unjustifiable exercise of self-assumed authority, but also to use the most effectual means for enabling an abused and much injured people to judge fairly for themselves, and escape from the spiritual tyranny they are under?

I fear, however, the friends of Scriptural education in Ireland, are themselves, more than they need be, certainly more than they desire to be, the cause of that very state of things which they deplore, by the unbending principles of their system, and the strictness with which they adhere to it: and I am afraid also, that they are thus every day more and more resigning our youthful population into the hands of those whose most anxious desire it is to have the instruction of the people altogether left to themselves; and so are giving them up to the worst species of education possible, because the principle of it is, a bigotted and superstitious attachment to the errors and absurdities of the religion of Rome, an attachment which may in general but too truly be said to grow with their growth, and strengthen with their strength. Had the education societies on the contrary, or at least some of them, proceeded upon this principle, that to know how to read and write is the duty and privilege of man, considered merely as a rational creature; and had they therefore said, where the Lord does not open us a way to have a scriptural school, we will at least have a moral one, they would now have schools every where filled with the youthful poor of our land, of all denominations; and they would thus be conferring a lasting obligation, and substantial benefit upon a grateful and improving people. They might, I think, fairly have said, we will give a scriptural education to all who are willing to receive it at our hands, and we will, moreover, press the necessity, the duty, and importance of such an education as much as possible; but we will not say to any of our poor people, because you wont learn religion from us, you shall learn nothing; but as far as we are concerned you shall remain in utter ignorance: we will not deal so unfeelingly and so unkindly with them; on the contrary, we will say to them, it is our wish to do you all the kindness in our power—we will render you the best service your prejudices will permit you to receive from us, and thus we will convince you that our designs are friendly, and our only motive your own good. Had a society said and acted thus, I cannot but think that that society had been a true friend to Ireland and Irishmen, and done much to burst the chains of error, and to establish a spirit of mutual confidence, esteem, cordiality and kindness, in place of jealousy, prejudice, and suspicion; and I cannot believe my poor countrymen so dull of apprehension as not to feel and largely take advantage of such offers, in spite of any opposition that might be made use of to prevent them. Indeed upon this system, so many causes of opposition would at once be removed, that I think every attempt to oppose would be rendered ineffectual,

if not altogether done away. It may, perhaps, in many instances be too late, indeed, to act upon this system now; but had such an institution arisen twenty years ago, how many thousands, at present growing up in ignorance and idleness, might be preparing to fill respectable situations in future life, and also to receive religious impressions and the seed of divine truth, through some of the various channels now pouring it forth upon our land, in the shape of tracts, speeches, letters, conversation, sermons, public discussions, Bibles, and other good books. I fear, Sir, we are too apt to forget, that we are not to force religion upon men—that it must at every step be embraced by a voluntary act of the mind, and therefore, that we cannot expect others to see as we see, or to be influenced by those motives in a state of ignorance, which we are guided by in a state of comparative knowledge. My principle certainly always would be, Scriptural education as far as possible: but I would not say, I will have no other; because I do not see why religious teaching is so necessarily connected with *all* instruction, that there can, or ought to be, none at all without it. True religion should, or rather must, always, be a part of a good education; and it is, indeed, the most essential and valuable part of it; but schools are not the only places where it can be learned, or is usually taught—it should be taught by the parent at home, and by the pastor at his stated times of instruction—and therefore, I would neither on the one hand, expressly and systematically exclude it by any means, nor on the other, lay it down as an indispensable branch of instruction at every school in the world. I would rather look upon it as an invaluable addition and improvement but not as an usual accompaniment; and, therefore, though I would never *exclude* it, yet where it was impracticable, I would say nothing about it. Some perhaps, may think this a distinction without a difference—I confess I do not. Were I, for instance, the owner of a landed property, I should certainly feel it to be my bounden duty to consult the temporal as well as the eternal welfare of those thus placed under my protection, and for that reason should certainly endeavour to provide for the improvement of their minds, as well as the salvation of their souls and the comfort of their bodies: and although, under false views, and mistaken feelings, they were to refuse my endeavours to benefit their souls by leading them beside the still waters of the fountains of life and truth, I should, nevertheless, do for them all that a gracious and allwise Providence had put in my power, in order to rescue them from ignorance, and mental degradation; and I think I should thus be most effectually securing their confidence, as well as obtaining a real place in their esteem and affections. I confess I can perceive no Christianity in that narrow spirit, as it seems to me, which is content to see multitudes live and die in hopeless ignorance, because they are not, contrary to all reasonable expectation, wise enough to disregard those false friends whom they have been all their lives studiously taught to respect, and scrupulously to obey.

I confess also, I do not understand why a man may not be taught

to read and write, just as well as learn a trade or be instructed in any one of the arts or sciences of human life, even though religion make no immediate part of the system. Religious instruction makes no part of the lawyer's education for the bar, or the physicians for the medical profession, yet surely it would not be just to infer from thence, that it was in such cases altogether neglected, or that such a system was antisciptural, improper, or dangerous. Perhaps it might be better, indeed, if religion were made the groundwork of all, but surely no wise man would stop such instruction altogether, because it was not.

Another consideration which leads me to adopt the opinions I have now endeavoured to explain, is this, and I believe it is one which the experience of others will almost universally confirm; that by far the greater number of instances in which a sound conversion from antisciptural error to scriptural truth has latterly taken place in this country, have been the results of an education totally unconnected with Scriptural reading and instruction. Such education did not of itself, indeed, produce any saving fruit, but afterwards when divine truth—thereby placed within reach—was brought to bear upon the mind thus opened to receive its light, in many cases, to my own knowledge, the bubble of superstitious credulity gradually burst, and real faith, “the faith of the operation of God,” grew up in its place. This seems to me, then, to be the voice of experience speaking loudly in the ear of common sense. In such cases, at least, the most happy effects followed the most unpromising means, and why might not the result be the same in numberless others, were the same method pursued? I verily believe were all the lower classes of our land able to read, and think, and examine for themselves, the influence and effect of divine truth upon them would be ten fold what it is at present.

Reading and writing I look upon in short to be those natural and proper means, in the use of which, when rightly directed, sound knowledge of every kind is to be obtained: they are the moral implements, with which man, as a rational creature, is to work at the mine of wisdom; and thus they are also the foundation on which an enlightened edifice of religious as well as other truth is to be built. I regard them in this point of view then, simply, as but the due cultivation of those faculties with which God has endowed his human creatures—the improvement of those powers which he has given us, I may be allowed to say, independent of our religious constitution and character. Considering man, therefore, merely as an inhabitant of this present world, I am of opinion he ought to be taught both to read and write, if it were only that he may be fitted to discharge its duties intelligently and uprightly; and I am of opinion, also, that were this universally the state of our population, the ill effects of education which are in some instances felt by raising a few above the level of others in their rank and station of life, would be done greatly away. Unsanctified knowledge must, indeed, always be attended with danger to fallen man, but cannot, I think, be worse or more dangerous than unsanctified ignorance:

it is, I am sure, not near so hopeless. I do not think there is any state, in which man is so likely to remain-unacquainted with God, and unconvinced of sin, as a state of ignorance. Knowledge, if it does no more, gives a wider view of duty and responsibility, and thus often becomes a handmaid to true religion.

I am very far from saying, however, with the friends of infidelity, that religion is altogether or only a matter between a man and his God, and therefore that every man should be left to himself to do just as he pleases with regard to it. All I say is, that under the present peculiar circumstances of Ireland, ignorance seems to be the great impediment to the moral and religious improvement of the people in every point of view, and therefore, that they should at least be educated so far as to read and write, in order that the blessings which civil and religious liberty present to them, may be fairly within their reach, which in their present state is not the case. Give them, I would also say, a moral and unprejudiced, if not a religious education, and you will deliver them from one of a much more baneful description which they are likely at present to receive, and at the same time, endear yourselves to them as friends and benefactors, to whose kindness they will owe one of the greatest temporal blessings that a rational being can receive—the cultivation of his mind and moral powers, as well as the fairest path to religious intelligence and knowledge.

Did I conceive that in this there was any dereliction of duty, or that it proceeded from any real want of faith in the use of the legitimate means of Christian enlightenment, I should be the last person in the world to recommend or adopt it. I do not, however, as yet at least, see it to be contrary to the letter or spirit of God's holy word, and I cannot but think it would prove highly beneficial to the present advantage of many immortal souls, who are otherwise, I fear, beyond the reach of our assistance. It is, at all events, a subject well deserving the most serious attention. I do not say it is a matter in which the ministers of the gospel, or perhaps the most decidedly religious characters are called upon to come prominently forward: but were those on whom an awful responsibility rests, the landed proprietors of Ireland, to say generally—We are not teachers of religion, it is true, but we see our poor people around us sunk in moral and mental degradation: they do not understand our religious views, and therefore they will receive no religious knowledge at our hands. We will, however, give them what they will receive, and try at least to make them rational and self-judging agents: we will improve their minds, and give them correct ideas of honesty, sobriety self-respect, and moral duty. Were they, I say, to join together upon such principles, and form a society for such a purpose, I cannot but think that without lowering the standard of religion, or lessening the awful importance of divine truth, they would be discharging a most important duty, of which, I must say, I think the landed proprietors of Ireland for the most part are at present fearfully negligent.

Simple education in reading, writing, and arithmetic will not in-

deed, bring souls to God ; but neither will it be found, I think, so detrimental and decidedly injurious even when unaccompanied with religious instruction, as many good men seem to think. We do not surely make men worse by making them more advanced in knowledge : take, for instance, the inhabitants of the great empire of Burmah ; they are, generally speaking, an educated people, yet we do not find them to be in a lower state as moral beings than those around them, or even the more unruly subjects for that reason, under, perhaps, the most despotic monarchy in the world. Their religious, or rather irreligious errors are, it is true, awfully great, but not worse than those of their ignorant neighbours, the Hindoos ; and I believe it will be found all over those interesting regions of the East, that the persons who have sought, and are now seeking the knowledge of divine truth, except in our missionary schools, were men whose minds had first received some measure of light and knowledge through the channel of ordinary education.

Ireland, we should remember, is a country under very peculiar circumstances. Her sons and daughters will have education ; nor can those who would, keep it from them. The only question then, that remains for us, seems to me, to be this ; Will you leave them in the hands of those who will give them only a bigotted Roman Catholic education, and teach them as a matter of faith and duty, to regard Protestantism, however pure its precepts and excellent its professors, as "pestilent heresy," and to look upon the Bible as a dangerous book ; or will you give them a simple, sound, and unprejudiced education, calculated, at least, to open and unfetter their minds, and enable them to look around them with the feelings and views of free and responsible agents, even though you cannot add thereto the knowledge of the saving principles of divine truth ? I do not see, myself, that either the honour of God, or the happiness of man would be compromised by such a system ; I do not feel that it would be betraying the citadel of truth by unworthy compliances ; nor do I think that it would be shrinking from the narrow and difficult path of a Christian's duty,

The God of heaven has written a book, and it is because I think that book ought to be universally read, that I would say, give the people education, even though in doing so, you cannot get them to read the Bible. Enable them, at least, to use that holy book, *if they choose to do so*, in the way, and to the end for which God intended and gave it ; and trust to the good influences of his Holy Spirit to awaken an enquiry, wherever he will, after the great and solemn truths which that book contains. Thus you would, if I may so speak, be giving the goodness and mercy of God a fair opportunity to operate ; but acting otherwise, it seems to me you almost tempt God ; you expect effects, without employing the means ; you tell men they ought to read, without affording them ability to do so ; for unless God were to work a miracle in every individual case, how can people read the book of God who have never learned ? To the natural dislike which our fallen nature has to divine things, such persons have to add the excuse of ignorance, a very powerful, and

often fatal operative in lulling the mind into a dangerous and careless security. In fine, then, while the Roman Catholic priesthood, as they think themselves gaining strength, are becoming every day more and more opposed to the reading of the Scriptures, I would say ; let the people at least be enabled to see and examine the book to which their teachers so violently object. Bring curiosity as well as duty into operation, and enable them to consult the records of truth for themselves, and the light of truth will burst in upon many a benighted mind, whose "faith must otherwise stand, not in the truth of God, but in the wisdom of men."

I have been led to express my feelings on this subject at such length, and with so much earnestness, that I may perhaps seem to reason upon it, rather with the warmth of an advocate, than the humility of an enquirer. My desire, however, is, simply to state what has presented itself to my own mind, in the hope that in so doing I might perhaps be pointing out in some respects "a more excellent way for the moral and religious improvement of many of my fellow countrymen ; or else that being weighed in the balance of the sanctuary, and found not only *wanting* but objectionable, its evil consequences may be more clearly pointed out and prevented, especially at a time like the present, when the expediency of such a system is likely to press itself upon the serious attention of many sincere well-wishers of our native land, as well as of

POLITELOS.

LIBERALITY—A SKETCH.

The market-town of Moneyrogue, like many market-towns in Ireland, combined a great many advantages and disadvantages. It was beautifully situated upon a fine romantic looking river. Its church was admired for the chastened elegance of its architecture. It had an excellent and well-kept inn. Its dispensary was superintended by a most intelligent and feeling-hearted physician. The landlord, a man of large property, resided in the immediate vicinity all the year, and spent among his tenants every shilling which he drew from them. This was the fair side of the picture ; but also it contained a most enormous and overgrown Romish chapel, and was (in great part) under the spiritual domination of two priests of most melancholy activity ; and—which was the very *acmé* of its inflections—it was grievously afflicted by a spirit—a spirit ! Yes, by a spirit of *liberality*.

Such, at least, were the conclusions, at which the Protestant curate had arrived, after a residence of three months in this his parish. The *cidevant* vicars and curates of Lisnaskea had not indeed for sixty or seventy years back complained of any thing of the kind, nor could they reasonably have done so. They and the respective priests of the place had fowled and fished, had hunted and dined together. Upon the Sundays, certainly there was this difference, that the former droned out of the Book of Common Prayer

to a congregation who *cared* nothing about the soul-saving truths which it so admirably embodies; and that the latter mumbled out of the Breviary to chapels-full and chapel-yards-full of benighted creatures who *understood* nothing about what they heard. In the church, indeed, there was a sermon once on Sundays, which sermon did no good, nor could it; for it was either some cold moral essay of Tillotson's, or some of the pulpit smartnesses of South, without a particle of the Gospel of Christ. In the chapel, nothing in the shape of a sermon was attempted, except on some saint's eve, or some great festival, on which occasions no more of the cross was exhibited, than what could be *seen* of it in the crucifix upon the altar, and which indeed it was boasted, contained a reasonably sized splinter of the true wood. Religion consequently never brought those worthies into collision at all. The priests never *said* a word against the Protestants, and as to what they *did*, in secretly wheedling over some, and frightening others, nobody minded it. Why should they? for in Moneyrogue it was the fashion to speak of both ways as pretty much alike. And he who should have ventured to insinuate otherwise, would have met perhaps as bad treatment from the Protestants as from those of the Romish creed, so great was their liberality. As it happens, however, that your genuine Anythingarians are *defacto* Nothingarians at bottom, so it was here. Never was a set of people more devoid of anything even resembling godliness.

Such reflections as these it was, which oppressed the bosom of Mr. Montgomery, the curate aforesaid, as he stood before a splendid pair of richly ornamented gates, which formed an entrance to the demesne of the Hon. Mr. Egerton, the lord of the soil, and which gave a termination to the vista made by the principal street. It was his first visit, for Mr. E. had been absent ever since the curate arrived, on unavoidable business. As he sauntered slowly up the avenue he was well pleased with the intermingling of fragrant limes and branchy sycamores which occasionally interlaced their canopy over his head, or opened out on sunny parks studded over with beech and some majestic horse chesnuts, whose spiked chandeliers of snowy blossoms contrasted richly with the deep green of their leaves. He liked the slow passing to and fro of the sheep, as with tinkling bells they emerged into the light, or were lost amid the deep shade. He liked the swift trotting by of the deer, as half shy, half tame, they halted to peep out on the passenger, and then away for the forest glade. He liked the gay amphitheatre of flowering shrubs which secured by an invisible fence, spread out their gorgeous vegetation in all the varieties of Rhododendrons, Tamarisks, Daphnes, &c. &c. which decorate the vicinity of country residences. He looked at the house itself, and was well pleased, for it was built after one of the fairest models of Inigo Jones. But as he looked towards the hall-door, he was by no means pleased, for he saw emerging from out the shade of the portico, with that smile yet lingering on his cheek which indicates a recent success, the Rev. Felix Fogarty, P. P. of Moneyrogue.

A slight salutation by touching of the hat, was all the communication which took place between the parties as Mr. M. passed on and was ushered into the study. Mr. Egerton was not in it, and Mr. M. surveyed it closely, as one who thought that a man's study oftentimes gives indications, what he is himself. 'What is it, in fact,' as he would sometimes say, 'but the shell of a man's mind?' The furniture was rich and grave. Some good paintings, some fine alabaster vases, and two or three marble busts well executed and judiciously placed, indicated the owner to be a man of taste. On the floor in the recess of one of the windows were some earthen vases recently dug up on the estate, two large fibulæ, a portion of an elk's horn, and a huge spur of brass—Mr. E. then was somewhat of an antiquarian. On a table in a distant corner, lay some glass saucers partly filled with acids, in which some earthy substances had been digesting, an argand lamp with a copper muffle, a pneumatic trough and some small retorts—Mr. E. then was somewhat of a chemist. Close by, were a saw and bill-hook of highly polished steel, mounted with deer's horn, and a large pair of gloves of strong leather, having cuffs to protect the wrists—Mr. E. then was somewhat of a practical pruner and planter. But the books above all—they were excellent in quantity and quality—not a mere costly collection of *editiones principes*; of large paper copies; of Aldus's and of Elzevirs; but an excellent collection of the best books for matter in almost every language. Tourists and travellers round the globe; metaphysicians, and mathematicians; political economists and poets; historians and horticulturists; divines of every complexion—fathers of every century—schoolmen, economists, casuists. There were bullaria and pontificals, and digests of councils, enough for the appetite of the keenest controversialist; neither wanted there a sprinkling of Caxton's and Wynkyns De Worde, with a goodly array of black letter romances. Mr. M. had taken a rapid survey of these things when the door opened, and Mr. E. entered. A man of pleasing appearance, middle aged, a lively eye, and an elastic step; the frank deliverance of one of high birth, was accompanied by the courtesy of one of finished education.

It would not well be possible to bring together two gentlemen of information, without an immediate amalgamation, as it were, of mind, particularly in a study, affording as it does, so many *points d'appui* for conversation. At length Mr. Egerton said, "and what do you think of Woodley? does my farming find favour in your eyes? and the plantations, have I scattered my clumps judiciously? I know you understand the *capabilities*, as Browne would have said."

"As to the place, it is beautiful absolutely, but I must be bold to say, I do not like your live stock."

"Not like my live stock!" exclaimed Mr. E. in a tone of alarm, "why, if there be a thing I pique myself on, it is the excellence of the species of every living thing around me—Woodley, I flattered myself, was the very pattern of all good breeding to the country. Just do look now at that Dutch bull and his two *caras* lying in

clover behind the sunk fence, might not Cuyp have chosen them for a study?" As he spoke, he threw up one of the sashes, where at the noise made by opening the window, three or four white peacocks came running up expecting bread—"and surely," he added, "those feathered gentry are from the *basse cour* of no less a personage than old Lady Harlowe who, is the veriest epicure in poultry, that our country side can boast."

"Ah, my dear Sir, it is an unfeathered biped, the *animal bipes implume*, which now has been stirring up my bile; in coming in, I stumbled on a Romish priest, and I could not but regret to see that he seemed so much at home here."

"Why, Mr. Mortimer, you are not such a bigot as to feel dissatisfaction at my being on good terms with my Roman Catholic neighbours—for my part, I never could see why every man should not be free to choose his way to heaven; is not the road broad enough for us all without jostling one another."

"I am afraid, that this great breadth of the road on which you seem to suffer your mind's eye to rest with so much pleasure, would be the very circumstance, which, taking Scripture for our guide, should rather awaken feelings of anxiety. If I mistake not, the safe way is there described as being very narrow."

"Why, I believe it is—but you comprehend my meaning—what I condemn on the part of Protestants, is that system of so behaving and so expressing themselves about their Roman Catholic fellow subjects, as though salvation were not to be found within the pale of that Church to which they belong."

"I do by no means take on me to say, that no Roman Catholic can be saved—but I certainly do say, that I do not see the thing as more than just a matter of possibility. And this is certain, that if, as we are so often told now-a-days, the religion of the Church of Rome contains, with all its superstitions so much of essential truth, so much of what is requisite for the justification of a sinner before God—they who separated from it first, were guilty of a grievous schism, and instead of being embalmed as many of them are in the recollection of posterity, as the benefactors of mankind, advocates of true spiritual liberty, and martyrs for the cause of truth—should rather be written down as unnecessary disturbers of the community, and troublers of the peace of the Church. If Popery be not a religion unfit for men to live and die in, how is it that you can look with pride and complacency upon the portrait which ornaments your mantle-piece?"

Mr. Egerton at this appeal raised his eyes to a full length picture of one of his ancestors who had served with much gallantry under King William, and commanded a regiment in person at the battle of the Boyne. It seemed as though the old gentleman with his brigadier curls, huge buff-belt, and heavy boots, seemed to rebuke the degeneracy of his descendant; Mr. E. sat down immediately. Opposite to him on the study-table was a fine black-letter copy of Fox's Acts and Monuments lying open, the wood cut on the page depicting the burning of Bradford, it was an ugly co-

incidence—he turned round in his chair to a small reading stand which stood beside it. The bible was upon it open at the 17th of Revelations—his eye just caught the words, as they stood printed in capitals, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;” worse and worse. He cleared his throat once or twice—“My dear Mr. Mortimer, be it far from me to say, that I should feel happy in being a Roman Catholic; but I am not prepared, therefore, to maintain, that others may not be happy and be safe too in that communion. I desire not the exclusive ascendancy of my own creed—I profess myself a citizen of the world; it would be my wish to lend myself to the general interests of mankind without regard of sect or party; and in aiming even at such a course, do I not model myself (I would ask it in humility) more after that divine exemplar, who came to “do good unto all men,” than if in seeking to advance the particular church of which I call myself a member, I laboured also for the weakening and diminishing the power and influence of some other community professing the religion of Christ?

Mr. Egerton—“it is precisely on the very grounds you mention that I would build an argument against yourself. You say you would ‘do good unto all men;’ Is it by upholding the Romish Church that you would fulfil this purpose? Does the creed of that church, when received and acted on, tend to the amelioration of mankind? You have seen Popery abroad where it shows an undiminished front—you have seen men where it was a thing of national establishment; I ask you, honestly, what impression did that survey make? Would you like to see it transplanted here in its full vigour? You know you would not—you know that it is, and ever has been the fosterer of ignorance and superstition—you know that true freedom never thrived under its noxious shade, but that whatever people received it, decayed and dwindled under its blighting influences; and how then talk of loving men, and yet leaving their souls under the pressure of such an incubus? I tell you, my dear Sir, that that man who can sit tamely by and see the Church of Rome extending her spiritual domination over the consciences of his fellows, and as with the powers of a Circe turning them to beasts, must renounce his claim to the title of lover of his species—the Protestant who can tacitly acquiesce in the maintaining of Popery (much more if he actively support it) ceases to be a philanthropist?

“My worthy friend,” said Mr. E. smiling at the earnestness with which Mortimer expressed himself, “you, I am persuaded, mean well. Is it not possible, however, that you may alarm yourself unnecessarily? Perhaps Romanism is not the enemy to human happiness you think. Could I conceive of it as you, I am satisfied conscientiously conceive of it, I then indeed should be culpable in my own estimation, were I to tolerate it even, much less assist its interests. But I will take upon me to say, that whatever that religion might once have been, it is no longer the same—it is mo-

dified, it is tolerant; believe me, who am intimate with many excellent members of that persuasion, that it no longer

‘Deals damnation round the land,’

the possibility of a Protestant’s salvation is no longer denied by those who acknowledge the supremacy of the once dreaded Pope. I am persuaded, too, that you will yet think with me; you and I both desire, that all around us should be religious, we only differ as to the manner. I do not certainly think that Popery, as you call it, is so enlightening as Protestantism, but I think it has its light too. Questionless, I would rather see my tenantry sitting under your ministry, than under that of—shall I call him, your rival; still I think that the Rev. Felix Fogarty, is a pious and a good man; and that among the hundreds who bend at the altar where he officiates, there are many humble and sincere worshippers. The fine old Dominichino which I presented to the chapel for an altarpiece, excites doubtless a warmth of feeling in its present position which it never would have done in my gallery, whence it was taken; it is, however, but a higher modification of that enthusiasm with which many a connoisseur once worshipped before it under my Protestant roof, and let me add, just as harmless. Yes, yes, you will yet be converted—I shall have the pleasure of converting you. I have not an hour ago, given an hundred pounds towards the enlarging the Roman Catholic chapel, I will now give you another cheque for the same sum towards the finishing your school-house, and you shall see that both will do good. You must dine with me to-day, and Father Felix must come too; you will find he is no bigot—he will eat his haddock and shrimp sauce, and you and I will eat our venison and currant jelly, and that shall be the only distinction between us. Just try him over a bottle of old Madeira—you know ‘*in vino veritas*,’ and you will acknowledge that he is not the formidable being your imagination depicted him; that he is not an enemy to education; that he can love a Protestant, and do him service; and you will in short come to the conclusion, that the true system after all, is a system of liberality.”

“My dear Mr. Egerton,” replied Mr. M. I could not accede to your proposal, but on terms which I could not conscientiously admit; I should be silent on all topics which concerned true religion and morality. To speak my real sentiments would unavoidably be to come in collision with yours and with his, this would lead to discussions which could not but be displeasing. You will, therefore, kindly excuse me. As to your dinner party, as I have thus been, a Protestant, I shall be also a prophet: Remember then, the confident assurance that I now give—you will yet find Father Felix and all of his class unfriendly to the advancement of the real good of your tenantry; and should the time come, that ever your interests and the interests of his church shall clash, he will lend himself as actively to oppose your wishes as he now seems obsequiously subservient to them.”

"*Nous verrons*," said Mr. E. smiling, "but I wish still you would change your mind."

"It is out of my power indeed," said Mr. M. rising and taking out his watch, "but I shall be happy to be found a false prophet, and that is more than every predictor of evil can honestly say. I must now take my leave, however, for I have already trespassed too long, and have some appointments."

"Perhaps you would come to us on Monday," said Mr. E. "and you shall see nothing that is not purely Protestant, except my old valet William, who will disappear with the table cloth, and who by the way is half a reformado already, having married Lady Margaret's maid who is a Huguenot, a Lyonnaise, and for aught I can tell, a direct descendant of Peter Waldo himself."

"I shall have much pleasure in waiting on you," said Mr. M. and after a few more words immediately departed.

The bell which, at half-past five o'clock, sounded out over the groves of Woodley-park, to call in the wanderers among the woods to the important labour of dressing for the dinner hour, vibrated not unpleasantly upon the tympanum of the Rev. Felix Fogarty, as he ascended, in his usual pace of hilarity, the steps of the vestibule. Many a day had he dined under that hospitable, though heretical, roof—many a day had he protested that the *maitre de cuisine* should, if he were Pope, receive the honour of canonization (for Felix was facetious;)—and although the present was a fast-day, it was observable that his aspect was not that of one who anticipated any painful privations on the part of his stomach. Let it not be supposed, however, that he in the least degree relaxed from the strictness which the Church requires of all her faithful children. First, two helpings of oyster-soup; next, two of had-dock and lobster-sauce; a slice of pickled sturgeon—with a superstratum of Stilton cheese, &c. surmounted, finally, by some raspberry ice and wafers; the interstices being curiously filled up with draughts of Burton ale, bumpers of vin de grave, and Madeira, and some soft sippings of genuine *Curaçoa d' Hollande*. The entire might be said, indeed, by sneering infidels to constitute a good dinner; but he defied Satan to detect, with all his analytical ingenuity, one particle of flesh-meat in the whole mass—therefore, it was a fast, and not a feast; and he behaved himself as a Christian should. He behaved himself also as became a Romish Priest; for, during the process of the aforesaid mortification of the flesh, Lady Mary Egerton, who was desirous of establishing a school in the parish, was continually enlarging on the benefits of education, and endeavouring to obtain the full acquiescence of his Reverence in her proposed plan for enlightening the minds of the young; but not a word ever passed his lips which could be fairly pleaded against him to that effect in any court of justice. True, he bowed and he smiled; he sighed and he wriggled; he exclaimed many times in the evening, how happy would it be for poor distracted Ireland, could she boast of many who held such sentiments as those of his host and hostess: and whenever there was danger of

any thing like a particular recognition on his part of the principle, that the laity should be educated, he entreated gently permission to take wine with Lady Mary, and Lady Harlowe, and Miss Carothers, and Mr. Egerton, and with any and every body who sat at table. But, when he was gone, nothing had fallen from him like an acknowledgment that there ought to be a school, and that a religious education should be given to the young ones around about. Yet, when he departed for the night, he contrived to leave a favourable impression behind him. He had told many droll stories—he had even made some points connected with the more gross and superstitious part of his religion, subjects of laughter—he had used the phraseology of a liberalist of the first water—and, without ever committing for an instant the claim of his Church to be the sole arbiter of men's faith, and the directress of their souls and bodies, he had so dexterously managed matters, that when Mr. Egerton and Lady Mary, conversing together ere they retired to bed, compared notes, the expression on both their parts was that of unfeigned lamentation, that poor Mr. Mortimer would not see with their eyes, and believe, and be persuaded that Popery was not the religion of exclusion or of bigotry, and that if Protestants would but be content to give up a little, they would find their Roman Catholic neighbours content and willing to give up as much, if not more.

While the cause of liberality was thus flourishing at Woodley, our friend Mortimer seated in his little back-parlour at Moneyrogue, was concocting a tremendous tirade against the Romish Church, filled with rancour and bigotry, tending to set man against man, and to break up and destroy all that harmony of intercourse which alone could render life tolerable. So, at least, pronounced Dr. Chapman, the dispensary physician, a talented and good-natured man, but far better acquainted with the theology of the philosopher of Ferney, than with that of the Apostles. So also declared Mr. Grains, the brewer, who supplied all the Roman Catholic publicans in the neighbourhood with bad beer and worse ale; so, also, lamented, not inaudibly, in the churchyard, while Mr. M. was passing, Mr. Stillworm, the gauger; Mr. Grubb, the chandler; Mrs. Green, the post-mistress, Mrs. Figgs, the grocer, and several others, in conclave assembled, of those *dii minorum gentium*, who, in country churches, attain not to the having pews in the gallery. With the gallery hearers, we regret to say, the discourse found little more of favour, especially in the Egerton seat. Was there really any thing very illiberal in the discourse, does the reader ask? Nothing whatever. It certainly distinctly pointed out the grievous errors of the Romish Church, contrasted them forcibly with the truths which Scripture sets before mankind, as available to salvation, and urged all who loved the Gospel to abstain from every proceeding which would tend to the maintenance of religious error. It affectionately pressed the necessity of exhibiting in heart and life the beauties of a new birth unto righteous-

ness, and called on the hearers to lend themselves actively to the cause of God, in the pulling down of the strong holds of sin wherever found, whether within or without them. It did not allow that all religions were alike, or that, in point of fact, no religion was really requisite. So it was pronounced illiberal. 'It was shutting the doors of heaven in men's faces'—it was rank fanaticism.

(To be continued.)

A DAY AT THE SEVEN CHURCHES AT GLENDALOUGH.

WITH AN IMAGINARY PREFATORY DIALOGUE.

EDITOR'S OFFICE, 9, UPPER SACKVILLE-STREET.

C. O.—“Good morrow, Mr. Editor—I hope I don't intrude—Observe you are very much engaged—arranging for next month;—glad to see such bundles of articles before you.—Permit me to take a chair, and recover my breath;—your stairs wondrous steep.—The access to this your Nidus reminds me of my ascent of Mangerton, or of Hungry Hill, near Bantry.—You remember my tour from Cape Clear to Killarney; don't you?”

EDITOR.—“Glad to see you, C. O.—Not *now* often favoured with your company, or literary contributions. Sorry to observe you looking rather delicate—bilious, I presume. How's your liver?—ought to take care of yourself;—sorry would I be to lose you. Excuse me, when I say our Magazine could better spare a better man.”

C. O.—“Ah, my too flattering friend, I suspect my trifles served you but little at any time. At best, I was only tolerable in your young and struggling days, to supply filling-stuff for your monthly package. But now, as I observe your table loaded, and your pigeon-holes full—as I see you are stored with plenty, and to spare, of more valuable and serious matter, I may retire, and give place to my betters.”

ED.—“No, no, C. O.; you are morbidly modest. I assure you, your tours gave *general* satisfaction. 'Tis true, some said they were unsuitable to a periodical professing to be religious; but this was not the general opinion—and, as you yourself said, something was called for, to amuse the young people of the Parsonage.”

C. O.—“Indeed, my dear Examiner, I never can get over the chill which came over me, in consequence of the observation of a common friend of ours, who, with that cold marble cast of countenance for which he is remarkable, observed, ‘My good Sir, the best that can be said of these tours which have found a place, I know not why, in the *CHRISTIAN EXAMINER*, is, that if they do no good, it is to be hoped they will do no harm.’”

ED.—“I differ from our cold acquaintance altogether in this

respect. And, as you just now compared the neat, compact, spiral ascent, by which we screw ourselves up into this *sanctum*, to your climbing of Hungry Hill, the mention of this mountain brings, *à propos*, to my memory a circumstance I but lately heard from a Cork correspondent, which will satisfy you—yes, and even might convince our cool friend, that your tours and sketches were good for something. You remember that ‘Dumb Church,’ which you saw under Hungry-mountain—Ossian himself was scarcely more mournfully graphic in his picture of the fox looking out from the wasted casement of the desolate Balclutha, than you were in describing the grave goat, as ruminating, and waving his hoary beard to the breeze, in the window of this dismantled edifice. Well, now, C. O. I have the pleasure to inform you, that this same church is no longer dumb—silence no longer broods over its desk and pulpit. You expressed a hope that it would be restored to its pristine repair—you breathed a prayer, that the Gospel would yet be announced to sinners from that pulpit; and now your hope is accomplished—may I not say, your prayer is heard?—for service is now on every Sabbath performed there, and the poor have the Gospel preached to them, and the sound of the ‘church-going bell’ is heard among the hills and along the shore, calling and collecting a very respectable congregation. All this, under God, I have reason to suppose, arose from the publication of your tour in the EXAMINER. For I would have you to know, my son C. O., that my journal is received and read by very influential people in our Church; and although here I sit, to all appearance a very insignificant thing, in this my den, like a solitary spider spinning in his cobweb; I am working, Sir, at a moral lever, which may move what was heretofore inert, and perhaps regulate and direct towards usefulness what was tending to mischief, because uncorrected and unimproved.”

C. O.—“Dear Examiner, do you tell me in all seriousness, that I have been in any degree instrumental in restoring that wasted place of God’s worship? Then a fig for what the cool man said. If I had an opportunity, I say, I would not fear to publish another tour.”

ED.—“The very thing I want you to do, dear C. O. My pages are always open for you.—You have, indeed, no small reason to be elated:—To re-edify a church is no little matter. Were you a Romanist, it would be of great comfort to your conscience; and you might rest satisfied that your sojourn in Purgatory would be reduced to a very short space. So do, my C. O. go on; *perge mi puer.* Send in a tour, and I’ll make room for it in the next Number.”

C. O.—“Send in a tour! Why, man, do you suppose I can manufacture a tour, as the Englishman did his travels through Ireland, without going farther than Ringsend? Can I write a tour before I take one? You know I cannot now run up and down Ireland, and skip from the Causeway to Cape Clear. No, no;—

now 'in populous city pent,' unless I take a tour from Sandymount to the Black Rock, or give you 'A Day at Baldoyle,' further I may not range; and so I must sit and be silent;—take, therefore, the will for the deed. Dire necessity—'*res duræ*,' have citizenized me; and, while longing to range free and unquestioned along the wild isles and shores of Cunnemara, or climb the beetling cliffs of Clare or Kerry, I find myself limed and caged here—and still the burden of my notes must be, 'I can't get out—I can't get out, said the starling.'"

ED.—"O, come now, my fanciful friend, things are not so bad as your busy brain would imagine them to be; there are still many places you might visit and describe, in the vicinity of Dublin;—though, to be sure, not very likely to meet with dumb churches. The environs of no metropolis in Europe afford such variety of scenery as those of Dublin do:—the shores of its magnificent bay—the wood-crowned banks and silvery streams of the Anna Liffey—the wild mountain district, that spreads in sublime loneliness for forty miles south of our city, presenting, perhaps, the most perfectly uninhabited range of hills in the British isles—the delightful glens and waterfalls of Wicklow—the rich plains and pasture-lands of Meath and Kildare.—Come, my son C. O., here I enlist you for a tour along the banks of the Boyne;—tell us, against the 1st of July, of

Old Bridge-town,
Where was a glorious battle,
When many a man lay on the ground
By cannons that did rattle."

Or, if it likes you better, take a day at the Seven Churches. You may start on a fine June morning for Glendalough, and, even before the setting sun, return rich and loaded, like the honied bee, with sweet things for the Examiner."

C. O.—"What business have I at the Boyne, or the Seven Churches?—The ground, Sir, is already occupied. Is there not 'Wright's Louthiana' to be got, ornamented with cuts; and don't you see, proudly perked on our publisher's table, 'A Guide to the County Wicklow,' and 'Tour to the Seven Churches, by G. N. Wright, A. M. Esq. and Professor of Antiquities to the Royal Hibernian Academy'? Now, this worthy being a professed tour-wright—having duly served time to his craft and mystery, as would a wheel-wright or plough-wright—and, therefore, being fully qualified and entitled to be a right guide, and a guide-writer—why, dear Examiner, if I ventured, in these dangerous days to trespass on his province of tour-making by the rule of thumb, I might be caught as a colt, and treated accordingly. Indeed, Mr. Examiner, it won't do."

ED.—"I have caught you in the fact of committing a vile play upon words, in harping on the name of that worthy wight, Professor Wright. Therefore, I, in sovereign authority, as a penance,

impose on you the task of repairing, on the — day of June instant, by the military road, to the Seven Churches of Glendalough, there to look about you—and thence return by Roundwood, Newtown Mount-Kennedy, and the Glen of the Downs; and forthwith send in, to this my editorial office, a faithful report of all you shall have seen and heard, on said — of June, from morn till noon, from noon till sunny eve."

C. O.—"Autocrat of the Examiner, I go to execute your commands, which to me are not grievous. The slave of the lamp or the ring not more servile or more instant."—*Exit C. O.*

It was on a bright morning on the — of the month of June, 182—, that my old mare, drawing my old gig, the faithful partaker of all my tears and toils over and around green Erin, stood at the door of my domicile, about four o'clock. The sun, an earlier riser than myself, was looking down the empty streets of the sleeping city, when, rejoicing in the auspicious weather and hour, and relying on the sure sufficiency of my four-footed friend, I started joyfully, and soon left the town far behind me. The dew of the still night had so sufficiently damped the road, as to keep down the dust; and never was there a finer opportunity for observing the rich and beautiful grounds and fields that lie between the city and the mountains, rising as it were imperceptibly—the rich slopes and terraces of Mount Anville, Dundrum, and Rathfarnham lay before me, backed by the mountains, over whose rocky sides cultivation had gained, and was still gaining, her difficult conquests. These hills now rose before me in all the distinctness of their forms, laughing in the lights and shadows caused by the rising sun.—I believe, after all, in order to receive full and unmixed delight from natural objects—in order to fall deeply in love with the country—you must be for some considerable time cooped up in a city, and then come forth on such a morning as this, and you will feel exquisitely the exhilaration caused by rural objects. Chemists say, that they can make a gas which, if inhaled by the lungs, forces you involuntarily to laugh, jump, and exhibit all the joy of inebriation, without feeling any of its bad effects. I might almost think the air was formed, on this blessed morn, of this gas. I felt my chest, as it were, expanding, a superficial weight thrown off from about me, and was in full mood to admire and be happy—the verdure of the fresh foliage—the fragrance of the dew-moistened flowers—the rich and lovely contrasts of the laburnum, the lilack, and the white-thorn in full blossom. The trolling modulation of the black-bird's pipe—the exquisite variations of the thrush's whistle—the querulous complaint of the woodquest from the grove, the wild call of the cuckoo from the sycamore, the rail in the meadow, the quail in the corn—all these, and every one of these, combined and separate, calling your attention, reviving all your early associations, bringing you back to the pursuits, the sports, the companionships, of years long gone by. Oh, pen a man up in a city for many months, and then

send him out, for the first time, on such an auspicious morning, and if there be one tuneable string in his composition— if there exists within him, however dormant, any susceptibility for what is lovely, what is grand, or what is good in God's wondrous creation, the man must now respond, and cry out in the piety of all his awakened sensations, "these are thy glorious works, Parent of Good."

And now I have ascended this noble inclined plain—have passed that pretty new place of worship, called White Church, have climbed the mountain side, and stopped to rest my mare, and enjoy the view from the entrance gate of Killakee demesne; and before me lies as splendid a prospect as the whole world can present. The day and hour so fortunate, that I have an Italian sky and Italian clearness of atmosphere, to enable me to observe Ireland's verdure, Ireland's wealth, and Ireland's glory. Dublin's smoke has not yet risen, to obscure the vision—as clear as Paris or Naples; the city, though some miles off, looks beneath me, as if I could leap into it;—there she lies, surrounded by the richness of her environs—the Phoenix Park, the Wellington Testimonial, the fortified eminence of Castle-knock; in the blue distance the hills of Kildare; northward, the wooded plains of Fingall; central, the tortuous and abrupt banks of the Liffey—eastward, the magnificent bay, a sheet of silver under the sun, embossed with vessels of all sorts coming in with the morning tide; Howth and Lambay resting on the sea like couchant monsters—nearer still, the harbour of Kingstown and the hills of Killiney—all the shores and scenery of Merlion on one side, and Clontarf on the other—why has not some Panoramic painter fixed on this very spot where I now stand, to transfer to his canvass its exquisite "*tout ensemble*." And now having feasted my vision and taken breath, I ascend a few yards; take a turn in the road; and what do I behold? instead of the richest prospect in the world, instead of all that combined nature, wealth, and science could present in one view, I now see before me, a dreary mountainous moor, over which the road winds and keeps it level for many a long mile; I am on the military road constructed at a great expense, immediately after the Rebellion of 1798, and which runs through the heart of those mountains for thirty or forty miles, without touching, I may say, on any cultivated ground, or passing by a human habitation. There is nothing lofty or grand in the form of those hills—nothing to call off your attention from the sense of extreme dreariness and desolation that reigns around. The flickering flight of the anxious lapwing, as with humming wing she wheels and challenges around you—the goat-like bleat of the snipe as it rises high from the morass—the hoarse croak of the raven as it towers over steadily the lambs in the valley; all these appearances and noises were in keeping with the character of the scene, and they made you almost lose the recollection, that you were within seven or eight miles of a metropolis, or that a few minutes before you were looking down upon one of the most fertile and beautiful landscapes in the universe. Having gone out of my way to see the wild and lonely mountain-tarn called Lough Bray

where some one has built a very characteristic and convenient cottage; and leaving to the right some miles farther on, the road down to Lugelough, another mountain-lake, but highly ornamented with timber, and its banks richly cultivated and dressed,—I stopt at a gravel pit to rest and feed my mare. Here I accosted a shepherd who was tending sheep on the side of the hill; “what is the reason, my friend,” said I, “that this tract of mountains is so destitute of cultivation or inhabitants?—I have seen many mountain districts in Ireland, just as high and as naturally barren, whose glens and hollows were tilled and reclaimed, and where houses and villages were plenty enough.” “Why, Sir, it is the coldest place you ever saw in winter; we dare not keep a beast up here at that season, the wind is so strong, and the snow at times lies so deep—God help the poor crathur that is forced to be out on those moors and hill-sides, of a winter’s evening—do you see that heap of stones about twenty perches above us on the road side? I was one day, last winter was three years, out tracing a hare, and what should I see there but a young woman, with her baby on her bosom, lying stiff, and perished on the snow; the child’s little mouth was fastened by the frost to its mother’s breast, and the milk turned to ice in its stiff throat; the mother had wrapped almost all the clothing she had, about her little one, and there she herself lay, poor thing, with her tender limbs all bare—it was easy to see she was dacently reared, and the mother that bore her, little thought that her fair skinned girl should die of cold and hardship on these hills. We never could come to a certainty as to who she was; but the story went that she followed some soldier fellow out from Dublin, who deceived and deserted her—anyhow we gave her and the child a dacent birrin, and God be merciful to her soul, and give the man who ruined her, a sense of his wickedness.”

“But, why my friend, are there not here some few houses? I should suppose, that in the glens and some of the sheltered hollows of these hills, people might dwell and cultivate potatoes, lay in some store of winter food for cattle, and in the hard weather keep them, as they do in other places, housed.” “Why, Sir, the upshot of the thing is, there is no sort of encouragement—all these hills for many a long mile belong to the bishop, and only a short lease could be given; and the bishop’s land is set to Captain *this* and Squire *that*, and there is no security, nor certainty, nor liberty, for a poor man here.” I cannot but think that without injury to the proprietors of these wastes, cultivators might be induced to settle in them, and many an acre in these solitudes might be cultivated, and many a sheltered nook made the site of a village, if liberal, and, at the same time, prudent encouragement was given to the industrious poor.

I shall not occupy further time in an useless, because, perhaps, unattainable speculation, but come to my journey’s end on this dreary highland road. I therefore, suppose myself and the reader at the barrack and bridge of Lara. The barrack is one of those regular and permanent buildings which were erected at the same time that

the road was constructed, in order to keep a military command over those mountains; to the south of the bridge of Lara the mountains are improved, and planted with fine thriving oak woods, and the river dashes down amidst ledges of the stratified rock and immense masses of rounded granite; altogether Lara would be a scene worth coming to see, even were there no Glendalough. Leaving my horse at a wretched inn near the bridge, I was accosted as I proceeded towards the churches, by a queer looking old fellow, attired in what once was a military frock coat, that might have been scarlet, but now by some dirty dye had assumed the hue of bog water; this hung in stripes about his heels, with an old shapeless felt on his head, such as country boys call a cobbene—his countenance was not less uncouth than his attire—a leering cautious cunning in the wink of his eye, a hooked miserly formed nose, a huge mouth, whose under lip hung loose and pendulous. The expression of the whole outward man denoted practised confidence, cunning, and meanness. Addressing me with the assurance that denoted his calling—"Here I am, Joe Irwin, the best and only guide to the Churches—I'm the *boy* that can show your honour all, and tell you all; sure its I that's in the book." "What book?" "Why Doctor Wright's book, that tells the quality all about the County of Wicklow—sure I am down there, printed off in black and white—and sure it was nobody else but I, that showed the Duchess of R——— all and every thing about the Churches—'twas I, my own self, that handed her, all as one as if I was her Duke, into Kevin's bed—and there I brought also, the great Sir Walter Scott, who though he be short of one leg, is an active and proper man sartainly, and very free and dacent and generous, as I may say, to a poor body. It was just at this hill where we now stand, that the Duchess ordered her coachman to draw up, and the darling lady looked out amongst us all, as we stood around, and a posy she was, with her cheeks as red as poppies among the corn; a proper woman too, as to size, as becomes a Duchess—so my dear life, out she drew her hook, and then she axed 'where is the guide that is down in *this book*, for no other, will my *Grease* have,' says she; so says I to myself, 'now's your time, Joe Irwin, to step forward, for you r'e the *boy* for her money;' so out I started from among the poor crathurs who were about the coach, for they all knew, sure enough, that I was the man in the book; so taking off my hat, and not forgetting to make a bow and a scrape of the heel, 'I'm the boy you want, 'my *Grease*,' says I; 'I know, the ins and outs of every thing here, and can tell yees all about St. Kevin, and king M'Thoul, and Cathleen, and the dog, and the serpent, and the willow apple, and any thing else your Duchess pleases.' 'Come along then,' says my Duchess, 'you're the man for my money;' and so let all the other spalpeens sneak off, about their business, for not a mother sowl shall be a follower or get a penny of mine, but the man that's down in the book, and that's yourself, honest Joe Irwin." From this narrative of Mr. Irwin, it was easy to see what a forward, self-sufficient, ignorant creature he was; greedy of gain, and jealous of

the attentions of any other, who might share of the bounty of visitors. The man had none of the simplicity, and ready obligingness of my guide at Gougane Barra, nor any of the wild humour, and fund of song and story that belonged to Alick M'Cock at the Causeway; but still he was a character, likely to serve my turn as well as another, and so I took him, and proceeded on foot towards the Churches. You pass up the valley, through which a stream winds, for about half a mile, and ascending an eminence in the road, see before you, at a quarter of a mile distance, the site of the Bishoprick and Abbey of Glendalough. Nothing can be more grand and interesting than this view—interesting from the association of ideas connected with these ruins—interesting from the wild and sublime character of the scenery around. The principal ruins stand on a green eminence that slopes down gradually from the breast of a mountain ridge, separating two deep glens, and terminating in a rich verdant swell just above the Churches; the vale to the left is that of Glendalough, “anglice,” the glen of the two lakes; that to the right neither so extensive nor so deep, nor surrounded with such precipitous mountains, contains some rich lead mines, which are now in full work; at the foot of the eminence on which the ruins stand, the streams, flowing from the glens to the left and right, unite and form the river, which running down by Lara, falls into the Avoca. The ruins of Glendalough are more interesting from their grouping and position than from any grandeur in their separate parts. Here is a lofty and perfect *round tower, and here is one of the old stone

* From the position of this round-tower, as well as from that of many others I have seen, I am convinced that they were originally constructed for watch towers, and places of refuge; which at the first introduction of Christianity into this island by the Patrician or Roman missionaries, were found necessary to be annexed to every ecclesiastical establishment—*Turres Ecclesiasticæ*, as *Cambrensis* calls them. We know that the success of these missionaries was not instantaneous—that many Pagan foes remained unconverted and unsubdued; we also know that the houses of worship, the oratories, the dormitories, and places of retirement and refectory of the early monastics, were all constructed of wattles, or of wood, liable to be fired or razed to the ground, by the sudden incursion of barbarian spoilers; it is therefore natural to suppose, that the ecclesiastics having fixed on a convenient position in some sheltered valley, or on some peninsula or island, might see the necessity of erecting a building that would obviate the disadvantages of the situation, and, rising above the woods, enable their watcher to see from afar, the coming of the enemy, and on his approach, therein to retreat. Now the round towers were peculiarly well adapted to answer the desired purpose; built, towards the ground, of very massive materials, the walls of considerable thickness, the door twelve or fifteen feet from the ground—this entrance so narrow that but one person, in a stooping position, can enter at a time; the entrance always, on that side of the tower, looking towards the other buildings of the establishment, so that those escaping to it might readily ascend. Up the four or five stories into which they were divided, the whole body of ecclesiastics might ascend by ladders, and in the topmost story were windows looking towards the four points of the compass; but sometimes according to the position of the place with respect to the approaches to it, with three or five windows. Here, for a time, with the moderate provision with which these monastics were content, many persons might remain secure for a season, until succour from the surrounding districts might arrive, or until the marauders retreated for want of provisions. In after times these buildings might have answered the same purpose, during the incursions of the Danes, who, for a long period before they attempted the gene-

roofed buildings, similar to that on the rock of Cashel, and at St. Doulough's near Dublin, which is called Kevin's kitchen. From the round tower, which is one of the finest I have seen, there is a full view up the two glens and down the valley towards Lara—you enter the church-yard surrounding those buildings by an old ivied Saxon arch, which is now only kept from falling by the ivy that surrounds it. I repeat that there is nothing in these buildings peculiarly interesting—it is their extraordinary position, in the midst of the lonely mountains, placed at the entrance of a glen singularly deep and secluded, with its two dark lakes winding far in gloom and solitariness, and over which deep vale hang mountains of the most abrupt forms, in whose every fissure, linn, and gorge, there is a wild and romantic clothing of oak, and birch, and holly. On the day in which I saw it, nothing could be more sublime, and at the same time lovely; and if every day was like it, I should give credit to St. Kevin for choosing such a wilderness, such a secluded, lonely retreat for a Druid or a Culdee. But it is to be considered what such a place must be, for the greater part of the year—what such a dwelling must prove during the rains, the mists, and the driving storms of a dreary winter. Even in summer, except during very settled weather, there is scarcely a day in which it does not rain, or scarcely an hour in which the lakes are not lashing into foam with sudden hurricanes from the hills. Such a place for an ascetic like St. Kevin were dreary enough; but for it to be chosen as the site of a city and bishopric was extraordinary indeed; as for any ruins of this city, none whatsoever now exist—not a stone to tell, that such has ever been here; and if any number of people were ever housed together, it must have been in wattled huts, such as compose an Indian wigwam or an Hottentot's kraal; for there is not a vestige now, of the Episcopal city, which is said to have flourished here during 600 years. “Come,” says I to Mr. Irwin, my guide, as I sat down to rest myself under the shade of the old archway—“tell me, as you know all about Glendalough, tell me something about it in old times.” “With all the veins of my heart, sir: St. Kevin was born, not long after St. Patrick; his father was a blood cousin of king M’Thoul, or O’Tool, for its all one in the Irish; he was the prettiest child ever born, they say, in Ireland, so beautiful that an angel from heaven came down, kissed him and christened him himself, and called him *Comgan, or Kevin, which signifies in Irish

ral conquest of the Island, miserably wasted its shores, and landing from their light vessels rushed up the country, burning and spoiling all before them.

I make no doubt but that in after times they were applied to the secondary purpose of belfries, and that thence they acquired their present Irish name of *cleachach*—*house of the bell*. But as Dr. Lanigan justly says, they were not adapted for that purpose, and were only applied to that use when their original destination was forgotten. I once thought that they were built for, and inhabited by, Anchorites, called *Inclusi*, who imitated, as far as climate would allow, such *Exclusi* as Simon Stylites. But I agree with Dr. Lanigan that it is hard to believe that such lofty buildings were constructed or intended for one individual.

* Dr. Lanigan speaks thus learnedly concerning the name of this saint:—“Coemgen or Coemngen, which signifies pulcher genitus, or fair begotten, is the same

the pretty boy. As he grew up he did not throw any discredit upon his christening, for he learned Latin as fast as another would sup milk, and instead of playing commons or pitch-and-toss, like other boys, he was always counting his beads; and instead of spending his time a courting, as any other pretty gentleman would, he resolved to be a clergyman, and was full of holy thoughts; so he one day came up here, on a visit to his blood relation, king M'Thoul, who owned all these mountains and vallies, and was now grown old, and as a body may say, a little the worse of the wear, in mind as well as body. 'How,' says young Kevin, to king M'Thoul, 'does your lordship now spend your time, seeing you are grown too old, to hunt the bucks and boars, through the glen?' 'Why its no other way I spend my time, than seeing my geese swimming about the lake: and once on a time I had the greatest sport you ever saw with the gander, for he used to take flight about all those hills, and come back again to his old master; but now he has grown old too, and can fly by no manner of means.' 'What will you give me,' says Kevin, 'if I make him fly again for you?' 'Why I'll give you,' says the easy soft-hearted king, 'all the ground he flies round, even suppose he flew round the whole glen.' So, blessed St. Kevin took the old gander in his hand, and bid him fly away. And, my dear life, away he went, round he flew the whole valley, up even to the tops of the hills, enclosed the place where the churches now stand, and the fine meadows along the river, and then came back to St. Kevin. 'Now,' says the saint, 'King M'Thoul, be as good as your word; give me this place, and I will dedicate it to God. And the king, if he were sorry, kept his grief to himself, and putting a handsome face on the thing, he made over to the saint for ever and a day, this valley, and all belonging to it; and so then he began to build these fine churches, and that great tower. Oh Sir, its a pity you were not here on the Patron day, the third of the month, which fell on ——— last.' "Where is the Patron held?" "There, Sir, to the right of the church yard: formerly they used to hold it even amongst the graves; but the clergy would not allow such doings any more, for they said it was not *dacent* nor Christen like, to disturb the dead with their cursing and fighting." "Why Irwin," says I, "what is it they do, of a Patron day here?" "Why, Sir, the people come from all parts, here, and there are tents set up, and the people pray, and go their rounds, and do their duty about the holy places in the morning, and towards evening, they eat, drink, and dance, and talk, and the young ones court and make matches; and every body makes himself as gay and happy as he can in honour of the saint."

name as Kevin, being thus pronounced in Irish. The letter *m*, with the aspirate annexed, (either *h* or a point) sounds like *v*. The diphthong *æ* has been generally modified into the single sound *e*. The letter *g* aspirated in the middle of a word almost loses its sound, as in *Tighearna*, which becomes *Tierna*. It is scarcely necessary to add, that the Irish *c* was always the same as *k*. Ledwich in a chapter, full of lies, and quibbles, and ignorance, (manners, good Dr. Lanigan) would make us believe that Coemgen was not a man but a mountain."

"Well," said I, "I do think that if the priests thought the dead heard all this carousing just over them, they might as well suppose they took in bad part carousing and drunkenness beside them, in a place only divided from their tombs by a stone wall." Here a rather sickly but interesting young man, who sat on the wall, interposed. "What is that you say, Joe Irwin? how can you tell the gentleman that the people did not, on the patron day, come in on the church yard? Were they not dancing there? and was there not a merry-go-round set up in it? and did I not see them playing pitch-and-toss on one grave, and a fellow cheating the people with a strap on another?—and did I not see some sick with all the porter and spirits they drank, leaning against the headstones; and one lying stretched out, dead drunk, on the bishop's tombstone yonder?" "Oh, my good lad, was this the way these people kept the day sacred to their patron saint? dead in trespasses and sins, did they thus grovel, and lie and sleep, over the dust of their forefathers? Alas, alas, that any people, calling themselves Christians, should turn an observance intended to be of a sacred character, into a practice involving all that is base, abominable, and revolting! Where were the priests? was there no attempt to stop it on their part?" "Oh, indeed, Sir, their Reverences were here sure enough, and so was the minister,—who, to tell the truth, did his best, all out, to put a stop to what was wrong: but the dear man might as well hold his tongue and go home,—which indeed he did—for they no more minded him than if he was speaking to the gray stones on the hills yonder." "And what did the priests do?" "Why, they were about the place all day, and they dined very quietly and daintily in the meadow there beyond, three or four of them, altogether by themselves; and when the fighting began, Father ——— came down as mad as back or bear, and if he did not lay about him, right and left, it's no matter. A terrible riot there was in one of the public houses—two boys were in at it a bloody set-to, fighting it out in a room—when the priest came to the door and commanded them at their peril to let him in. The boys locked themselves in and fought away, and kept never minding his reverence—so the priest with a dash of his boot burst in the door; one of the chaps, and the worst of them, got out of the window—but if the clergy did not belabour the other, never believe you me." Here was a curious, and I believe, a true picture of Irish character and conduct on the part of the people and their clergy. Instead of using the wondrous moral influence they hold over the people in order to put a stop to this unchristian observance of a holy day—instead of breaking up the Patron altogether, which undoubtedly they might do, they attend, they let the barbarous and passionate creatures excite themselves into faction and fury, by drinking whiskey from morning till evening, and then attempt with horsewhips and main force to beat and bang men out of their beastliness.

Having rested myself sufficiently, I proceeded with my guide through the grave-yard towards the largest of the ruined churches, which is called the cathedral. In passing along, Mr. Irwin di-

rected my attention to an old grave-stone with a round hole in it. "This, Sir," said he, "is the tomb of Garadh Duff,* or Black and Yellow, the horse-stealer, whom St. Kevin killed for telling him a lie. It happened as follows : Black and Yellow one day was coming over the ford, there above, not far from Lough-na-peche, riding a fine black mare with a foal at her foot; and meeting the saint, blessed Kevin asked him, 'where Garadh did you get that fine beast?' 'Oh, I bought her from one of the Byrnes.' 'That's a lie, I know by your face, you thief.' 'Oh, by all the books in Rome,' says Garadh, 'what I say is true.' 'Dare you tell me so—now, in order to make a liar and a thief and a holy show of you to the world's end,—I'll fix your foal and mare, there in that rock,

* The Bollandists in their life of St. Coemgen give us a story which may be a different version of the above tradition :

"Once on a time when St. Coemgen was old, a certain robber fixed his haunts in these mountains leading a most truculent life, murdering and marauding all around, and never, in all his felonious courses, did he one good deed, act of kindness or charity, save and except that every morning before he went forth to rob, he invoked the name of St. Coemgen to be his protector, and so it happened that one day he was surrounded by his pursuers, who put him to death, cut off his head, and immediately after this deed was done, an angel appeared to Coemgen as he sat in his oratory, and revealed to him that a man who had constantly invoked his name, was cut short, and that at this very instant a legion of devils were hurrying off his soul to hell. "Now," says the angel to the blessed of God, "do thou act valiantly, and as a soldier of Christ go to the rescue; and though there is an end put to his body, haste and snatch his soul from hell." Whereupon the saint was lifted up into the air, by the heavenly messenger, and off he flew upon the winds of heaven; pursued the demons, overtook them, and after a contest from the noon of one day to the dawn of the next, he overcame the hosts of hell, and rescued the poor soul. In the mean time the monks were in the greatest distress, not knowing what was become of their aged abbot; when lo! he came down from on high, floating upon the wind like a white-winged swan; and the moment he got on firm ground, he cried to his monastics, "Oh my brethren, proceed to such a glen, where, under such a heap of stones, you will find the body of the bandit with his head between his legs; bring it back with you, and bury it in our churchyard; for be it known to you all, that his soul is now with God."

I cannot resist the temptation of giving another savoury extract from these voluminous hagiologists, showing what affection and aid our blessed man afforded to thieves. "Two robbers sentenced to death, 'In campo Liffi,' which I translate, "meo periculo," Hoggin Green, Dublin, "when brought to the place of execution, and just before they were turned off, offered up their prayers to St. Coemgen—one prayed for the salvation of his soul, the other for the salvation of his life. The saint, though sitting at Glendalough, heard their prayers, and asked of God, that they should be acceded to, and so they were; one of them was hanged in a trice, and his soul flew to heaven. When it came to the other's turn, the executioner performed his function in his best stile, but though the man would hang, he would not die; then they tried to decapitate him, but in vain; the ax flew from his neck, as it would from a forge anvil. To make my story short, they did their best to drive life out of the man, until nightfall, and then the sheriff, in despair, asked the malefactor "what ails you, man, that you won't die?" "O!" says the convict, "we both prayed to St. Coemgen; my comrade prayed for his soul's safety, and his soul went off to glory. I have prayed for my life, and so ever since you have tried to take it from me, I have seen St. Coemgen about me; and now he kept the rope from choking me, and again the ax from chopping off my head, and so you may do your best, I set you at defiance." When this extraordinary matter was told to the king, he commanded that a pardon should be made out for the man, in honour of God, and the saint; and so the thief went about his business singing, as he well might, the praises of St. Coemgen.

and the print of their hoofs shall remain for ever, and you yourself must die and go to purgatory.' 'Well, if I must die,' said the thief, 'please me, holy father, in one thing, bury me in your own church-yard, and leave a hole in my tombstone, so that if any stray horse or cow should pass by, I may just push up my arm and make a snap at their leg, if it was nothing else but to mind me of my humour, and that I may keep my temper during the long day of the grave.'"

In passing through the cemetery, I observed the wrecks of what had once been yew trees—from the stumps that yet remain, they must have been of great age and size; they have been destroyed and carted away by the people, who have a passion, like all the children of superstition for relic-making—one of these stumps is still curious in its ruins; in its hollow a holly-tree had grown, and that to a very considerable size; it had run down a long lap-root through the centre of its decayed friend, and there it flourished until some greedy Protestant, (for no Catholic, as my guide informed me, would do it) wishing to make a piece of furniture of the yew, cut a large piece of its trunk with a saw, and carried it away; and thus the holly wanting its accustomed support on the following winter, was cast down by the storm—there they both now lie, like the son and his venerable sire, involved in one common scathe and ruin. "Sir," says an old beggar-woman who came up as I was looking at this tree—"take a bit in faith of this sacred wood, and keep it in your pocket, with a holy intention, and God and his blessed Saint Kevin will keep you from storm at sea, and fire on land; but neither luck or grace will attend any one who, like that black-hearted Protestant from Rathdown, came with his saw and unlucky tools, to take away, and make of consecrated wood, a table, over which he will drink a health to the devil." I think I never saw hatred and religious anger so strongly depicted on any countenance, as on the pale, wrinkled, and but just before supplicating visage of this poor mendicant.

(To be continued.)

REVIEW.

Mahometanism Unveiled: an Inquiry, in which that Arch-Heresy, its Diffusion and Continuance, are examined on a new Principle, tending to confirm the Evidences and aid the Propagation of the Christian Faith. By the Rev. Charles Forster, B. D. Chancellor of Ardfert, and Examining Chaplain to the Lord Bishop of Limerick.—Two vols. 8vo.—London: J. Duncan. 1829.

In these strange times in which we live, we are sometimes tempted to think that we have reached a period which presents an exception to that declaration of the wise man, that there is no new thing under the sun. We see in the present day many sights new to our eyes, and hear many things quite strange to our

ears. The present age is one that exhibits much eccentricity, and manifests not a few specimens of very wild and daring presumption, both in opinion and in practice. But we know not whether we have seen any thing that has more the character of unsanctioned novelty and wild eccentricity than the opinion of Mahometanism put forward in the work now under consideration; and we confess that our surprise and disappointment on this subject were the greater, when we considered the school to which the Rev. Author is supposed to belong: we did think, when we saw the work announced, that we had some security that it would have kept closer to the "*quod semper, quod ubique, quod ab omnibus.*"

In some few things we do agree with the Rev. Author. With him, we consider Mahometanism as presenting, at this time especially, a subject of deep interest. It holds a place in the field of God's providence of no small magnitude; and we feel assured, that it has its proportionate attention in those Scriptures of truth, which tell us things to come. We agree with the Author, in believing that this arch-heresy in the East seems parallel with the great apostasy in the West. We believe their rise to have been contemporaneous, and that their destruction will be about the same time, and brought about by similar means.

We have, as well as the Rev. Author, given no small degree of attention to the rise, the progress, the permanence, and the moral and social character of Mahometanism; but we confess we have not found all these things so very hard to be accounted for in this world of sin and darkness, as to call so loudly as the Author seems to think, for an "inquiry into its character, and the causes of its success, upon new and untried ground." And when we follow our Author into his solution of these things, we confess that we do differ from him *toto cælo*, and think that he has put forward positions of the most objectionable nature, and which do surprise us, as coming from a minister of the religion of Jesus Christ. His remarks sometimes force from us a very distressing apprehension that he will be thought by his readers to have formed too favourable an estimate of the heresy which he undertakes to unveil, and be suspected himself, perhaps, of holding inadequate notions of the peculiar character and excellency of the religion of Jesus Christ.

Our Author, in the beginning of his introduction, goes through a very elaborate consideration of the way in which several Authors have endeavoured to account for the rise, progress, and permanence of Mahometanism; and having, as he thinks, proved the unsatisfactory nature of all their attempts, he puts forward the first step in his "new and untried" solution. We shall let the Author speak for himself:

"The acknowledged difficulties which thus cling to this important question, and which have raised in some minds a painful feeling of doubt and dissatisfaction, produced in the mind of the present writer a very different effect. The case of Mahometanism had long presented itself to him as a subject of the highest interest; and with the conviction that the question of its success was still

unsettled, the persuasion gradually arose, that it ought not to be suffered to remain so. From the resistance of the phenomena to any theory which would reject the notion of a special providence, his conclusion was, that a special providence had interposed, and might possibly be discoverable, in their production. The train of thought to which this conclusion gave birth, naturally led him into the field of Scripture history, the most ancient and authoritative source of historical information. The country of Mahomet forcibly recalled the Abrahamic origin of the Arabians. And from the recollection of their origin, the transition was direct to the existence of a promise from God to Abraham, concerning his son Ishmael, and of a prophecy respecting the future fortunes of his descendants, singularly parallel with the great prophetic promise concerning "his only son Isaac." On comparing the fortunes of both sons, in the history of their descendants, the Jews and the Arabians, and in the positive and relative influence of these kindred nations upon the general history of mankind, with the terms of the original twofold promise concerning them, there arises a beautiful and surprising proof of a designed connection, in their respective fulfilments, between the parts of that promise, from the exact and appropriate parallel which obtains between the historical events and circumstances. From Abraham, by his sons Isaac and Ishmael, went forth a twofold progeny, and a twofold promise. In each progeny the promise of Jehovah has, in point of fact, had a double accomplishment, a temporal and a spiritual. Isaac, the legitimate heir, through Judaism and Christianity, has given laws and religion to a great portion of the inhabited world. Ishmael, the illegitimate seed, through the primitive Arabians, and the variously incorporated Moslems, has given laws and religion to a still larger portion of mankind. Isaac new-modelled the faith and morals of men: first, through his literal descendants, the Jews; and secondly, through his spiritual descendants, the Christians. Ishmael effected a corresponding revolution in the world: first, through his literal descendants, the Arabs; and secondly, through his spiritual descendants, the Turks and Tartars. In the case of Isaac, the change was wrought by the advent of Jesus Christ; a person uniting in himself, by divine appointment, the office of prophet and apostle, of priest, lawgiver, and king; and whose character and claims are equally unprecedented. In that of Ishmael, the change was effected by the appearance of Mahomet; a person professing to unite in himself the same offices, as by divine appointment; and presenting, in this union, the only known parallel to Jesus Christ and his typical forerunners, in the annals of the world."—Vol. i. pp. 69, 70, 71, 72.

In this extract there are, indeed, new things brought to our ears: Judaism and Christianity are a promise of God to Isaac—Mahometanism is a promise of God to Ishmael. This is the first time we ever heard of a false religion being the *promise* of God. Isaac had his spiritual descendants, the Christians—Ishmael had his spiritual descendants, Turks and Tartars!! May we not say here is something new? Turks and Tartars spiritual!!

"The objects proposed in the following work are, to trace out these promises and fulfilments, in their principal parts and bearings; to examine the case of Mahometanism as a providential arrangement growing out of the Ishmaelitic covenant."

Is not this something quite new, at least in the use of terms,

that a heresy, an apostacy, an usurpation, such as *Mahometanism*, grows out of God's *covenant* with *Ishmael*?

As the Author then proceeds to unveil *Mahometanism*, it is not as we, old-fashioned, prejudiced persons, would suppose, to exhibit more clearly the evils of an arch-heresy, the guilt of an apostacy, the immorality and untruth of that which has proceeded from the father of lies; but to unveil its hidden excellencies, to declare in the light of day its pure morality, to panegyricize its approximation to truth, its suitableness to reform mankind, and its being "the most appropriate collateral means for the eventual and universal diffusion of the Gospel."

"Among them" (that is the *Mahometans*.) says our Author, "we are not to contend with the boisterous tempers and stubborn habits, which characterize the human species in a state of barbarism; we should find them already a race of men and citizens, who, by an easy transition, might pass to a full belief of the doctrines of Christianity."—p. 106.

Unless we directed our readers to the very words of Mr. Forster, we would hardly expect them to believe us, that such extraordinary sentiments proceeded from the pen of a dignitary of our Church, Chancellor of Ardfert, and Examining Chaplain to the Lord Bishop of Limerick. We request our readers to excuse us for laying before them the whole of the concluding paragraph of the introduction.

"In the joint operation, therefore, of Christianity and *Mahometanism*, there exists, in point of fact, a twofold instrumentality, acting co-ordinately, upon a vast scale, on the civil and social relations of mankind, and on their moral and spiritual interests and affections; and apparently tending, in an eminent degree, to bring about that consummation spoken of in Scripture prophecy, when the one true religion shall universally prevail, and 'the knowledge of the Lord shall cover the earth, as the waters cover the sea.' Christianity operates directly in the fulfilment of this prophecy: *Mahometanism* shapes the course of things indirectly towards it. Both systems aim alike at the destruction of idolatry: the one by the introduction and establishment of true religion; the other by the introduction and establishment of a wonderful approximation to the true faith. Their influence is already universally diffused; 'their sound is gone out into all lands, their words unto the ends of the world;' and they hold so many great fundamentals in common, that, in the judgment of the most unexceptionable authorities, they contain a natural and necessary tendency to convergence; the imperfect scheme, when its providential work shall have been accomplished, becoming absorbed in the perfect, and the moon of Mahomet resigning its borrowed rays, to melt in the undivided light of the everlasting Gospel. Such is the ascertained action of the two religions, and such their tendency to eventual union. When, therefore, we recall to mind, that these religions emanated from the sons of Abraham, in virtue of a twofold promise of Jehovah to the faithful patriarch concerning them, the final issue indicated by the whole phenomena is plain: namely, that, as from Abraham, by his sons Isaac and *Ishmael*, there thus went forth the true faith, and an extraordinary approximation to it, throughout the world; so by the convergement, in the fulness of time, of *Ishmael* to Isaac, of

Mahometanism to Christianity, the whole world shall one day be poured into the fold of the true shepherd, our only Lord and Saviour JESUS CHRIST."—Vol. i. pp. 108, 109, 110.

We have heard in these days various opinions as to the means that God would, in his infinite wisdom and power, use for the diffusion of his truth over the world, and the fulfilment of his promises as to the glorious state of the Church in the latter days. Some have hoped for this grand consummation from a larger pouring forth of the Spirit of God—others from the personal appearance of the Lord and Saviour Jesus Christ; but it remained for Mr. Forster to tell us, that by the convergement in the fulness of time of Ishmael to Isaac, of Mahometanism to Christianity, the whole world shall one day be collected into the fold of the true shepherd, our only Lord and Saviour Jesus Christ.

The whole of Mr. Forster's system is to be found in his introduction—the remainder of his work contains his arguments in support of his system, in which he introduces a variety of matter, much of which, we conceive, has little connexion with the question. His first section contains an analysis of God's twofold covenant with Abraham, in behalf of his sons Isaac and Ishmael. In order to make this bear upon his point, he assumes the descent of the Arabs from Ishmael, a position we are not inclined to dispute, but which, by itself, would serve him very little as to the question of Mahometanism generally; he, therefore, in order to bring the Mahometans, Saracens, Turks, Tartars, Persians, &c. within the Abrahamic covenant, as he cannot make them the literal descendants of Ishmael, makes them his *spiritual descendants*, and then he feels himself at liberty to apply to Mahometans, whether they be in Europe, Asia, or Africa, any passage of Scripture referring to Ishmael and his seed:

"Through Christianity and Mahometanism, in virtue of their spiritual character, the proselyted nations became adopted into the families of Isaac and Ishmael; the covenant of the former was then legitimately transmitted from his literal offspring, the Jews, to his spiritual posterity, the Christian world; and that of the latter, from his literal offspring, the Arabs, to his spiritual descendants, the Turks and Persians."

Whatever value there may or not be in the conclusion, if legitimately arrived at, we cannot help feeling that there is a flaw in the very threshold of the argument, where the Turks, Tartars, and Persians, who are not descended from Ishmael, are considered as interested in the promises concerning his seed, merely because they hold the errors, and are led astray by the apostacy, of one of his descendants. We should rather say, the far larger part of those professing Mahometans are not descended from Ishmael, and, therefore, their condition has no connection with the promises made to that son of Abraham.

Mr. Forster has some interesting matter in succeeding sections, as to the bearing of prophecy upon Mahometanism. We have read this part of his work with pleasure, though we do not mean to say

that we agree with all that he has advanced ; neither do we think it necessary to analyze his prophetic views. But we are sure that all this has nothing to say to his great object, if he is wrong, as we are sure he is, in calling the Mahometans the (spiritual) seed of Ishmael.

The fifth section contains a moral parallel of Mahometanism with Judaism and Christianity, in which we find our Author's system leading him into assertions not only unfounded in fact, but (however unintentionally) derogatory to the revelation of God. His object is to give a high and favourable character of the morality of these "spiritual children of Ishmael," and in so doing he scruples not, to a great extent to depreciate the morality of the law of Moses ; and in one place he puts Moses and Mahomet on a par, as human legislators, alike struggling against the difficulties of their situation, arising from the demoralized state of the people with whom they had to do. We must allow the Author to speak for himself :

" Now, in all these particulars, the situation of Mahomet was similar, and his line of conduct, as a legislator, analagous, to that of Moses. The moral law of Moses was framed with the undoubted view to regulate and raise the manners of the Israelites, debased by their long contact with the idolatrous Egyptians. In the provisions introduced for this end, the inspired lawgiver found it, in some instances, necessary to consult the possible rather than the desirable ; and was compelled to lower the standard of his reformation, by reason, as we learn from the highest authority, of the hard-heartedness of his people. To this cause, we are authorized, by our Lord himself, to attribute the occurrence of any apparent anomalies on this subject, in the Mosais law. Thus polygamy was silently tolerated by it ; and the legal number of wives left undefined. The limits, however, were marked by patriarchal usage ; to which Moses constantly aimed to recall the nation, and which, in practice, the ancient Israelites appear to have respected, as their unwritten law. The Jewish code of marriage, in after times, is understood to represent correctly the practice of the Jews prior to the captivity, reduced to definite form and fixed rules by the Talmudists. Mahomet, we have already seen, in his reformation of the unbridled polygamy of the Pagan Arabs, conformed, with scrupulous fidelity, to this precedent ; and, in so doing is thought by some writers to have, at the same time, restored the common patriarchal usage of the Hebrews and the Ishmaelites. However this may be, on the question of polygamy he laboured under the same difficulties as the Jewish legislator ; and, the circumstances of his origin and early training duly considered, he seems certainly entitled to plead, in his public capacity, a similar apology ; as will further appear, in examining the coinciding latitude of the laws of Moses and Mahomet, on the question of divorce."—Vol. i. pp. 327, 328, 329.

After carrying on a parallel as to many of the particular laws, both in the Mahometan and Jewish systems, our Author goes still further, and deliberately sets Mahometan above Jewish morality :

" But the moral precepts of the law of Moses unexpanded by the spiritual comments of the Prophets and the Gospel, would be a very imperfect measure of the moral theory of Mahometanism. If, in its lower features, it symbolizes, as we have seen, with the carnal ordinances of the law ; in its better

per! it copies, with equal exactness, after the more perfect morality of later revelations."—p. 341.

Infidelity might thank Mr. Forster for such an indirect wound inflicted upon the Old Testament dispensation, though he no doubt shelters himself, in thus upholding that great apostacy, under his notion of the Mahometans being the spiritual descendants of Ishmael; and their state of superior morality being in consequence of God's covenant with Abraham!! What will not system-making do?

The sixth section contains "Doctrinal analogy of Mahometanism with Judaism and Christianity." We have read this section, and the conclusions to which the Author comes with wonder and surprize. Mr. Forster tells us that Mahometans "recognize Christ and the resurrection," and he calls on us to take a "simple review of the measure of that faith in Jesus Christ, and in the resurrection after death," which is essential to the character of a true Musulman. At the beginning of this article we were led, with much pain, to express our apprehension that the reading of this book would lead some to entertain doubts as to whether its Author was himself clearly acquainted with the peculiar doctrines of the religion of Jesus Christ. Can our fears be said to have no foundation, when we find, that the assent to certain facts in the life of Jesus Christ, separated from all recognition of the offices he sustains, or the work he performs, which a Mahometan gives to the history of Jesus—when we find that called "recognizing Christ," "a measure of faith in Christ?" In speaking of Christian doctrine, there is not one word said of man's acceptance with God, of justification by faith, of atonement, of a propitiation for our sins, of peace made by the blood of the cross. There is nothing said of that great truth, the Alpha and Omega of the Old and New Testament, that without blood there is no remission—nothing said of a high priest to sprinkle that blood on the mercy-seat. We might read Mr. Forster's book, his parallel between the doctrines of Mahometanism and Christianity, and never know that these doctrines were not in the one, and were the essence of the other. Does Mr. Forster (may we not ask in some fear and anxiety) feel the importance of these doctrines? Can he say "the life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me"—and yet institute a comparison between Mahometanism and his own faith; and never advert to such truths as these? But after he has finished his parallel to what conclusion does he arrive?—

—"the tendency of Mahometanism gradually to approach, and eventually to unite with, the doctrines of the Gospel and the belief of the Catholic Church."

"The conclusion towards which the mind of the author has been irresistibly drawn, by reflection on the phenomena here brought together, is concisely this: that in the doctrinal scheme of the Mahometan religion, however imperfect, inconsistent, and erroneous (and most erroneous, inconsistent, and imperfect, it unquestionably is), the train has yet been laid, for eventual acceptance of the

whole Christian scheme. Nor can he reasonably doubt the production of a similar impression, in the minds of those, who will give unbiassed and attentive consideration to the facts."—Vol. i. p. 398.

We think it useless to detain our readers much longer on the examination of this work; we are glad, however, that we are enabled to say, that in the tenth Section, which contains the "Analogy of Mahometanism and Popery," there are many excellent passages. He says most just and most forcible things both against the one and the other. He seems to have a full view of them, as two concurrent apostacies rising at the same time, and likely to fall at the same period; and the only wonder is, by what process of reasoning in his mind he could ever have come to the conclusion, that one of these apostacies should ever be the means of spreading truth over the earth.

There are some extraordinary sentiments about the crusades, and some sections on the civilizing and improving influences of Mahometanism, which would lead one to suppose, that Mr. Forster thought that the improvement of arts, sciences and manufactures upon this earth, was one of God's great ends to be attained by religion. Were we to admit all that Mr. Forster says of the influences of Mahometanism in this respect, still what has that to say to its being the means of finally establishing the truths of Christ in the world? He might as well tell us of the arts, the sciences, the classic literature of ancient Greece or Rome, and from thence insist that their mythology might be considered as an efficient means of establishing the Gospel of Christ over the world. When shall the offence cease of that cross which was to the civilized Greeks foolishness, as well as to the Jews a stumbling block?

But our author who, throughout his work, betrays a parental fondness for his own conceptions by many tedious summaries and recapitulations, has a concluding chapter in which he seems to delight in gathering together, and collecting into one group all that is radically objectionable in his work—all that in his view appears to exalt Mahometanism, and in ours to depress the religion of Jesus Christ. He speaks in (p. 365, vol. 2.) of "the Mahometan superstition as a middle term between truth and error, between Christianity and Paganism." In the same page he speaks of "a high state of national culture and civilization being essential to Christianity, striking root and becoming permanently established among any people."—(p. 368.) He speaks of "the unsuitableness of the Gospel scheme, in its immediate application to the condition and capabilities of uncivilized nations."

According to him the Gospel of Christ needs the preceding and auxiliary influences of Mahometan superstition in order to make it effectual to the conversion of nations, and the consequent salvation of souls. Is this the language of one that, with the apostle believes it to be the power of God unto salvation, to every one that believeth it? Does this accord with the declarations of him who says that in the word of the Gospel, "there is neither Greek nor Jew, cir-

cumcision nor uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all."

He admits indeed, that Islamism has hitherto surpassed all forms of Paganism in its bigoted resistance to the propagation of the Gospel; but this only furnishes a parallel (for our author loves parallelism) with the Jews; and as we have the authority of God's word, that the Jews shall be converted and made instruments in the divine hand for spreading the kingdom of Messiah; so we have Mr. Forster's word, if we think that authority, that the Mahometans shall be converted likewise, and be the means of spreading divine truth over the world.

We cannot help expressing our disappointment and grief at the character of this book. We cannot help saying, that we could wish Mr. Forster's nine years had been better employed—that the learning and talent displayed in these volumes had been directed to other and more useful pursuits, and that the respectable prelate to whom he says they were submitted, had interposed to prevent the publication of a work which, however creditable to the industry, ingenuity, and research of the author, contains statements and opinions at variance with all the views we have been accustomed to maintain with respect to God's covenanted promises.

Authentic Report of the Discussion held in Downpatrick, in April, 1828, between the Clergymen of the Church of England, and the Roman Catholic Priests.—8vo, pp. 326.

(Continued from vol. viii. page 446.)

We make no apology for the length of this extract from Leslie. His work is in the hands of but few; nor can we recommend it *in toto*; but on this point he is clear and convincing: and it is one, we fear, on which much misapprehension exists among the members of our Church, and on which, we know, much misrepresentation prevails among her enemies of every description. The inherent rights and duties of the episcopacy, which each member of the body possesses in common (*in solido*, as we believe Cyprian expresses it,) in virtue of the Saviour's appointment, are too often confounded with the authority and jurisdiction (not to speak of the temporalities) which particular members of the body possess in particular districts, by human appointment. According to the views recognized by our Church, the *former* of these have at all times been conferred by the ordination or consecration of those who have been previously bishops, and this *jure divino*. The person so ordained becomes in this manner a bishop generally—not the bishop of any particular district; though it is not usual to confer on a person the rank and order of a bishop, unless he have a station assigned him, by those who have the power to assign it, in which he may exercise his functions. It would clearly be wrong to confer the order without such a station; and in this country the bishops

are properly prohibited by law from doing it. But, with respect to the authority and jurisdiction which bishops possess over particular dioceses, our Church holds, that it is conferred not in one uniform manner, not *jure divino*, but *jure humano*—sometimes from one source and in one manner, at other times from another source and in a different manner, according to the regulations of the supreme legislative power in each place, if that shall think proper to interfere. In some places the appointment of the bishop of a diocese has been made by election of the lay-members of the same church—in others, of the clergy of that church, or of the clergy of the diocese generally. In other cases, the bishops of the province or kingdom have elected to the vacant see; in other cases, a metropolitan bishop has nominated; and in others, the chief civil magistrate, or some other lay patron. It is needless to discuss which of these modes of appointment is the most expedient. It is sufficient to say, that none can claim a preference, *jure divino*, and that the mode which still prevails in any country, must, as we have said, depend on the legislature of that country, either proscribing it or permitting it.

Such are the views of the members of our church respecting the *jus divinum* of bishops in their orders, and their *jus humanum* in their diocesan authority and jurisdiction; but to these are opposed the views of the Romanists. These maintain—at least those who are attached to the court of Rome maintain (for there are different opinions entertained by others)—that the bishop of Rome possesses, *jure divino*, the nomination to all vacant bishopricks; and that others can only exercise it in virtue of his concession. This was resolutely denied by Henry VIII. and Edward VI. who insisted—the latter (or rather his ministers) in particular—that the right of nomination belonged to the sovereign of the country, or to those unto whom *he* (not the Pope) should concede it. It was a *jus humanum*, and, as such, vested in the supreme civil magistracy. To establish this contested claim, the king insisted that the bishops should surrender their episcopal *authority* and *jurisdiction*—not their *orders*—to *him*, as the source from whence it flowed; that Cranmer, for example, should admit that, though he was a *bishop of Christ's church, jure divino, by episcopal consecration*; he was *archbishop of Canterbury, jure humano, by the king's authority*. This admission was made by all the English and Irish bishops at that time, and has since, except during the reign of Mary, been constantly recognized. It is true, that we have not, now-a-days, any such appointments of bishops to dioceses, *during the king's pleasure*, as there were in the reign of Edward. We are glad that there are not. We question if, under any circumstances, such appointments could have been expedient; and we are sure that, whatever reasons for them may have been supposed to exist *then*, none can exist *now*. If the judges should be independent of the crown, as it is on all hands admitted that they ought to be, and enjoy their posts *quamdiu se bene gesserint*, with much better rea-

son should the bishops be so too. But though we consider such appointments as highly inexpedient, and therefore, in a matter of such moment, improper, we cannot admit that the fact of their having been once made is any proof of the rights of the church having been surrendered. The appointment resting with the crown may be made, either for life (good behaviour being presumed) or for a limited number of years, (as our colonial bishops are appointed now,) or until a specified contingency, or during pleasure. If made in any of the last-mentioned manners, the *emeritus*, or deprived bishop, will remain *a bishop* generally, though without a diocese in which he may act as such, and without the authority and jurisdiction which are generally annexed to the order of a bishop. Such was the late Bishop of Nova Scotia, who died in England, we believe in the last year. But such instances do not often occur, and when they do occur they attract little observation; and this is one reason why the distinction between the order and the station of a bishop is so frequently overlooked, while in the case of the inferior clergy it is observed by every one. Another reason, and perhaps a more powerful one, is, that, in the case of a bishop, the office and station have but *one name*—in the case of the inferior clergy they have *distinct names*. We say that such a person is a presbyter, or that he is in priest's orders, and no one thinks that we thereby ascribe to him any station, in which he may perform the duties of a presbyter. It is true, that he cannot be *ordained a presbyter*, without having been *nominated* to some *station*; but having been ordained, he may cease to hold that station, and we often meet with presbyters who have no station in the church whatever. If, however, he have a station, it has a distinct name; we do not say, 'he is presbyter of A,' but 'he is Curate of A,' or 'Rector of B,' or 'Dean of C.' Now, in the case of a bishop, the distinction between *order* and *station* is exactly the same; but because there is but one name for the two, it is very generally disregarded. We say, that a person is *a bishop*, and is *the Bishop of D*; our only mode of distinguishing between the two things is by annexing to the word bishop, when used to express jurisdiction, the title which expresses the temporal rank which is, in this country, attached to the jurisdiction. Thus, we say, 'Dr. Mant is *a bishop*'—'he is *the* Lord Bishop of Down and Connor.'

We cannot leave this subject, which we have dwelt on more than we should otherwise have done, on account of its peculiar interest at the present time, without observing how accurately our statesmen have attended to this distinction. While we admit the validity of the orders conferred in the Church of Rome, and of course admit the bishops of that church to be really bishops, we deny them to possess any jurisdiction as such in this country.—Some have spoken of this as inconsistent; and have said, that the admission of the order implies the admission of the jurisdiction. But, even in our own church, we do not admit that the conferring of orders confers jurisdiction. If bishops of our

own church were to consecrate a presbyter a bishop, of their own motion, without his being appointed by competent authority to a diocese, he would unquestionably be a *bishop*: they would be subject to punishment for having consecrated him; but the consecration would be valid, and he would be to all intents and purposes a bishop, without, however, having any authority or jurisdiction as such. He would be in the situation in which we admit the Romish bishops to be; he would be a bishop, but not the bishop of any diocese. They are bishops—*heretical* ones, indeed; but as the ancient church admitted the Arian, Nestorian, and Donatist bishops to have valid orders, so *we* admit *them* to be validly consecrated bishops; but we deny that they possess any jurisdiction as bishops *in this country*;—out of it, they may have sees, if the Pope has them at his disposal—we care not whether he has or not. But *here*, we are decided in maintaining, *he has none to give*; and if any one attempt to exercise the jurisdiction of a bishop, in virtue of his pretended gift, he is liable to punishment; nay, by a late act, if he even assume the name of it, he subjects himself to a penalty. Dr. Doyle is a bishop: if it be necessary to describe him more particularly, he is ‘the Romish Bishop AT Carlow;’ but he is not a bishop (with any qualification or without one) OF Kildare and Leighlin, or of any diocese in Ireland.

The king’s supremacy is another subject on which much misrepresentation has prevailed, as well among the Dissenters, who affect to deny any supremacy, as among the Romanists, who claim it for the Pope. The king, they say, is “the head” of the Church by law established; and they then insist, that this title shall be explained, as *they* may choose to understand it; that is, in an obnoxious sense, which it was never intended to convey. To this unfair proceeding, Mr. Cumming replies as follows:

“The king is not *now*, even by name, the *Head* of the Church. The statute by which Henry VIII. was recognised by this title was repealed in the reign of Mary, and the title was never since restored. Owing to the prejudices which designing men excited in the minds of the people, by an improper use of the term, that of ‘chief governor’ was substituted in its place in the reign of Elizabeth. Our opponents (Mr. Cumming proceeds) should have known this, for since the strength of their objection lies in the sound of a word, they ought to speak correctly.”—p. 72.

To many of our readers, we dare say, this information, which we have ascertained to be correct, will be new. The king is constantly spoken of by Romanists and Dissenters as the head of the English Church at this day. Yet that title was never borne except by *three* sovereigns—of which three only *one* was a Protestant. It was granted by parliament to the king, in the reign of Henry VIII. borne by him and his son Edward, and *his daughter Mary*, until the acts passed for restoring the spiritual jurisdiction to the Pope; and it has never been *re-granted*—it is not a title which *now* belongs to the king. He is ‘chief governor,’ but not ‘head.’ We do not think, indeed, that more was meant by the latter title than

by the former ; but it was more liable to misrepresentation. The supremacy which the king now possesses, is the supreme jurisdiction *over all manner of persons, and in all manner of causes.* The Romish clergy desired to be free from the jurisdiction of the king's courts, and to be only subject to judges of the Pope's appointment ; but all persons, ecclesiastical as well as lay, are now amenable to the king's temporal courts for temporal offences.— Again, in the case of ecclesiastical causes, the Pope claimed to have the appointment, directly or indirectly, of the inferior judges, and to be himself the judge in the last resort. Of this jurisdiction he has been deprived ; and the king is now the fountain of justice, as well in ecclesiastical as in civil causes.

This is all that a Protestant means by asserting the king's supremacy ; and unless it be pretended that the Romish clergy are recognized by our laws as the Pope's subjects, and that they are not amenable to our courts of justice for any crimes they may commit ; or that the decrees of our ecclesiastical courts are invalid unless sanctioned by the Pope, and that an appeal from them to his paramount authority is permitted, we do not see how the *fact* can be denied. A lawyer must know, that if he was defending a priest in a temporal court, he could not plead in bar to the indictment, that his client was not subject to the court's jurisdiction ; and he must also know that the decrees of the Pope's officers can be enforced in no court in this kingdom, and that the decrees of the ecclesiastical courts can only be appealed against to the king in Chancery, and not to any foreign tribunal. Knowing these facts, he cannot assert the existence of the Pope's ecclesiastical authority in this country, without the greatest ignorance as to what is meant by that authority ; a degree of ignorance, indeed, so great, that it can be surpassed by no conceivable degree of impudence in the manner of making the assertion.

(To be continued.)

FOREIGN RELIGIOUS INTELLIGENCE.

INDIA.

Suttee prevented.— ‘ On reaching the ground, we found a vast concourse of people assembled to witness the horrid scene, waiting with great anxiety for the (English) magistrate's permission to allow the Suttee to take place. During this interval every endeavour was made to induce the misguided and infatuated woman to abandon her resolution of destroying herself. Protection and support were promised to her and her family, provided she would relinquish her horrid purpose. She rejected every

proposal, however, with disdain, but with mildness, obstinately bent on self-destruction. When the Darogah arrived from the city, she expressed the greatest delight, and with a firm step, and mind undaunted, repaired to the banks of the Ganges, where the pile was raised. On reaching the river, she went through the ceremony of bathing with the body of her deceased husband, changed her dress, distributed her ornaments among her female relatives and friends, receiving in return, from the Brahmins who surrounded her, garlands

of flowers and scented oils, with which she anointed herself. The purification being over, she seated herself on the ground, close to the pile, surrounded by a crowd of old women and Brahmins, whose countenances displayed, in strong and marked lineaments, the delight they felt at the determined and unshaken fortitude of their victim.

'An unlooked-for delay now occurred, there not being a sufficiency of wood; and during this interval, attempts were again made to divert her from her cruel purpose; but she continued firm, smiling and singing, the old women and Brahmins clapping their hands, and shouting in chorus. The pile was quickly replenished with fuel, and surrounded with large bundles of brushwood, that her sufferings might be as short as possible. The awful moment of destruction had now arrived, and with a tranquil countenance, and a mind not at all shaken from its purpose, she rose from the ground, walked several times round the pile, distributing flowers to the mob, who eagerly pressed to receive some token from her, and then mounted the pile, singing all the time, accompanied with the shouts of the multitude, and the discordant sounds of the Indian drum and pipe. On reaching the summit, she seated herself in the centre, and the body of her deceased husband was laid carefully across her lap. The crisis was now at hand, and a piece of lighted cow-dung, surrounded with a wisp of straw, was handed to her father-in-law, who walked round the pile, shouting, and brandishing the lighted straw, the victim clapping her hands, and apparently exulting in the doom that awaited her. The brushwood was soon set fire to in several places, and rose into an awful and majestic blaze, aided by a strong hot westerly wind. I shall never forget this appalling moment? As the flames reached her, I observed her move, as if about to lay down, that the conflict might be sooner over; but what was my astonishment and delight to see her make a jump from the pile, throwing the body of her husband from her, with a strong convulsive start. She had scarcely reached the ground, when an attending Brahmin rushed upon her, she sank on the ground in a state of exhaustion, and, but for our interference, would have been hurried again into the fire! A scene of confusion ensued, but no attempt at violence was made. An avenue through the crowd was soon forined; and we had the proud satisfac-

tion of conducting this infatuated devotee to Brahminical influence from the ground to her village, where she now is, and, I believe, thankful for her rescue.

'Her back and arms were dreadfully burnt, and, what with the exhaustion of hunger, and the fatigue and anxiety she underwent for three days previous to the day of the Suttee, it is a miracle that nature did not sink under the severity of the penance. No intoxicating drugs were administered to stupify her, so far as I could ascertain; and the determined and heroic fortitude she displayed through the whole of the ceremony, till the moment of pain and trial, was worthy of a better cause, and would have done honour to a Christian martyr.'

While we rejoice that in this instance life was preserved, we feel distressed and ashamed to perceive, by an account taken from Returns to Parliament—and we shudder while we read—that these Suttees—these murderous human sacrifices, in the *British dominions*—amount YEARLY to upwards of 800 females!!!

And yet the British voice is not raised against the appalling iniquity!!

FRANCE.

A new theological work is announced for publication in Paris. It is to be entitled "The Gazette des Cultes," and will be published twice a week. Its motto is "Civil and Religious Liberty throughout the World." One professed object of the work is to expose the machinations of the Jesuits; to detail the superstitious rites at the planting of crosses, and other Popish ceremonies; and to reveal the intrigues of Rome. The civil disabilities of British and Irish Catholics were intended to have formed a prominent feature of discussion, but this topic is of course superseded.

Reformed Church.—M. Soulier has recently published an interesting statistical account of the Reformed Church in France. The subjoined tabular view of the result of his researches is annexed to his work. The number of Churches and Pastors is still far from being adequate to the wants of the Protestant population, portions of which are often obliged to meet for public worship in out-houses, barns, or in the open air; and in many places one Minister has the charge of several distant Churches, so that service can only be performed at lengthened intervals. The Table only applies to the "Reformed Church," not to the Lutheran, which has a separate establishment.

DEPARTMENTS.	Minister.	Buildings Consecrated to Worship.	Bible Societies and Associations.	Missionary Societies and Associations.	Societies and Depots for Religious Tracts.	Sunday Schools.	Elementary Schools.
Aisne Seine et Marne.....	6	17	26	24	3	7	7
Hautes-Alpes.....	3	15	4	2			
Ardèche.....	18	17	11	5		1	9
Aveyron.....	4	7	6	1	1	3	6
Arriège.....	6	12	7	2	1	3	8
Bouches-du-Rhone.....	3	4	3		1		4
Calvados et Orne.....	3	5	1	1	1		
Charente.....	2	3	3			1	1
Charente-Inferieure.....	10	28	11		2	3	9
Dordogne.....	6	13	10		2	3	4
Drôme.....	25	32	15	5	2		24
Garde.....	64	75	80	13	17	23	110
Haute-Garonne.....	4	4	6	6	4	2	4
Gironde.....	9	13	54	2	3		13
Herault.....	12	16	47	19	1	1	15
Isere.....	3	7	6	5	1	1	15
Haute Loire.....	3	4	1				1
Loire-Inferieure et Vendee.....	3	9	8		1		1
Lot et Garonne.....	11	21	8	4	3	4	16
Lozere.....	13	8	14			3	17
Basses Pyrénées.....	5	9	14	1	1		4
Bas-Rhin.....	15	23			1	4	23
Haut Rhin.....	10	7	3	3	1		26
Rhone.....	2	2	6	3	1	1	3
Seine.....	4	3	3	2	1	3	6
Seine-Inferieure.....	7	17	12	4	2	2	7
Deaux Seves.....	9	7	17				15
Tarn.....	13	18	35	1		3	18
Tarne et Garonne.....	8	2	12				1
Vaucluse.....	3	7	6	2		3	6
Vienne.....	2		1				
Loiret-Cher-Loiret Cher-Eure et L.	6	7	10	10	6	4	4
Nord, Pas-de-Calais..	4	7	4	6	1	2	1
Moselle Meurthe.....	4	7	2	1			6
Doubs.....	2	1	1	1	1		3
ORATOIRES AUCUNE.	301	426	447	123	58	77	386
Ardennes.....	1	1	1				2
Gers.....	1	1				1	2
Somme.....	1	2	2		1		
Ain.....	1	1	1	1			2
ORATOIRES-RECEMMENT ETABLIES.							
Bouches-du-Rhône.....		1					
Oise.....		1					
Gironde.....		1					
Vosges.....		1					
Puy-de-dome.....		1					
Seine-et-Oise.....		1					
Côte-d'Or.....		1					
	305	438	451	124	69	78	392

Burning of Heretics.—LE STEPHAN-
AIS (a French paper published at St. Etienne) of the 8th ult. contains a long account of a sermon then recently preached by a young ecclesiastic, in defence of the Inquisition; the establishment of which in France he strongly recommended, advocating the justice and legality of burning heretics, on grounds somewhat differing from the majority of its old defenders, who for the most part represented it as a dispensation of mercy to the soul of the individual, at the expense of the body. The line of argument followed on the present occasion was, that "as the civil law punishes with death the assassin who merely kills the body, a still greater punishment, if possible, ought to be awarded to him who murders the soul."

This is indeed a refinement upon the spirit and principles of Jesuitism; and one which, though removed from common observation, lurks within the pale of the Romish Church.

A French lady having lately presented an infant at the baptismal font, the officiating priest refused to christen it, under the plea that the sponsor did not bear an irreproachable character. In consequence of this refusal, an appeal was made to the Council of State. A Royal Ordinance has consequently been issued, which decrees as follows:

"CHARLES, &c.

"We consider that the refusal to administer baptismal rites to an infant, because the person to whom the parents have entrusted its welfare, as well as the duty of presenting it at the altar, may not happen to be approved of by the curate, or officiating priest of a parish, is abusive in practice, since, on the one side, this person does not participate in the religious ceremony of the baptism; and, on the other, no canon law of the kingdom authorises curates, or officiating priests, to admit, in such cases, only persons who may be approved of by themselves.

"We, and our Council of State, have ordered and declared, and do order and declare as follows:—

"There has been abuse on the part of the Sieur Gilboud, priest of the Commune Daumartin, (Vosges,) in refusing to administer baptism to the infant brought to the church by the Lady B—; in consequence he is enjoined to abstain for the future from similar refusals."

We learn with much pleasure that Mr. Horne's invaluable "Introduction to the Holy Scriptures," is about to be translated into French. A French edition has just been published of Newton's "Letters to a Young Person." Miss Edgeworth's five series of publications for children are also being published in French.

Symptoms of Reformation in Corsica.

—We have received through a channel which deserves entire confidence, the following details of the origin and progress of a religious movement in the Island of Corsica.

"A clerk in the Custom-house at Bonifacio, being provided with a New Testament and Catechism, had frequently occupied himself in religious conversation with the inhabitants, who, in general, are very inquisitive in all matters relating to the views and opinions of other nations. No sooner were they convinced of the erroneous doctrines of the church in which they were educated, than they neglected to hear mass, and ceased to attend auricular confession, and the worship of images; and with the Gospel in their hands, laid open to the priests the motives of their refusal. In a little time after, they presented a petition, in which they demanded from the Government Protestant ministers. M. M. **** and **** were to present this petition; but for some reason or other, they retained it in their hands, and thus disregarded the express wish and desires of the major part of the inhabitants of Bonifacio. In expectation that a more favourable moment would present itself to repeat this demand, the affair was permitted to rest, and remains in this condition at present. If the existing difficulties were once removed, and evangelical ministers placed there by the government, there is every reason to believe that the preaching of the Gospel would be crowned with the fairest fruits in Corsica, not only at Bonifacio, but also in other places of the island.

"As to the Holy Scriptures and Catechisms, there is a complete destitution. This clerk or officer of the Custom-house, of whom I have spoken, on his return to the Continent, engaged a Bible Society, I do not know which one, about a year ago, to send to Bastia a case of Bibles and Testaments in the Italian language, printed in London; though, unfortunately, the person to whom they were addressed, made not in the distri-

bution a sufficient discernment. The priests do not fail to seize them, whenever opportunity occurs, and thus place the light under a bushel."

GERMANY.

Miss Kennedy's popular "Father Clement" has been translated into German, and published at Frankfort. Most of Miss Kennedy's works have been widely circulated in French.

Appeal of the Committee of the Lower Saxony Tract Society, founded in Hamburg in 1830.—The Christian public may perhaps be generally aware, that the chief part of Protestant Germany, though still subscribing to the articles of the Augsburg Confession, are become too enlightened in their own opinion, any longer to remain under the guidance of the venerable principles of Luther. Since Semler taught that the Scriptures were not of Divine authority, his notions have found abettors in every part of Germany;—men of vast and various erudition and ingenuity, who, filling the chairs of Professors in this land of Universities, and other influential stations, have diffused the pernicious sentiments of Hume, viz.—that the miracles wrought in support of Christianity, were only *apparent* miracles; that the best books of Scripture were written only in *accommodation* with the ignorant prejudices of those who lived in the ages of their respective Authors; that our *reason* is to sit umpire on the dictates of the Bible; that we are to judge of the correctness of any sentiments in Holy Scripture by their seeming tendency to usefulness, or the contrary; that the profession of the religion of the Bible is, therefore, only incumbent upon us, because it is the religion of the State, and the best System of *morals* ever promulgated among men.

With the loose morality, and christless Christianity, consequent on such a System of doctrine, are replenished the pulpits of most of the towns and villages, and with such emptiness are the minds of perishing millions fed. To give one striking instance:—In the form of prayer and confession appointed for the fast day in one of the largest cities of Protestant Germany in 1828, not only is no mention made of our Saviour, but not one distinguishing feature of His religion can be discerned. The same nearly may be observed of many of the Pulpit addresses, whether preached or printed.

It is a fact, as the British public have frequently been informed, that there has been for many years a strong reaction and revulsion of feeling against this worse than Socinian heresy. There have been sound preachers and professors, who venture to lift up their voice boldly for the old orthodoxy, and to know nothing but Jesus and Him crucified. In this we rejoice and will rejoice. These are our supporters. These are they, who call on our Society, to strengthen them in their work with supplies of Tracts.

It is however, also a fact, (which, as they conceal it not themselves, there is no reason why we should), that the majority of those regarded as evangelical, preach Christ only to a certain extent; which is evident from their having embraced the doctrine of the eternal salvation of every individual of the human race; and some, even that of the fallen angels also; conceiving it (*a priori*) to be inconsistent with the benevolence of God, to suffer sin and misery to exist and to continue for ever. Can any one for a moment doubt, what influence this sentiment must have on the preaching and exertions of its supporters?

Our friends are aware, that the Lord's day is here, in town and country, a day of worldly employment, amusement, or idleness; and that while the Theology of the Continent places the Lord's day and Saint's days upon a level, Custom exalts the latter far above the former.

It is painful, and it may seem indidious, to mention these facts, but it would be neither faithful nor wise, to leave them unnoticed; nor, while time is flying and souls are perishing, are the dictates of false delicacy to be heeded. These circumstances must be pressed upon the Public in *addition* to the ordinary arguments for Tract Societies; in the best state of mankind such publications are ever desirable, but they are peculiarly *necessary* in such a state as this.

The Lower Saxony Tract Society has been founded and conducted, on principles in perfect unison with the Tract Societies in London, Edinburgh, Dublin, &c. From a small beginning in 1820, its funds have been gradually increasing, and the field of its labours and usefulness enlarging. The undersigned would warmly urge the friends of the Saviour to assist them in carrying its designs into effect, as the impossibility

of obtaining sufficient resources in Germany has been fully ascertained, and every contribution directly tends to increase the stream of living water, so needful in this land of religious waste.

The Committee would therefore, now invite the attention of their friends to a few facts which will speak for themselves. The claim they would make is founded on the call, the loud, long, increasing call, made on them from various parts of Germany; backed by ample encouragement derived from the blessing with which it has pleased the Glorious Saviour to accompany the reading of these publications.

During the past two years alone, in addition to former spheres of usefulness, active and warmly interested agents have sprung up in Bremen, Celle, (where an auxiliary has been formed), Göttingen, Hanover, Brunswick, Hameln, and throughout Hanover in general; Pyrmont, Lippe-Deimold; Hesse, Elberfeld, Crefeld, Wesel, and many parts of East-Friesland; further, in Poland, Silesia, Bohemia, Upper-Saxony, Bavaria, Westphalia, Prussia, Dantzic, Königsberg, many parts of Pomerania, and of Mecklenburg; Thuringia, Stuttgart, Tyrol, Oldenburg, Holstein, Alsatia, Lüneburg; and many of our correspondents in these towns and countries, are themselves depositaries, from whom numerous ministers and others, are supplied with smaller quantities in their respective circles. Many of them are surrounded with a Catholic population.

Subscriptions and donations will be

thankfully received, in aid of the above Society, by our Publishers.

SWITZERLAND.

A volume of highly interesting original letters by Fenelon has lately issued from the press of Geneva.

UNITED STATES.

A bill has passed the legislature of Kentucky, which makes it perjury for any one holding an office, having taken the oath prescribed, to give, accept, or carry a challenge, without first resigning his office; or if an attorney, entering on the record his withdrawal from practice. In some of the States no man who has fought a duel, or conveyed a challenge, can hold a public office.

PITCAIRN'S ISLAND.

The most recent accounts from Pitcairn's Island describe that little colony as existing in great harmony, and in full contentment with its produce. The population now comprises sixty-nine persons. John Adams was in good health, but rather infirm from age. He expressed, it is said, a desire to return to his native land.

PERU.

By the new constitution adopted in Peru last year, elementary instruction is to be afforded gratuitously by the state to all classes of the people; and it is decreed, that "no person is born a slave in the Republic;" and that "all slaves coming from abroad become free."

DOMESTIC RELIGIOUS INTELLIGENCE:

Annual Assemblage of Children at St. Patrick's Cathedral.—On Wednesday the 17th June, the Annual Assemblage of the children under the Association for discountenancing Vice, took place, nearly to the amount of five thousand, in St. Patrick's Cathedral, the great aisle of which was fitted up for the reception of the congregation, and was filled almost to the very roof. The chancel was also full. About mid-way up the aisle were erected two neat thrones; that at the south side for his Grace the Archbishop of Dublin, and immediately opposite to it that for the Lord Lieutenant, who is the President *pro tempore* of the

"Association for Discountenancing Vice." At a few minutes after twelve o'clock, his Excellency, dressed in the Windsor uniform, attended by the Hon. Mr. Percy, Sir George Rich, and Archdeacon Singleton, and the rest of his Excellency's household, entered by the northern door, and was received by the Lord Mayor and Sheriffs, and the Rev. Dr. Magee, by whom his Grace was conducted to his seat; the Dean and Chapter, the Dignitaries, Rectors, and Clergymen of Dublin and its vicinity, following in his train. His Grace the Archbishop of Dublin accompanied his Excellency. The various gates were

then closed, there being at least two thousand ladies and gentlemen in the church.

The service commenced with the 100th Psalm, which was sung by the whole of the children, accompanied by the choir and full band, with a minuteness of execution which really astonished and delighted us. Upon the termination of the 100th Psalm, the morning service commenced, in the course of which the *Venite*, and other Psalms of the day were sung to Handel's grand Chant. The *Te Deum* was next sung to a chant composed expressly for the occasion by Dr. Smith, which reflects great credit on his taste and judgment. The *Jubilato* to Lord Mornington's celebrated chant was sung, and at intervals, (as were the others,) accompanied by the full band, with all the children joining, which produced a most powerful effect. Just at the termination of this beautiful Psalm, a vivid flash of lightning and a most awful peal of thunder re-echoed through the building, producing a most solemn effect upon the assembled multitude.

Before the prayer for the King, Handel's splendid Coronation Anthem and Chorus,—"Zadock the Priest," were sung with great solemnity of effect. The exactness with which "God save the King—Long live the King—May the King live for ever, Amen, Amen, Hallelujah, Hallelujah, Amen," was chanted, was very remarkable.

The Lessons were read by the Rev. Mr. Cotton. The Litany was chaunted by the Rev. Mr. Maguire. The sermon, appropriated equally to the assemblage of the children, and the meeting of the members of the Association, was preached by The Right Rev. the Bishop of Down and Connor.

After the sermon the Choir sung "Luther's Hymn"—

"Great God, what do I see and hear,
The end of things created."

The order and appearance of the children were highly creditable to their respective institutions.

Extract of a letter from Sligo, dated May 16th, 1829.

"How little are people in England acquainted with the oppressive burthens of the Romish Church, borne by the people in this country. They hear of the imaginary injustice and oppression in the levying of tithes allotted for the support of the National Church; but the cry of the wretched victims to the

frauds and extortions of the Romish Church, overwhelmed as they are with ignorance and superstition, is almost as little heard in England, as if it were uttered within the walls of the Inquisition. It may with certainty be alleged, that where the poorer occupiers of land pay a shilling of tithe, or in years of unusual prosperity and fine crops, two shillings, they pay at the least, six times the sum to the priests for churchings, confessions, station dinners, extreme unctions, month's-minds, purgatorial masses, marriages, offices for sick cattle, masses to lay ghosts and prevent witchcraft, &c. All these, and many more, are exclusive of the stated sums paid for family-money, rent to build chapels, and other such impositions. It should be also taken into the account, that when their crops are plentiful the parson's tithe is increased; but it is in the season of loss or increased expense in their household affairs, that the priest comes in to glean the last farthing that superstitious terror can extort. It is at the moment of sickness or death, or at the first struggle to establish themselves in the world, that he reaps his illgotten gains. Allow me to instance two cases that have lately occurred in this neighbourhood. They are not marked by any very peculiar features, but such as daily take place, and by no means equal in enormity to many that could be cited by a close observer. An industrious young woman who had laboured hard and saved the earnings of several years, at length became mistress of about eight pounds, a large store in her rank of life, (the very lowest). She was attacked by a disease by which she slowly wasted away, and by which in spite of all the powers of relics and holy water she died at length. Her's was a slow, and in the sense of the Romish church, a righteous death. She had full time to deliberate and consult her spiritual guides, as to the best appropriation of her fortune. Let the disposal of it prove the *state* of society in that class, and furnish an evidence of the principles and motives by which the great majority of our peasantry are actuated. She bequeathed to the priest to say masses for the repose of her soul, a guinea; to some pious persons to perform stations, (i. e. to creep on their knees round a well, muttering certain prayers to the saints, valued by the dozen), for the same purpose as the masses, a guinea likewise; for whiskey to give her a "decent birl," (i. e. a drunken mob at the funeral, and a noisy, riotous meeting

the wake), four pounds; and in legacies to her relations, including the expense of her coffin, and some offerings or fees to the priest, two pounds. Such is Popery, and such the tyranny of the brutal habits which Popery engenders and perpetuates.

The second case is one in which the money for religious uses was less willingly given, being paid, *not by the party who was to reap the benefit of a death-bed bargain, but by a survivor, for a dying and subsequently a deceased friend.* A young man died, and left a property producing three pounds yearly to his mother, who took care of him in his last moments. The poor woman had no money in hands, and was compelled to mortgage his income of three pounds for one year, paying fifteen shillings for extreme unction and masses after death to release the soul from purgatory; and the remainder for the coffin, (costing about six shillings), the whiskey, pipes and tobacco, necessary to keep up the mirthful revelry of the neighbours at the wake, and some little offerings at the funeral. The poor widow left in a state of destitution, was unable from the dishonesty of the debtors, to procure peaceable payment of some small debts due to her deceased son, in all amounting to about four pounds; and fleeced by the Romish officials, went to the Vicar General of the diocese, to beg administration without payment of fees, in order to act under the will.

"Neither this nor any other country, oppressed by the ignorance-loving power and grinding avarice of the agents of the Romish Court, can ever be the residence of any but a wretched and a turbulent population.

A very poor woman was taken, soon after her confinement in child-bed, into the Fever Hospital for some disease. The doctors observed that she loitered in the house after her recovery, longer than the patients in general wish to do, and at length enquired the cause.—They found that the poor woman, after the birth of her child, having been unable to pay the half crown, invariably exacted for "Churching" by the Roman Catholic Priests, could not get her child baptized until she had pawned her only cloak for the money. She was ashamed to leave the Fever Hospital in so naked a condition; and hence her delay within the range of pestilence and death. The revenues thus collected from a half starving population, exceed all that has hitherto been conceived. The Priests profess to baptize gratuitously, because, say

they, it may save the child's soul, which must be lost if it die without baptism; but they in general refuse to baptize without the Churching, and the latter costs, 2s. 6d. Popery turns to account every superstition and weakness of the unregenerate mind. Among the lower classes of Romanists in this country, it is considered most dangerous and unlucky to touch meat that has been dressed by a mother who is not yet churching, or to be in the same house with her. She is avoided until after that ceremony, nearly as much as a Jew under leprosy, or other legal uncleanness.

"I omitted on a former occasion to mention a case of a man in whose house a friend of mine lodges. The landlord has taken a solemn oath against spirituous liquors; but whenever the priest of the parish visits him they get roaring drunk together. This is a case in point with the incident in your story of the "Broken Oath" and the Priestly absolution from guilt in breaking that tie."

Lord Kenyon has given five hundred pounds to the institutions of Bishop Chase, in the State of Ohio, for which his Lordship's Chaplain, the Reverend George Montgomery West, has been preaching successfully at Bradford last week.

At the close of the meeting of the London Missionary Society, held in the Rev. Rowland Hill's Chapel, upwards of 2500l. was received in contributions from the congregation. At a similar meeting lately held at Manchester, 2000l. was contributed.

Episcopal Floating Church Society.—

We are happy to state, that, after five years of repeated disappointments, an Episcopal Floating Chapel has at length been opened in the port of London. The chaplain is the Rev. J. Hough, of Madras. The object is patronized by his Majesty, and also by the Archbishop of Canterbury, the Bishops of London and Winchester, and various noblemen and gentlemen, and public bodies; but pecuniary assistance is still wanted to defray the expenses of the outfit, and to furnish an income to maintain the establishment.

THE CHURCH.

An association has been formed for consolidating a fund for the benefit of the Curates of the Diocese of Dublin. It is patronized by his Grace the Archbishop and other dignitaries of the Dio-

case, who have subscribed very liberally. We will give further particulars in our next.

Tuesday week the Rev. James Spencer Knox, Vicar-General of the Diocese of Derry, accompanied by the Venerable the Archdeacon, and several of the beneficed and other clergy, laid the foundation stone of the new Church of Killowen, Coleraine. A numerous assemblage of the gentry of the town and neighbourhood, and a vast concourse of people of every persuasion, attended this interesting ceremony—at the conclusion of which the Rev. S. Knox delivered an appropriate address, which was listened to with the deepest attention by all present.

The Archbishop of Cashel held his Triennial Visitation for Cork and Ross, in the Church of St. Finbury, Cork, on the 28th of last month.

His Grace the Archbishop of Tuam held his Triennial Visitation for the diocese of Clonfert early in June.

The Lord Bishop of Killala and Achonry held his annual Visitation in the Cathedral Church, Killala, on the 1st ultimo, which was attended by all the clergymen of the diocese. The sermon was preached by the Rev. George Truelock, Rector of Lacket.

On Thursday, June 4th, the Triennial Visitation of the diocese of Elphin, was held by the Archbishop of Tuam, at the Cathedral Church; and on the same day, the Annual Visitation of the Bishop of Elphin. An eloquent and suitable discourse was delivered by the Rev. Robert Jones, and the Archbishop delivered a charge of a singularly impressive and useful character. He exhorted the clergy to the unwearied discharge of their duties, and clearly established his view of the extent of these duties, as comprising the Roman Catholic, as well as Protestant inhabitants of their respective parishes. His Grace contended, that all were entitled to enjoy the benefits of their benevolent and pastoral care; and that they should labour to convince of error those who are led astray, but to lead all to the knowledge of a Saviour and his Gracious plan for the redemption of sinners. The salaries of several curates were increased; the establishment of Sunday-schools was strongly recommended; and the usual business transacted relative to the Widow's Fund. A very strict enquiry was held into the state of education, the churches, glebe-houses, and lands. His

Grace and the clergy were sumptuously entertained by the Bishop, at the See House, in the afternoon.

An Ordination was held by the Archbishop of Tuam on Sunday, 7th June, in Tuam Cathedral, when the following gentlemen were admitted to Priest's Orders:—Mr. French, of Wiltton, and Mr. Verschoyle of Newtown-Forbes; and Mr. John Stephenson, of Clontemphor, into Deacon's Orders.

On Thursday, May the 28th, being Ascension-day, the Lord Bishop of Dromore admitted to the order of Priests the following gentlemen:—For the diocese of Dromore, Rev. Messrs. Stafford and Beers; for the curacy of Drumcliff, in Elphin diocese, Rev. W. Gillmor; for diocese of Down and Connor, Rev. Messrs. Boyse and Corkren; and for diocese of Ossory, Rev. Mr. Grant; and to the order of deacons, Messrs. Lyster, for the Transatlantic diocese of Ohio; Magrath, for the diocese of Meath; Harris, for the diocese of Clogher; and Skelton and Lett, for the diocese of Down and Connor. The Ordination sermon was preached on the occasion by the Rev. Mr. Grant, who laboured under a severe indisposition said to have been occasioned by a cold.

By the death of the Rev. Standish Grady, the vicarage of Carrick-on-Suir in the gift of the Marquess of Ormonde, the rectory of Tradaree in the county of Clare, in the gift of the Earl of Egremont, and the rectory of Kilrush in the gift of the Marquess of Thomond, have all become vacant.

The vicarage of the Union of Rathmore and Blessington, and the prebend of Tipper in the arch-diocese of Dublin, are at present vacant by the death of the late incumbent, the Rev. Thomas Tuckers.

Lord Kinsale has been pleased to appoint the Rev. Samuel Swaine Beamish to the curacy of Killowen, in the diocese of Cork.

UNIVERSITY INTELLIGENCE.

The examinations for the purpose of filling the two vacancies of Junior Fellowships in this University, commenced on Wednesday, the 10th June, and continued the three subsequent days, during the usual hours, from 8 to 10 o'clock, A. M., and from 2 to 4, P. M. The following were the names of the Candidates, according to their standing on the books of the establishment:—Messrs. Moore, Russell, Purdue, M'Lean,

Vance, Tolekin, Smith, Todd, Mooney, Orpen, Wilson, M'Causland, Bernard, Fitzgerald, Semple, M'Cullogh. Mr. Russell withdrew after the first morning's examination. The public part of the examination closed on Friday as on Saturday, when the examination continued in composition; the public were not admitted.

On Monday the 15th ultimo, after the usual solemnities had been gone through, the Provost and Senior Fellows appeared on the steps in front of the Chapel, and declared that Mr. Moore and Mr. M'Clean, being the best answerers, had been duly elected Junior Fellows. The Provost then proceeded to declare the names of the successful candidates for Scholarships.

The following was the order of the examinations, and the examiners:—

Logics, Dr. Wray; Mathematics, Dr. Sadlier; Physics, Dr. Lloyd; Ethics, Dr. Wall; History, the Provost; Chronology, Dr. Prior; Greek, Dr. Phipps; Latin, Dr. Sandes; Hebrew, Dr. Wall. The answering was generally considered satisfactory, and the course chosen judicious.

The first premium of 60*l.* was awarded to Mr. Tolekin, in addition to the sum of 200*l.* from the College fund.

The second of 60*l.* to Mr. Purdue, and 50*l.* each, to Messrs. Smith and Todd.

The following are the names of the successful candidates for Scholarships:—
 Waugh, Collison, West, O'Hea, Attwell, Townsend, Grier, Kettlewell, Clarke, Pollock, Franks, Whittle, Drury, M'Auley, Smith, Meridith, Booth, M'Ilwaine, Oldham, Culligan.

VIEW OF PUBLIC AFFAIRS.

The progress of parliamentary business has been unmarked by any circumstance of peculiar interest, since the passing of the Roman Catholic relief bill. Rumours of a change of Ministry have prevailed for some time; but we believe without foundation; the influence of the Duke of Wellington seems to be as firmly established as at any period of his administration, and we are inclined to think, at a time like the present—when “fear of change” is so calculated to “perplex”—we have reason to rejoice that a minister like him, marked by his commanding talents, his military experience, and his knowledge of the Continental courts, has fully the direction of British power and resources. The war has been again commenced between the Russians and Turks: if we can believe the bulletins of the former power, its success has been already most

marked, but the results of the last campaign have taught us not to depend implicitly upon such assertions. Turkey has indeed surprised all politicians; and if the present Sultan, who seems to be a person of considerable energy and talent, be not cut off before he accomplishes his reformations, she may again become formidable to her neighbours. We regret to say, public credit seems to be as much at a stand as ever, and the consequent distress as great. At home, we are agitated by the attempts of Mr. O'Connell to get himself again returned for the county Clare. Mr. W. O'Brien has started against him; and the violence and ingratitude of his opponent will, we trust, have the effect of uniting Protestant feeling, and separating all that is respectable among the Roman Catholics, from the agitating effects of this man's selfish exertions.

POETRY.

2 COR. iv. 16.

Mourn not for strength or beauty fled :—
 Though faded cheek, though hoary head,
 Though wrinkled brow, though beamless eye,
 Speak nature's dissolution nigh.

What though the “outward man” decay :—
 The soul, “renewed from day to day,”
 Gains strength as earth-born vigour dies,
 And ripens for her native skies !

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. L.

AUGUST, 1829.

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WILLIAM CURRY, JUN. AND CO, DUBLIN,

AND

HURST, CHANCE, AND CO. LONDON.

SOLD ALSO BY ALL THE BOOKSELLERS OF THE UNITED KINGDOM.

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NOTICES TO CORRESPONDENTS.

We shall have great pleasure in inserting the communications of "Laicus," he giving us permission slightly to abridge it.

"Bedel's" communication will be inserted—"Unitas" likewise will be attended to.

We have received "W. P." We cannot agree with him in his objection to the leading rule of the Reformation Society: that Society was instituted for the spread of the "Religious Principles of the Reformation," which include, we conceive, all the great and distinguishing doctrines of the Gospel enumerated by W. P. With all those who profess to hold these opinions the Society would co-operate, while in perfect consistency it refuses to admit those who, by denying the doctrine of the Trinity, explicitly disown their faith in the others. W. P.'s canon of interpretation is substantially the same as that of the talented author of the "Difficulties of Romanism."

"Cælebs" will perceive that he had been anticipated in his remarks on the statements of J. K. Our limited space prevents our inserting all the favours of our prophetic correspondents, but in our next number we shall make such extracts from Cælebs's favours as regard parts of the subject not touched on by our other correspondents.

"Senex," "Verax," and "B" shall be inserted.

"No Quaker" shall find a place.

When we have room "Ἀμφοδρόκος," "Junius," and "J. D. S." shall be inserted.

Our Poetical Friends shall be attended to in our next number.

If "F. W." look over the letter of T. K. again, he will find every passage alluded to by him, referred to by that author.

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. L.

AUGUST, 1829.

VOL. IX.

BIOGRAPHICAL NOTICE OF AUGUSTUS HERMAN
FRANCKE.

HAVING exchanged his professorship of oriental languages for the chair of divinity, as we intimated at the close of our last leading article, Francke's exertions were directed, in this new situation, to found all systematic theology on the constant study of the sacred Scriptures, and to put an end to disputations merely scholastic. While he believed that a divine could only be made by the study of the Bible, he at the same time desired that his pupils should acquire not only the knowledge of the doctrines of Christianity, but also the conviction that they were true. His object then was to point out to them wherein consisted true Christianity, that the doctrine of Jesus Christ should be taught with the simplicity of the apostles, and that redemption by him should be the source and the aim of all instruction; and that the student of theology should earnestly apply himself to build on the very foundation on which it will be his duty one day to excite others to build. He often reminded them that to attain this object, their own exertions, however persevering and continued they might be, must prove ineffectual without the assistance of the Holy Spirit, whence alone can proceed that faith which itself is the principle of the Christian life. "I am convinced," he says, "that the student who imagines that he is able to make himself a theologian without the assistance of the Holy Spirit, is in a great mistake, and so long as he continues in that error, he can become nothing but a blind pharisee." When he saw young persons devote themselves to the ministry without sufficient previous reflection, he was accustomed to say, "*Dear friend, it is an awful thing to have the charge of more than one soul.*"

Francke held public lectures on almost all the branches of theology, but especially on *exegesis*, evangelical morality, and the pastoral duty. This last course has been published by his son in two volumes. It consists of a connected series of observations. In the

131st, remarking on preaching, he mentions the instructive and touching example of an old clergyman who was accustomed when preparing his sermon, to enter into his own mind, to apply the text to his own heart, forgetting the congregation before which he was to speak, and regarding himself as the only one to be addressed. "When I prepared myself in this manner," said this pious old man, "it usually happened that my flock found that I had read into their hearts, an awful and sufficient proof to me of the universality of indwelling sin." Francke asserts that of all his academic labours, none has been productive of such beneficial results as the course of lectures in which he explained to the students the difficulties of the sacred ministry. Many of his auditors have confessed that it was while attending these lectures they were awakened from their spiritual sleep. He continued this course every Thursday until his death; he conducted them on no fixed plan, but regulated himself entirely on what he discovered of his pupils' wants. From 1685, some of the auditors committed them to writing, and seven volumes of them have been published, two of them by himself, and five by his son, after his death. The work abounds with excellent and practical observations. We shall extract one for the benefit of our readers, not on account of its pre-eminence, but because we have ourselves often experienced its truth. It is connected with the manner in which the Sabbath should be passed by persons devoted to religious pursuits. "Study and prayer," says Francke, "are two distinct things; on sacred days the students in theology would do well to abstain from all study, to think of nothing but going themselves to the Lord's pastures, to strengthen themselves in faith, to grow in the love of the Redeemer. On Saturday evening the student should lay aside all work; should prepare himself for Sunday, and on Sunday his only employment should be the seeking and enjoyment of communion with his God;—he should think during that day not on becoming more learned, but more pious and more devoted. What results might we not expect from the student's Sabbaths thus regularly employed? But he who on Sunday delivers himself up to his usual labours, though they may be connected with religion, or who on attending the public preaching of the word, seeks only to apprehend some idea that he may one day reproduce in his own discourse, may become an eloquent and a learned preacher, but will never arrive at the true Christian life." We have chosen to cite this passage in preference to others, because it is connected with a subject on which Christians very easily deceive themselves; they think that they keep the Sabbath day holy, while they continue their ordinary occupation, provided that occupation is in any way connected with religion; not considering that it is by turning their attention to their own minds, they can alone preserve themselves from that aridity to which those are more peculiarly exposed who are by their situation, or the nature of their studies, compelled to look upon religion in a systematic and scientific point of view. "If," says he on another occasion, "a theological student does not consider as his principal care, the destruction of the

kingdom of Satan in his own heart, and the establishment there of the kingdom of God, he may be certain of never attaining his object; and if he do not believe my admonitions, or thinks that human learning calls for his first and principal attention, I fear, or rather, I am convinced, that he will be found to recognize to his own loss, the truth that he will not now believe to his advantage and benefit."

Francke felt all the utility of catechetical instruction, and in order the better to prepare his theological class for that important branch of pastoral duty, he instituted a school in which directions were given upon the subject, and the habit was acquired by imparting information to children. Every lecture was attended by the other students, who thus had an opportunity of seeing and examining the various methods of presenting religious truths to the mind.—The University of Halle is indebted to Francke and his colleagues, Breithaupt, Anton, and J. H. Michaelis, for another establishment; we mean the *Collegium Orientale Theologicum* which they founded in 1702. They selected twelve of the students who were distinguished for their good conduct, the extent of their information, and their intellectual endowments, and resolved to qualify them, by means of a more extended course of instruction, for one day filling the more important stations of the church. They were gratuitously lodged and supported; they attended public lectures, and besides applied themselves to the study of the Old and New Testaments in the original languages, and in addition, to Chaldee, Syriac, Rabbinical Hebrew, Arabic, and Ethiopic, in fine, to any language and any branch of information that could facilitate their acquaintance with the Scriptures. Many men, since eminent in theology, were formed in this college. Francke's exertions were not bounded by this small number of students; he established and regulated for all the students religious meetings in which they read the Scriptures together; one among them being specially charged with the explaining, and the others adding their remarks to his.

To complete this account of Francke's academical labours, we ought to speak of the numerous works he published on theology, and some of which are especially intended for students. We are acquainted with thirteen of them; they all have the stamp of true Christianity, and are as remarkable for the manner in which the ideas are exhibited, as they are for the ideas themselves. Many of these works excited against Francke the attacks of the partisans of a cold and lifeless orthodoxy, in whose eyes *the internal life* on which Francke insisted so largely, was mere mysticism. The clergy of Halle was found in the ranks of his most bitter enemies, excited by the eagerness with which the public pressed to hear his sermons, and deserted the other preachers. They frequently carried accusations against his doctrines to Magdeburgh and Berlin, and twice the government was forced to name commissioners in order to examine into the situation of affairs, and to seek to re-establish peace. On both occasions Francke had full justice rendered to his conduct. One of the grounds of complaints against him was, that

in a sermon preached on the false prophets, he had intended to describe the clergy of Halle; Francke protested that he never thought of such an allusion, but fearing that his declaration might be considered as an approval of their pastoral conduct, he added that most of what he had said of the false prophets, in fact, were very applicable to them. Our readers may now judge of Francke's activity from what has been detailed of his numerous duties as a professor and a parish minister. He felt so sensibly the value of time, that he has been heard to say that in giving up an hour of his life to any one, he thought he made him a valuable present; and if it be estimated by the manner in which he spent his leisure moments, the truth of this opinion will be confessed. The following is an interesting example:—having heard that one of his friends was in need, and having no means of supplying his wants, he resolved to write and publish for his benefit a periodical work, which he continued under the title of “Biblical Observations” from month to month for nearly a year; and, in order to find leisure for this additional employment, he curtailed the time of his every meal, and devoted to writing this journal the moments he thus saved from the table.

We are now about to follow Francke in that career of active beneficence which has rendered him so illustrious: we have seen in him the pastor who, in sincerity, “wished to know nothing” among his flock, “but Jesus Christ, and him crucified;” and the professor who taught the doctrine that man is “justified by faith, without the deeds of the law;” we are now going to see the philanthropist who not only “lives by the spirit,” but also “walks in the spirit,” and whose active charity works great things, because he depends on that living principle in his heart—that “faith” which “can move mountains.” Francke was poor. “I have never been accustomed,” says he, in a letter which has been preserved, “I have never been accustomed to economy, but I know how to be content when I have food and clothing. My heavenly Father supplies my necessities as he does those of the birds of the air; he gives me grain after grain, so that I am never in want, and have never possessed aught that is superfluous; but am taught and enabled to expect every thing from that hand that gives abundantly.” The mendicants of Halle were accustomed to collect together on certain days before the houses of those who distributed alms. Every Thursday they assembled before the door of Francke's residence, to receive what he was enabled to bestow. Having reflected that he might on such occasions offer them some spiritual assistance, he one day invited them into his house, and commenced by questioning some of the youngest among them on the essential truths of religion. The excessive ignorance in which he found them plunged, made him feel most sensibly the necessity of giving them some instruction, and he informed them that he intended to devote a quarter of an hour to speaking to them about their immortal souls, before he relieved their temporal wants. These conversations soon forced upon his mind the conviction that the religious care of the indigent young is a special duty, if Christian be-

nevolence would arrest the moral degradation that is too frequently the result of poverty. In order to procure the means of doing so, he placed, in 1698, a charity-box in his house, with these two passages of Scripture inscribed on it—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.) "Every man, according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."—(2 Cor. ix. 7.) One day, opening this box, he found in it a sum of about eighteen francs; this so far exceeded any thing he had ever been able to devote at one time to works of charity, that, delighted at being master of it, he resolved immediately to found a free school for poor children. With a portion of the money he purchased elementary books, and with the remainder he intended to pay a weekly salary to a poor student, who consented to give up two hours every day to the instruction of the children. This school, thus established by Francke, placed in his own house, and watched over by himself, had, soon after it was opened, nearly sixty scholars; and some Christian friends, informed of his plan, came to his assistance, and sometimes sent him money, sometimes clothes, to dress his numerous and poor pupils. One of them presented him with a donation of 500 crowns, with a particular request that it might be devoted to the support of indigent students. Francke selected twenty of the most necessitous, and gave them a small weekly pension, which he was enabled by the liberality of his friends to continue when his first supply failed. Afterwards, instead of giving them assistance in money, he admitted them gratuitously to board in the Orphan-house, of which we shall presently give an account. This year, too, was remarkable for the foundation being laid of an institution for education, which, though not directed by Francke, was superintended in its details by him, and which, in the year 1709, contained seventy-two pupils, placed under the care of an inspector, and instructed by twenty-three well-informed and experienced masters.

Francke soon perceived with regret, that whatever pains he took with the little flock while in his school, the influence he endeavoured to acquire over them was soon destroyed by the counteracting tendency of the bad example they witnessed in their own families. A friend, to whom he made the remark, offered him a yearly sum of twenty-five crowns, to enable him to withdraw at least one child from the contagion, and to rear it in a family of pious mechanics. Francke sent to look for an orphan; they brought him four; he had not the courage to choose between them, and placed them all four in the families of pious poor persons, to whom he paid, for each child, half-a-crown a-week. Having begun the work, resting for its success, not on the assistance that was promised him, but on the providence of that Lord, who hath declared by his holy Apostle, that he "is able to make all grace abound towards" us—that we, "always having all sufficiency in all things, may abound

to every good work," (2 Cor. ix. 8,) he ventured, under the same convictions of faith, to continue and extend it. The day after he had taken on himself the charge of the four little orphans, they brought him two others; some few days after three others—all of whom he received, so that at the end of the week he had nine under his care; and in a little time the number amounted to twelve. Francke, who had at first placed these infants in private houses, perceived that it would be both more economical and more useful to educate them together, and under the same superintendence. Although he had not of himself the means, and although he was not sure of procuring the least assistance, he yet resolved, trusting in that God who never forsakes those who trust in him, to purchase for the sum of 365 crowns a neighbouring house, sufficiently large to contain the asylum he projected for his orphans, and the school he had already opened. Unexpected assistance enabled him very soon to defray the expense of this purchase; but, as his benevolence always made him form new plans, after he had realized what he had at first proposed, this house, notwithstanding the addition of an adjacent one, soon proved insufficient for his extending projects. He determined on becoming the purchaser of a considerable tract of ground, then occupied by the remains of an old hotel, and there to form all the erections that might seem to be necessary: and there successively were raised the vast buildings which at present form the Orphan-house at Halle, which is in no respect inferior to the most splendid institutions of the same kind that exist in Europe. This noble establishment, which was begun in 1698, was completed in two years, and still continues to accomplish the benevolent purpose which was the sole object of its founder's labours. It was not without consideration that Francke undertook his plans, nor from the stimulus of a heedless activity; but he was excited and supported in all his works by the spirit of faith and of prayer, which having induced him to receive four orphans in the name of the Lord, prompted him subsequently to collect together some hundreds in the same holy name. It is impossible to read without emotion the details that Francke has preserved in his journal, of the progress of his work, and of the care Providence exhibited towards his pious and charitable designs; we are strengthened by the facts he mentions, all taken from his own experience, in the conviction that those who trust in the Lord will never be deprived of his assistance. Often his resources seemed to be exhausted; frequently he did not know how to procure provisions for the day, and was even on the point of selling the only silver spoon there was in the house, and yet the children and the students, for whom, to the number of some hundreds, he had to provide, never were deprived of a single meal, nor the workmen employed at the building forced to wait a single day for their wages. Always at the proper moment, though often at the last moment, God, to whose glory the undertaking was dedicated, sent the necessary aid; sometimes important sums came in, sometimes the widow's mite; sometimes corn, provisions, linen, and other necessary articles; the Lord of

all might and all mercy, at all times in the hour of need, touched the hearts of his people in favour of the demand of the orphans. We may venture, perhaps, to say, that this bounty was an answer to the prayer of Francke; his entire life was a life of prayer: it is impossible to give even a faint idea of his faith and trust in the Lord;—every page of his journal should be printed. Nor can we give, even by figures, an adequate notion of the bounty of which his institution was the object; that can only be apprehended by those who have observed the wonderful and striking relation that existed between the season and the want, the circumstances of the assistance, and its magnitude. We shall give some instances of it, taken without selection from many others, and we shall let Francke speak for himself:

“In February, 1689,” he says, “we experienced such a want of funds, that I perceived we were indeed in a time of trial. Without any apparent means, I had yet every day to supply great and pressing demands. I then remembered our blessed Saviour’s declaration—‘Seek ye first the kingdom of heaven, and his righteousness, and all these things shall be added to you,’ (Matt. vi. 33)—and in order to conform myself to his will, I struggled to remove from my mind all anxiety about temporal things, labouring to put myself more and more in intimate communion with my God. When I paid away the last farthing I had, I exclaimed within myself, ‘Lord, look upon my poverty,’ and then went to my class to give a lecture in divinity. On returning to my own house, I found there a student waiting for me, who handed me a collection of seventy crowns, sent by some Christian friend, who lived above eighty leagues from Halle.”

Again—

“It was Friday—I had just parted with my last crown; and yet on the next day the workmen who were labouring at the new house must be paid. The steward in fact, came the following day, to demand the necessary sum, and I was obliged to reply that I had it not. He asked if, at least, I could not give wherewithal to pay the sawyers, and the women who took care of the children, and who, being very poor themselves, could do but badly without their hire; I was forced to say that I could not even give him that small sum—‘But,’ said I, ‘God knows the Orphan-house exists, and he knows our wants.’—‘That is true,’ replied the steward, whose courage was roused by these words. On leaving me, he found at the gate a wagon loaded with corn, which a friend of the institution had sent us.”

These facts, which might be almost indefinitely increased, show us how constant was the Lord’s care of this excellent institution. The largest contribution raised was 5,000 crowns; Frederic I. King of Prussia, was one of its most liberal benefactors—he gave 1,000 crowns as a donation, besides stone for the buildings, and tiles to cover them. An apothecary of Leipzig furnished gratuitously the necessary medicines for the children, until a dispensary was established in the house; and so universal was the interest excited, that a person of the name of Klemm engaged himself, by deed, to sweep the chimneys of the institution *gratis* during life.

These different institutions became every year more and more important; even during Francke’s lifetime, they acquired almost the extent at present enjoyed; and it is only by seeing them, that

their value can justly be estimated. Besides what belongs more peculiarly to the Orphan-house, they include a printing-office, bookselling establishment, and laboratory, which are employed for the benefit of the institution—a library of 20,000 volumes, a museum of natural history, and an infirmary. At the time of the death of Francke, 134 orphans, placed under the superintendence of ten inspectors, were educated there; 2,207 children or young persons received, in different classes, and under the instruction of 175 masters, an education for the greater part gratuitous; and above 360 scholars and 255 indigent students of the University were supported at the expense of the establishment. Who, on seeing such things effected by one weak and humble individual, does not raise his thoughts to God, and give him all the glory!—Such was Francke's constant feeling.

"It is the Almighty God," he would often say, "that has formed this establishment, and has watched over it to this day. If the thought ever came into my mind that I was its author, I would view such as a suggestion of Satan's, and repel it with all my might. God has not effected these things by my wisdom, or by wealth that belonged to me; I cannot even say that my faith has had any share in it, for in his mercy he has always done far more than I could have believed. It is that mercy that has wrought every thing; and I bear testimony to it, that all with me may praise the name of the Lord!"

Francke next appears before us in the character of a founder and agent of Bible Societies. In the Sacred Volume, he had found peace for his own soul, the feeling of reconciliation with his God, and thence had derived that love for the Lord which was the principle and motive of his works of charity. We need not be surprised, therefore, at his anxiety to circulate the Scriptures of salvation, and the eagerness with which he seized on an opportunity of doing so which presented itself. His friend Kanstein had founded at Halle, in the year 1712, a Bible Institution, which still flourishes, after the lapse of above a century. The idea of a species of stereotype had suggested itself to his mind; he had a number of characters cast, sufficient, first for the New Testament, then for the entire Bible; the expense was at first enormous, but the preservation of the plates saved that of repeated composition, and left the power of correcting errors. His desire being to circulate the knowledge of the truth among the lower classes, his edition of the Sacred Scriptures was sold for a low price. Kanstein died in 1719; he selected Francke to direct the great enterprise he had commenced, and he, notwithstanding his numerous occupations, paid the requisite attention to it, through the remainder of his life.* Francke had a

* These German Bibles of Luther's version, being of a very low price, are circulated extensively in Germany. The entire number printed cannot, we believe, be ascertained; but in a period of eighty years, from 1715 to 1795, Kanstein's press had produced 1,670,333 copies of different sizes, without reckoning 863,890 copies of the New Testament, a great number of Psalters, &c. In this number some copies of a Bohemian translation are included. How much the circulation must have increased in the last thirty years! Frederic William, in 1735, confer-

considerable share, too, in the organization, in India, of the Danish Missions, the first Missions in modern times. In 1706, Frederic IV. King of Denmark, having formed the design of sending Missionaries into his transmarine possessions, requested Francke to select the young ministers who appeared most fit for such an employment. Francke made choice of Henry Plutchau and Bartholomew Zeigenbalg, who soon after departed for the coast of Malabar, where their piety, their labours, and their success, fully justified Francke's judgment, and the choice he had made. From that period till his death, he zealously attended to the work of Missions; he continued to select the workmen who were successively deputed to join their brethren; and, besides, he published a sort of journal or missionary register, intended to make public the progress of the kingdom of God in India, which is at present continued under the direction of the master of the Orphan-house at Halle.

Francke had married at the age of 31; he had a daughter and two sons, of whom one died young, and the other, who was professor of theology at Halle, succeeded his father in the direction of his numerous charitable institutions. We know little of the details of his private life; but one of his friends informs us that in his house there reigned an entire conformity to the Apostle's rule—"Whether you eat or drink, or whatsoever ye do, do it all to the glory of God." (1 Cor. x. 31.) Francke's health had been at times so affected by his incessant labours, that he was at intervals compelled to lay aside all employment, and recruit his strength by the advantages of travel and exercise. In 1725, he began to experience a painful malady, to which he was subject until his death: the next year he had a slight attack of apoplexy, which deprived him permanently of the use of his left hand. In the spring of 1727, feeling himself better, he hoped to be able to engage again in public duties; and in fact did re-commence his course of public lectures on the 15th of May; but experienced immediately after the lecture, a complete prostration of strength. On the 24th of the same month he was carried, by his own desire, into the garden of the Orphan-house, and there, in a prayer which he pronounced aloud, and which lasted above an hour, he enumerated all the blessings with which the Lord had favoured him from his infancy; returning thanks, above all, for the conversion of soul that he had experienced in his youth, and praying for his family and for the children, according to the mercy which had been so abundantly vouchsafed to him. On the next day, the disease had made considerable progress, and it was soon evident that his course of faith and charity was approaching its termination. Often, during his illness, he cried out, sometimes in Hebrew, sometimes in German, "Lord, I await thy salvation." His wife having asked him, if he felt the

red on the Orphan-house, whither Francke had removed Kanstein's establishment, the privilege of printing Bibles in foreign languages. Twelve presses are still occupied without intermission in meeting the multiplied demands of the Christian public.

presence of his Saviour, he replied with confidence, "Yes, without any doubt, I do feel it;" and after having prayed with a loud voice, and uttered, when drawing to his end, many strengthening and consolatory sentiments, which encouraged and edified those who surrounded his bed, he fell asleep in the Lord, on the 8th of June, 1727, having passed 64 years in this world.

It must be unnecessary to make any observations on such a character as that of Francke; one which in so eminent a degree exemplified the doctrine he preached, and was an external manifestation of the life of God in the soul. Raised up by the providence of God, at a time when the principles of the reformation were forgotten, or only remembered by a few who struggled, apparently in vain, against the chilling influence of a falsely-called orthodoxy, Francke revived the opinions of Arndt, and gave vivacity and energy to the deeply pious exertions of Spener: by his meekness, and holiness, and indefatigable professional labours, he recommended his doctrines; by his perseverance and discretion, he overcame all difficulties; and by collecting around him so much of talent, learning, and piety, in the University of Halle, it became the centre of that sound biblical criticism and genuine religion, whose influence was felt through and beyond the bounds of Germany. In Denmark, in Sweden, in Greece, the influence of Francke and his system was felt; teachers of youth and ministers were sought from Halle, and the plans and the piety of that school were naturalized in other countries. A shock was doubtless given to the movement of the machine, by the death of Francke, and of the excellent men he had formed and collected; but its influence still continued—and if the Lutheran Church is destined by providence to survive its present degradation, and resume its former Christian attitude, it will be by the preserving leaven of the *pietists* that remain of the school of Francke. To the individual Christian, and above all to the Christian minister, the example, and labours, and writings of Francke must be most interesting and most instructive. The devotedness that marked his life should be the characteristic of every one who "names the name of Christ," while the simplicity, sincerity, and earnestness, with which he entered into his ministrations, proved that he knew the master whom he served, the prize for which he was contending, and the weapons of his spiritual warfare. The recorded result of these labours may encourage and stimulate the anxious, though unknown, pastor—while the faith that prompted Francke to attempt, and the providence that supported his exertions in accomplishing, what the world would have called *impossible*, may well read Christians of every time a lesson on faith and perseverance, on the duty of *believing great things, hoping great things, and attempting great things*. In Francke's literary success, the student may see the importance of regulated and well-directed efforts, as in his works he has the most important directions for the prosecution of his studies. The minister may learn by his example to despise the puny opposition of the world and the worldly, to contemn the terrors of a name, and to meet unmoved the re-

proaches of the indifferent; and all may learn, that the prosperity of a church depends, not on the assumption of a lifeless orthodoxy, or the accuracy of controversial distinctions; not on the possession of wealth, or power, or worldly influence, but on its evangelical Christianity—on the seeds of a living faith, shooting its roots downwards, and bearing fruit upwards—on the extension of sound, scriptural, and practical religion—on the possession of such theological professors and such ministerial labourers as Francke and his associates.

RELIGIOUS COMMUNICATIONS.

ON SCRIPTURE TYPES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR—Some time since, one of your correspondents expressed a wish, that the nature of types were considered at length, that their character might be discussed, and their legitimate employment examined. I cordially agree with the writer in question, as I do not know a more important subject; and as, on the one hand, the evidence of our religion is confirmed, and its practical bearings illustrated in a way eminently calculated to instruct by a right developement of typical prophecy—so, on the other hand, the wild and uncertain ascription of a typical character to events or persons that do not legitimately bear it out, must have a strong tendency to weaken the impression of religion, to diminish its seriousness, and to expose its professors to censure. Such ideas suggested themselves to me most strongly when turning over the leaves of a late number of the “Dialogues on Prophecy;” where I perceived what I cannot but think a most licentious mode of applying Scripture history, not in the way of accommodation or illustration, but of strict type or prophecy:—thus, the reign of Saul is the type of the law of Moses—David’s *life* during Saul’s reign, sets forth the state of the Christian church, while Jerusalem continued to exist—and David’s reign, the Gospel dispensation;—Michael, Saul’s daughter, being given to David to wife, represents our Lord’s disciples gathered from among the Israelites—Saul among the prophets typifies the conversion of St. Paul—Absalom is the representation of the Papacy—Amnon, of the eastern heresies antecedent to the rise of the bishop of Rome—and Joab, the emperors of Constantinople, who first supported, and finally restrained, or attempted to restrain, the ambition of Rome!—Mephibosheth, the son of Jonathan, represents the spiritual Jew—and David numbering the people is a representation of the state of the Church in these latter days, when it is estimated “according to number, not spirituality; preferring money to prayer, as *the Bible Society does*.” Such is

the manner, Mr. Editor, in which—not in jest, or to ridicule the Scriptures, or to point out the errors of modern interpretation, by exhibiting a caricature of its wanderings, but in sober earnest, as if revealing oracles—those who profess to be the wise men of this generation connect and explain Scripture. I need not remark to you or your readers, that so long as the general laws of God's providential government continue, there will be a certain similarity in the events that mark the progress of that providence, and that such may always be applied for instruction and religious incentive; but that an application of the minute details of David's life, in the manner of the "Dialogues on Prophecy," seems to be just as unlicensed by the Spirit, as a symbolizing of the history of Hindoostan or the Commentaries of Cæsar. That they may be typical, nay, strictly prophetic, is, perhaps, true, though we may not have the means nor the power of evincing it; but it appears to be a rashness scarcely excusable by any pre-eminence of talent, or any clearness of view, to go farther than we are led in such subjects by the very hand of the Spirit; and when we see those who assume to themselves the office of enlightening on the most important subjects all the Christian world, giving way so obviously to the impulse of a heated imagination, it may serve as a salutary caution to many who would be otherwise inclined to follow implicitly such guides.

SOPHRON.

ON THE MILLENNIUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

IN the Christian Examiner of May last, there appeared an article under the signature of J. K., containing some animadversions on a review which had a place in the preceding number, and laying down certain arguments in support of the millennial fancy of the personal and literal reign of Christ on earth, during the days of the millennium—an examination of those arguments is the object of this article.

I. The first article is—that the land of Canaan was promised as an everlasting possession to the seed of Abraham; and, as that seed was Christ, so that land was promised to Christ for ever. The scripture adduced in proof of this argument is as follows:—"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger—all the land of Canaan for an everlasting possession."—(Gen. xvii. 8.) There seems, however, to be the slime of a Popish controversialist in the manner of this quotation; for it is singularly garbled and sedulously weeded of every thing that was likely to set the promise in its true light. If we are daring enough to clip the tongue of the holy Scriptures, we can compel them to speak any of our own devices, instead of the truth of God, and, therefore, let this promise be set forth as contained in the Bible, and not in the tongue-clipped quotations of J. K. In the place cited

by him, the promise is in the following words:—"I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee; and I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee; Every manchild among you shall be circumcised." It is utterly impossible to understand this promise of any but the descendants of Abraham, who were to be so numerous as to become "nations," who were to have the Almighty for "their God," and who were to circumcise "their males" throughout "their generations," all which is language that cannot possibly apply to Christ, but only to the Israelites, who were the seed of Abraham; *they* were to possess this good land—*they* were to enter into covenant with God in it, and, *they* were to increase as the stars of heaven in multitude: and, as if to place the matter altogether beyond the slightest doubt, Moses subsequently alludes to this very promise, when the Israelites were about to enter the promised land, and declares that it was then to be fulfilled.—(Deut. iv. 37.) In reply to this, it will be said that J. K. has only adopted the interpretation of St. Paul, to which it may be answered, that the Apostle does *not* so interpret it, and if he did, he must have spoken by a very different spirit from that by which Moses spoke, or, at least, that the spirit of Paul mistook the spirit of Moses: either supposition would be inconsistent with his inspiration. The truth is, that the Apostle is not alluding, in the place cited, to *this* promise, but to *another* widely different; his words are—"to Abraham and his seed were the promises made, he saith not, and to seeds as of *many* but as of *one*, and to thy seed, which is Christ."—(Gal. iii. 16.) Now it is plain that, in this place, St. Paul cannot be alluding to the foregoing promise of the land of Canaan, for he is alluding to some promise in which the seed is *not many* but only *one*, whereas, in this promise of Canaan, the seed *is many*; it is, throughout the whole passage, spoken of *plurally*—"their males," "their generations," and "their God;" from which it may at once be inferred, that this cannot be the particular promise to which he alludes in the place cited, inasmuch as his words are not applicable to it; but is there *another promise* to which his words are precisely applicable? Yes;—it was promised to our first parents, that "*the seed* of the woman should bruise the serpent's head," and thereby confer a blessing upon all the world;—this promise has been interpreted of Christ, by the consent of both Jewish and Christian churches—*the seed was Christ*. The same promissory blessing was repeated to Abraham when God promised to multiply his seed, that is, his descendants; and then, in allusion to some one especial seed, it is added—"thy seed shall possess the

gate of his enemies, and in thy seed shall the nations of the earth be blessed," which, by the consent of both Jews and Christians, has been always interpreted of Christ—the seed was Christ. St. Peter, "who spoke as he was moved by the Holy Ghost," has cited this promise and applied it to Christ.—(Acts iii. 25.) And St. Paul, following his example, does the same.—(Gal. iii. 16.) It is to this promise the Apostle alludes; his words are, unquestionably, applicable to it: and, as unquestionably they are not applicable to the promise of the land of Canaan. The two promises are quite distinct; one applicable to the Israelites, as the seed, and the other, which was repeated to Isaac, &c. and thence called *the promises*, applicable to Christ as the seed. The first answer, therefore, to the argument of J. K. is, that this promise of the land of Canaan, as a possession for ever, was made to the Israelites as the seed, and not to Christ; and if this be true, his whole argument, with all its accompaniments and consequences, comes to the ground.

The argument from the promise of the land of Canaan to the seed of Abraham is generally stated by millenarians in another and stronger form than that adopted by J. K., for they argue from the words, "to thee will I give it, and to thy seed after thee, for ever;" that as this land was thus promised to the Israelites "for ever," and as "an everlasting possession," so they are to be restored to it, and in accordance with the millennial notion, are never again to be removed, but shall abide there "for ever;" the whole force of this argument, it will be at once seen, depends on the import of the words "*for ever*." Now, this phrase has *three* very distinct imports in the Scriptures, and the millenarian is bound to determine, with precision, which of those meanings is to be attached to the phrase in the promise. *First*—it means *in eternum*, extending beyond the end of time, through the countless durations of eternity; in this sense it occurs in Deut. xxxii. 40, when the Almighty says, "I lift up my hand to heaven and say, I live *for ever*." *Secondly*—it means *in consummationem*, extending to the end of all things, to the end of time and of the world; in this sense it occurs in Heb. x. 12, where it is said of the Redeemer, that "after he had offered one sacrifice for sins, he sat down *for ever* at the right hand of God;" or, as St. Peter expresses it, "till the consummation of all things," when he again returns to judge the world. *Thirdly*, it means *in seculum*, extending throughout the age or dispensation to its end, or to the beginning of the next age or dispensation; in this sense it occurs in Exod. xxvii. 21,—"*it shall be a statute for ever, unto their generations, in behalf of the children of Israel,*" meaning thereby, that it was to be a statute to them, throughout their age or dispensation, and no longer; for that, and all such "*statutes for ever*" have been long since repealed; in each of those three senses, the phrase is repeatedly used in scripture, and therefore, before the millenarian can draw any definite conclusion in favour of his system from it, he must determine accurately in which of those senses it occurs in his favourite text; whether the land of Canaan was promised to the Israelites *to all eternity*, or to

the end of the world, or to the end of the Jewish age or dispensation; for it is manifest to every mind, that if the phrase means *in seculum*, that is, to the end of the Jewish dispensation, the whole argument about the future restoration of the Jews to their own land, and their possession of the millennial glories therein, cannot derive any assistance from *this* promise. Now, this interpretation is easily proved.

In Deut. xxiii. it is said of the offering of the first-fruits, that "it shall be a statute *for ever* throughout your generations"—of the feast of Pentecost, that it shall be a statute *for ever* in all your dwellings"—of the day of atonement, that "it shall be a statute *for ever* throughout all your generations," and of the feast of tabernacles, that "it shall be a statute *for ever*;" all which several instances of the use of this phrase occur in one and the same chapter. The form of expression is sometimes varied, as in Exodus 12, where the same phrase thus occurs, "ye shall keep it a feast by an ordinance *for ever*—ye shall observe this in your generations by an ordinance *for ever*—ye shall observe this thing for an ordinance to thee and thy sons *for ever*." Similar instances will be found in every part of the writings of Moses, for he invariably applies the phrase *for ever* to all the statutes of the Jewish law, which law he, being a prophet, must have known was yet to be superseded by the Gospel. Certain it is, that the rites and ceremonies of that law, although pronounced to be *for ever*, have been rescinded; of this there can be no question; for it was so determined by the apostles: Christians are not bound to the observance of them. What, then, did Moses mean, when he declared them to be observed *for ever*? He meant that they were to be observed *in seculum*, to the end of the age, to the conclusion of the Jewish dispensation, or world, as it was sometimes called; he must have meant this, for it was utterly impossible for him, consistently with inspiration, to mean any thing else—it is utterly impossible that he could have meant that they were to be observed *in eternum*, or *in consummationem*; he must have meant that they were to be observed throughout that dispensation. With this before us, we may easily infer the meaning of this phrase as it occurs in the promise, "to thee will I give it, and thy seed *for ever*," that is, *to the end of the dispensation*; nor let it be supposed that the millennial interpretation is strengthened by its being said that Canaan was to be "an *everlasting* possession, for the same epithet is applied to one of the sacrificial ordinances, "this shall be an *everlasting* statute to you." (Lev. xvi. 34.) and "it shall be a *perpetual* statute." (Exodus xxix. 29.) It is one and the same Moses who applies the words *for ever* to the promise and to the statutes; and the phrase must be interpreted alike; we have no right to interpret them differently, and every rule of criticism demands a homogenous explanation of the phrase.

This review of "the seed," and the words "for ever," fully explains the promise, which was simply, that the Almighty would give the land of Canaan to the "seed," that is, the descendants of

Abraham, to be retained by them as their peculiar possession "for ever," that is, until the conclusion of the Jewish, and the opening of the Christian dispensation, at which remarkable epoch, all those statutes, though said to be *for ever*, and the possession of Canaan, though likewise said to be for ever, were to cease together.

It is a maxim among divines, that prophecy is best explained by the event. Now, while Scripture sanctions the foregoing interpretation of the promise, it is to be observed that the events demonstrate its propriety. The cessation of the observance of the Jewish law precisely synchronised with the cessation of the possession of Canaan, which proves that the phrase *for ever*, as applied to the statutes, and as applied to the land, is to be interpreted of one and the same time. When our Lord Jesus Christ established the Christian covenant, and opened the portals of a new dispensation, he visited with a terrible visitation his ancient people of Israel, the descendants of his favoured Abraham; not a stone of their glorious city was left without sharing in the universal ruin, and themselves were driven from their land; their possession of the land of Canaan, though promised to be *for ever*, ceased, and they have now been continuously dispossessed of that land for a longer period than the years of their possession; and at the same moment in which they were deprived of the possession of Canaan, the Gospel was introduced, the new dispensation opened, and the whole of the Jewish code with its *statutes for ever*, were superseded; the observance of those statutes, and the possession of Canaan, were essentials of the Jewish dispensation, and all ceased together, so that the historical fact of the dispersion of the Jews, and the conclusion of their age synchronising, is an unanswerable proof of the propriety of the foregoing interpretation of the promise to Abraham and his seed.

But beside this, there is a very cogent argument in favour of this view of the promise arising out of the reason of the thing—that is, out of the reason of the land of Canaan being given to the Israelites for a possession. The Almighty had entered into covenant with their fathers, and promised to make them "a peculiar people:" (Deut. xiv. 2.) and as it was his pleasure to separate this people without any intermixture, from all the nations under heaven, it became necessary to grant to them a peculiar and separate province, in which they could "dwell alone," without commixture with other nations. He, therefore, after promising to make them a peculiar and separate people, promises farther that necessary adjunct, a peculiar and separate land which they were to hold as their own possession. This promise of a separate land was the necessary consequence of their being a separate people; but *now* that they are no longer a peculiar people of God—*now* that they are "cast off"—*now* that the Almighty has "grafted in" the Gentile world, and "called them his people, who were not his people" hitherto—*now* that Jesus Christ "hath broken down the middle wall of partition between us," and made both Jew and Gentile to be but *one* people, "making in himself of twain one new man—*now* that "there is no difference between the Jew and the Gentile, for the

same Lord is rich unto all them that call upon him"—now that "we have all been baptised into one body, whether we be Jews or Gentiles"—now that there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all, and in all," there ceases to be any longer a people separated from the tribes of the world, endowed with special privileges, and abstracted from their fellow-men; and, therefore, from the moment of the introduction of the equalising principles of the Gospel, from the moment of the breaking down of the middle wall of partition, there ceased to be any necessity for a peculiar and separate land, and accordingly, that land was taken away. When the Jews ceased to be the peculiar people of God; then, at the same moment, agreeably to the reason of the thing, was the peculiar land of Canaan taken away from them. If the Almighty be pleased ever again to make them a peculiar people, then, without doubt, he will give them a peculiar habitation; but if he designs, as the Scriptures seem plainly to intimate, grafting them into his Christian Church, then will there be no necessity for a peculiar province; so that the restoration of the Jews to the favour of God, is no proof of the restoration of the land of Canaan.

But more than all, this promise of the land of Canaan as "an everlasting possession," was a *conditional* promise. It has ofttime been observed, that all the promises of God are *conditional*; but this one of the land of Canaan was expressly so, as appears in numberless places in the writings of Moses: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God, then &c.—then it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought, and *ye shall be plucked from off the land* whither thou goest to possess it, and the Lord shall scatter thee among the nations, from one end of the earth even unto the other." (Deut. xxviii. 58—63.) Thus was this promise of their "everlasting possession" of Canaan a *conditional promise*: that unhappy people kept not the prescribed conditions, and of course thereby deprived themselves of all claim on that promise; they were therefore "plucked off from the land" and scattered among the nations;" so that this promise, which was thus conditional, and the conditions of which were not observed, cannot fairly be cited for a future restoration of the Jews to "an everlasting possession" of the land of Canaan.

The second argument for the personal and literal reign, is from Melchisedec, "who was a *Priest* of the Most High God;" and as such, was a type of Christ, who was a *priest* after his order: but, argues J. K., this Melchisedec was a *king* also, and therefore, Christ must, like him, be a *King* likewise! By what mode of syllogism this convenient conclusion is drawn, does not appear—it is parallel to the following. The serpent was lifted up in the wilderness, and this was a type of Christ, who was so lifted up; but that serpent was made of brass *also*; and therefore Christ, like his

type, must be made of brass *likewise*! Here the absurdity of the inference is manifest; the truth is, we have no right to strain any type farther than that very point which it is intended to represent; and as the typical character of Melchisedec was *his priesthood*, and not his kingship, so we are not justified in straining the parallel further. But, asks this millenarian, what was the peculiar order of Melchisedec, in what did it consist? and he sapiently answers his own questions himself, by informing us, that its peculiarity consisted in the combination of *King and Priest*!—and it was prudent in him to have supplied us gratuitously with this answer, for none but himself would ever have dreamed of such a solution—even the Popish nonsense of the order consisting in the “offering bread and wine,” is more rational than this. It would be well if men would forsake these human interpretations, and at once embrace that of inspiration. St. Paul clearly shows that this order consisted not in the combination of “King and Priest,” as millenarians assert, nor in the “offering bread and wine,” as the Romanists pretend, but in his priesthood not being derived *genealogically*, like the Levitical priesthood—not derived from father or mother, without any *stated* beginning or ending. Such, too, is the priesthood of Christ, and therefore it is added, that “he abideth a Priest *for ever*, after the order of Melchisedec.” So much for the *typical* portion of this argument.

The remainder of the argument from this place seems founded on two very glaring errors—first, *the supposition that Christ is not already a king*. Now, the Old Testament writers proclaim him to be “*the King of Glory*,” and the New Testament writers pronounce him to be the King of Sion, “O daughter of Sion, *thy King cometh*”—the heavens declare him to be “*the King immortal*”—and the earth echoes his name as “*the King of Israel*”—his vesture and his thigh contain the record of his being “*the King of Kings*,” and his own lips confessed the same before Pilate, “I am a *King*.” If testimonies of Scripture will suffice, then we can produce abundance of proof; but they will be answered, that these expressions relate only to his *spiritual* kingdom, and that he will *also* have a *literal* kingdom! It would be well for us if we would take the language of Scripture simply as it is, and to adopt as our idea of his kingship, that which he himself has declared it to be; it was promised that *he should be a King*, it is declared that *he was a King* according to the promise; and we must understand *the Kingship in the promise* in the same way as *the Kingship in the fulfilment*—they must be understood alike. The *second* error is, *the supposition that Salem, of which Melchisedec was king, is the same as Jerusalem*. Now, if J. K. had only looked into the commentaries of the learned, he would have perceived that they have long since determined that they were quite different places. If he had only read the Old Testament, he would have perceived that they lay in quite different directions, and that Jerusalem was out of the way of Abraham altogether. And if he had only examined the New Testament, he would have discovered that those two

places still existed quite distinct from each other in the time of John the Baptist, in whose days this Salem still retained its primitive name, being, as some of the Fathers inform us, situated on a different side of the river Jordan from that on which Jerusalem was built. Now, as those two places were altogether different, that pretty parallel between Melchisedec, the king of Salem, and Christ, the King of Jerusalem, must of necessity be dissolved.

III. The *third* argument for the personal and literal reign, as deduced from the promise is, that *Christ should sit on the throne of David*, from which it is inferred that he must descend from heaven, and literally take possession of that throne. As this throne, and the kingdom with which it is connected, seem to be much misunderstood, it will not be amiss to clear the way to a perfect answer to this argument, by examining into the nature and character of this throne or kingdom, and thus showing how unscriptural a view has been taken of this subject by the advocates of the millennium.

The kingdom of God—of Christ—of heaven, as it is variously denominated, seems synonymous with the Church—Jesus Christ is Head of the Church, or King of the kingdom, and all “the faithful in Christ Jesus” are members of that church, or subjects of that kingdom: it is described in Scripture as possessing *four* remarkable features, which demonstrate that *the kingdom spoken of by our Lord and his Apostles, was a very different kingdom from that dilated on by millenarians* and which they hold up as the objects of our hopes and fears. *First*—it is described as *gradual* and *progressive*, beginning in infancy, and proceeding to maturity, like the grain of mustard-seed which at first is the least of all seeds, but at last becomes gradually the greatest amongst trees; so the kingdom of which our Lord speaks, encreases from small beginnings, and still gradually spreads its branches until it covers the world, until “the knowledge of the Lord shall cover the earth as the waters cover the seas,” and until “all men shall know him, from the least unto the greatest;” and thus, “the kingdoms of the earth shall become the kingdoms of the Lord.” Now, this is a very different kingdom from that of the millenarians, who talk of the establishment of it as quick, sudden, and momentary: the king is said to come suddenly “as a thief,” and “in a moment, in the twinkling of an eye;” for so they apply those passages, establishing at once his mighty sway, destroying his enemies, and strengthening his friends by his coming. This millennial kingdom is certainly very different from that gradually growing kingdom of which our Lord speaks. *Secondly*—it is described in Scripture as coming “*with out observation*,” that is, without any remarkable pomp or display, either of power, or of glory, or of terror; it was to steal along in our hearts, without being exposed to the observation of the world, and was thus to be established “within us” by secret and silent steps. How happily this applies to the growth of the Gospel, to the progress of the true and only kingdom of Christ, and at the same time, how inapplicable is it to that kingdom which millen-

rians, in their north-west voyage of discovery, have lighted on; which comes with observation, "with power and great glory," so that "every eye shall see it," (for so these words are applied,) accompanied with the vials of wrath, the out-pouring of indignation, and the blood of the unfaithful, with all that can express the terrible approach of God in his might, the shaking of the earth, the rocking of the heavens, the resurrection of the dead; and surely a greater contrast cannot exist, than that between this kingdom of millenarians and the kingdom of our Lord, which comes "without observation." *Thirdly*—it is described by our Lord himself as a *spiritual kingdom, and not of this world*—"my kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I might not be delivered to the Jews; but now is my kingdom not from thence." (John xviii. 36.) He describes it as *within* or *among* us, showing that it was of a spiritual nature; and as his kingdom is thus spiritual, so is the king in a spiritual sense, and Christians his subjects in the same sense, and the throne on which he sits, spiritual likewise. How different is this from that kingdom which the millenarians have invented as being *without* us, and not *within* us, as belonging to this world, instead of being "not of this world!" *Fourthly*—it is described in Scripture as *eternal*, "his dominion is an everlasting dominion, and of his kingdom there is no end;" its duration is described by every possible phrase to denote eternity, for Jesus Christ will reign eternally over his faithful people here below, and over the same faithful ones above; there can be no end to his kingdom. Now, this description cannot apply to the millennial hypothesis of his kingdom existing only for a short time; it is admitted to have a prescribed end—the very name millennium implies it; it limits the duration to a thousand years; and, therefore, this cannot be that true and only kingdom of Christ, "of which there can be no end." Thus do we see that the kingdom of Christ, of which the Scriptures are so full, is very different indeed from the newly-discovered kingdom, of which the millennial writings are so overflowing, and with this wide difference before us (and it is as wide as heaven from earth,) there will be but little difficulty in answering the argument of J. K. in reference to the throne of David.

That there is thus a spiritual kingdom, of which Christ declared himself to be the King and Head, is unquestionable, and that this spiritual kingdom is composed of his spiritual subjects, that is, his believing people, the members of his church, is equally unquestionable; so that the kingdom of Christ and the Church of Christ, are the same. Now, from this very simple and evident truth, it is easy to discover how Christ sits on the throne of David. There was of old but one people composing the Church of God—the Jews—they were the *Church*, and the *only Church*; now, David was appointed as "head over the tribes of Israel"—he ruled this Church—he was head or king over Israel, which was the Church, and when Christ is said to sit on *the throne of David*, it must mean that Christ is the King of God's people, the Head of the Church;

here, then, is the answer to that reiterated millennial question, "what was the throne of David?"—it was the headship of the Church—the reigning over God's people. The peculiar mode of expression is easily accounted for, thus: David was a type of Christ, and therefore Christ is sometimes called by *the very name of his type*, David. (Jer. xxx. 9.) So also Israel was a type of the Christian Church, and therefore the Church is sometimes called by *the very name of its type*, Israel. (Gal. vi. 16.) And in like manner the throne of David over Israel was typical of the throne of Christ (the spiritual David) over the Christian Church (the spiritual Israel;) and therefore this throne of Christ is sometimes called by *the very name of its type*, the throne of David. This at once accounts for the mode of expression, as it is no more than analogous to other cases.

This view of the throne of David seems capable of demonstration, when we examine one of the many promises made to that king; it was explicitly promised on several occasions that "he never should want a man to sit on *his throne*"—he should for ever have a successor—it should never be vacant. This is an especial and important promise respecting *the throne of David*. Now, the question arises, was this his mere *literal* throne over a subject people? *Certainly not*—for this *literal* throne has been vacant. David has been without a man to sit on it—he has no successor on it—it has been long, and still, even to this hour, is vacant: so that if the prophets spoke this promise of his *literal* throne, then they "have been found false witnesses of God," in testifying that this *literal throne of David* was never to be vacant, when it has been, and still is vacant. Let millenarians collate the names of those who date on *the literal throne of David* from the Babylonish captivity to the coming of Christ, and then let them tell the catalogue of his successors to this hour—who placed them there? who sits there now? Is it not manifest from this that there is *another* throne of David besides his mere *literal* throne, on which he has always had a successor? It is plain that the promise must be fulfilled in some sense; and as it has not, and cannot possibly mean his *literal* throne over a subject people, so it must mean his *spiritual* throne, *his headship over the Church*. In this capacity he typified Christ, and on *this throne* he has never been without a successor—it has never been vacant, it ever has been, and ever will be filled by "the Son of David." In this sense we can understand the prophecy that "God would give unto Christ *the throne of his father David*;" any other constructions will make void the promises of God.

Having thus occupied, at perhaps too great length, the pages of *the Examiner*, in examining the arguments of J. K., it is high time to conclude, observing, that when the matters alluded to, and just touched on by him at the close of his article, shall be stated explicitly and tangibly, it will then be time sufficient to enter on an examination of them.

ERSKINE ON JUSTIFICATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I perceive that Mr. Erskine's opinion respecting pardon, as being antecedent to faith, has more advocates than I supposed. In the second number of "The Morning Watch," page 256, the editor has written as follows:—"Mr. Erskine wishes to state this highly important fact, namely, that 'By the incarnation of the second person in the Trinity, the whole creation (i. e. limiting the word creation to this planet and the beings who inhabit it,) is become beneficially interested in the work of Christ.' This fact he expresses by saying, that the world is pardoned by the incarnation of Christ."

The Editor of "The Morning Watch" complains bitterly of the strong language employed by a cotemporary journal, when speaking of Mr. Erskine's doctrine of pardon: but, after all, he himself acknowledges that Mr. Erskine has not employed a term very well adapted to express what he meant. "Here also," says he, "as in the case of Doctor Molan, we are not prepared to contend that the expression "pardon" is the best which could possibly have been chosen to express the idea which Mr. Erskine meant to convey." A concession cautiously worded, but sufficient to establish the fact, that if Mr. Erskine meant "pardon" in its ordinary acceptance, the objects of his censure were not much mistaken in saying that "there was not an atom of evidence for it in the sacred volume." The Editor, after having given up *the word* in question, proceeds to explain what he holds, and what he considers to be the meaning of Mr. Erskine, namely, "that by the incarnation of the second person of the Trinity the whole creation (quere—human race?) has been brought into such a state, that the Father can without any violation of the most rigid justice, take any individual whom he wills to eternal glory, sending the Holy Spirit, &c." I have two observations to make on this passage, and, in making them, I shall have an opportunity of saying all that I think necessary in respect to this branch of the subject.

First, then, it appears to me, that, while the Editor is charging the Editors of the Magazines with "not only misunderstanding Mr. Erskine, but as scarcely able to comprehend a single sentence of his writings," he discovers some ignorance himself on the subject. That Mr. E. does state and defend the above-mentioned proposition, I do not deny; but that this is what he has *principally* in view, may, I think, be fairly questioned. The great drift of Mr. Erskine's reasoning is to prove, *that pardon is irrespective of faith*; at least, if I understand his intention aright. And, in order that this should be the case, nothing more is necessary than to show that pardon takes place before the faith of the individual has any existence. It is pretty evident, then, that if Mr. E. has chosen an improper term to express his meaning, his whole hypothesis rests upon an unsound foundation. Mr. Erskine's notion of "the free-

ness of the Gospel" evidently turns upon this point, as might be shown by a variety of quotations from his book; and if so, it is pretty clear that the writer in "The Morning Watch" has misconceived his meaning altogether. If pardon, *in its proper sense*, does not belong to the individual previous to his faith, and independent of it, then is the Gospel *not* free, according to Mr. Erskine. The same person who holds in the fullest sense the opinion expressed above, namely, "that the Father can, without any violation of the most rigid justice, take any individual whom he wills to eternal glory," may yet dissent entirely from the theory of Mr. E. respecting pardon as preceding faith, and as being irrespective of it. If Mr. E. meant no more by writing his book than to prove "that by the incarnation of the second person of the Trinity, the whole human race has been brought into such a state that the Father can, without any violation of the most rigid justice, take any individual whom he wills to eternal glory," I, for one, should never have thought of questioning the correctness of the statement *as far as it goes*. But if Mr. E. had said, either that such a statement was inconsistent with a limitation of the value of the atonement, or that this is *the good news*, I should certainly in this case have excepted against the justness of his views upon the subject. Though the writer in "The Morning Watch" has given the above statement as opposed to what he calls "that shopkeeping divinity which would set a limit to the value of the work of Emanuel," it must be pretty evident to any one who considers its meaning, that there is no necessary opposition between the two things. It might be the pleasure of the Father to take precisely such a number of individuals "to eternal glory" as would correspond with the precise value of the atonement, and his having the power of doing this, "without any violation of the most rigid justice," would by no means prove the value of the atonement to be unlimited, unless the demerit of the individuals thus brought to eternal glory were (which no one pretends) infinite. The author's proposition, then, is not necessarily at variance with the opinion which he proposes to controvert. They may be both true.

Admitting, as I have done, that the statement in question is true, *as far as it goes*, I must deny that it goes far enough to have any influence upon the hope of any individual. The personal interest of the question does not turn upon the point, what God may do, *in a sovereign way*, in virtue of the harmonizing operation of the atonement; but on this point, whether there is any impediment in my way, *as a sinner*, to hinder me from enjoying the benefit of that atonement. It does not follow, because God can save whom he pleases, on account of the atonement, that there may not be an insurmountable obstacle in the way of *my* salvation. My hope must rest upon the fact, not that he can save *whom he pleases*, but that he *can* save, and *will* save every human being who, as a sinner, "flies for refuge to lay hold upon the hope set before him;" or, in other words, "who believes the Gospel." The interesting and practical truth then is, that in virtue of the atonement, and the

assurances founded upon the value of that atonement, any one of the human race may enjoy forgiveness, according to the saying, "that he might be just and the justifier (not of him whom he pleases, but) of him which believeth in Jesus."

But to return to the subject of *pardon*. The writer in "The Morning Watch" seems to hold the understanding of his opponents at a very low price. Defending Mr. Erskine's opinion, he proceeds thus:—"The Editors (i. e. of the Magazines) have heard of criminals in prison being pardoned by the king. They hear now of the world being pardoned. They suppose the cases to be exactly parallel, and never seem in their lives to have analyzed the ideas belonging to these two different categories. When the king pardons a criminal, there is, first, the grace of the king; secondly, the promulgation of that grace; thirdly, its revelation to the culprit; fourthly, its acceptance by the culprit. In ordinary cases all these four acts are signified in the single term of "*pardon*."—"But in the other category the case is very dissimilar. The first act, indeed, has taken place, namely, the grace of the King in pardoning the world: the second also, inasmuch as its promulgation has gone forth: but thirdly, there are great numbers of culprits to whom it has never been declared: and fourthly, the majority of those to whom it has been offered reject it."

Now, Sir, allow me to say, that there is no analogy between the case, as it stands in the dealings of God with man, and the supposed case of the king granting pardon to a convicted criminal. No one, I believe, ever heard of the king, on such occasions, sending an earnest entreaty to the object of his clemency, in order to overrule the objections that he might raise to his enjoying the benefit of the royal mercy. And the manifest incongruity of such a proceeding is in itself a sufficient evidence that the two cases are of a character essentially distinct from each other. It is presumed, as a matter of course, that when the king grants a pardon to one condemned to die, the object of his mercy is prepared to receive the communication in question with a feeling in full accordance with the nature of the intended benefit; and this presumption is founded upon an acknowledged law of our nature, which leads every human being to wish to escape a painful and ignominious death. No one ever thinks of taking into his calculation in such a case the mere possibility of such an anomaly occurring as the rejection of the pardon granted. In the other case, the very opposite presumption is recognised and acted upon. "Now, then, we are ambassadors for Christ, as though God did beseech by us, we pray you, in Christ's stead, be ye reconciled to God." Any attempt to establish an analogy between two cases so different in their nature, must only produce confusion in the process, and error in the conclusion.

In truth, Sir, *the good news* is not what Mr. E. represents it, and what the writer in "The Morning Watch" supposes it. It is *not* the announcement of *pardon granted*, but of the removal of all obstructions in the way of pardon. It is the message of a

King to his rebellious subjects, who are in arms against him, in which they are instructed, *not* that they have been pardoned, but that as many as avail themselves of an act of grace passed to that effect, shall be forgiven, whatever may have been the nature and the magnitude of their offences; an act, embracing within its benignant operation the ringleaders of the defection, as well as others; and containing no exceptions, by which the hope of any individual might be embarrassed.

The writer in "The Morning Watch" employs a distinction, by which he means to avoid the difficulty arising from applying the term *pardon* to a person continuing under condemnation. He considers the term in question as including four things: First, "the grace of the king;" then "the promulgation of that grace;" then "its revelation to the culprit;" and lastly, "its acceptance by the culprit." The writer says, that, in its ordinary use, pardon includes these four things; and though he also admits that Mr. Erskine has used the term to denote a state of things, in which one at least of these requisites is wanting, he is yet highly displeased with the Editors of the Magazines, for denying that there is any foundation in Scripture for the doctrine of Mr. E., that the human race is pardoned. It is true the writer says that only three at most of the elements that constitute pardon are in existence, as it respects the human race, namely, the grace of the king, the promulgation of the pardon, and its revelation; and therefore he is forced to acknowledge that Mr. E. has chosen an unsuitable term to express his meaning: but, in truth, pardon is a thing quite distinct from all these ingredients of which the writer states it to be composed. Pardon is not the grace of the king, nor the promulgation of this grace, nor the revelation of it, nor the acceptance of it; nor is it all these together, nor does any one of them enter into its composition. Pardon is simply a remission of the punishment due to transgression. This is the sense in which it is understood between man and man, and this is its meaning when employed in Scripture to denote an act on the part of God signified by that term. If it be true, then, that God has remitted the penalty of sin, as it respects the human race, the term *pardon* may with propriety be applied to the transaction; but if this be not true, it is improper to say that God has pardoned the human race. Is this then a question of mere words? By no means. But I must reserve for another letter what I have farther to say on this point, feeling that I may have already exceeded the limits which you can afford to allow to such a correspondent as

Your humble servant,

T. K.

MISCELLANEOUS COMMUNICATIONS.

ON THE RETURN OF THE TEN TRIBES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR—A query in your June Number invites your prophetic readers to consider the subject of the return of the *ten* tribes to Jerusalem, and asks for any Scriptural evidence, subsequent to the captivity, that may disprove that return. I know not whether the result of my researches upon this topic may give satisfaction to your correspondent; but I think the subject interesting, and, so far as I have been permitted to see it, very generally misunderstood. My opinion is, that the Israelites returned to Palestine in the same sense as did the Jews—that they were very soon incorporated with them under one name, a name that became common to them, with those of both nations who did not return to Jerusalem—that they have since borne this name, whether in their own country or elsewhere—and that it is, therefore, a vain and useless waste of labour to search for the ten tribes as if they were lost, when they are, in fact, now identified with the tribes of Judah and Benjamin. I am aware that this view differs so materially from that usually held in the Christian world, that it will be received with great incredulity; but as I have been myself compelled to embrace it, in spite of long-rooted prejudice, I would submit the reasons that have swayed me—being most willing, at the same time, to relinquish my convictions, if these reasons be proved insufficient.

The first proclamation by which Israel was restored, was in the first year of Cyrus; claiming the authority of “the Lord God of heaven,” and calling upon “*all* his people to go up to Jerusalem.” (Ezra i. 2, 3.) Can we suppose this addressed to the Jews only?—the universal tenor of the language and the nature of the subject alike forbid this supposition; it is addressed to *all* his people—it is published throughout all his kingdom—and the direction for assistance was universal, and was certainly intended to operate at a distance from Babylon, “*whosoever* remaineth in *any* place where he sojourneth.”—(Ezra i. 4.) By the overthrow of the Chaldean empire, which had succeeded to the Assyrian, Cyrus had become possessed of all the countries into which the Israelites had been carried, and to them, no less than to the Jews, was the proclamation directed, and the succeeding verse says, that “then rose up the chief of the fathers of Judah and Benjamin, and the Priests and the Levites, with *all* them whose spirit God had raised,”—appearing not to limit this impulse to the tribes of Judah and Benjamin, whose rulers, dwelling at Babylon, were naturally most influential and active, but to extend it to others also. We may indeed admit, without hesitation, the improbability that so *many* of the ten tribes would go up as of the two; they had been more

habituated to the captivity; they had probably formed more connexions than their brethren the Jews had done; they were farther from the scene of action, and were naturally less disposed to risk their property and their persons in a distant and dangerous journey; but that very many did avail themselves of the permission, I think admits of satisfactory proof. The same universal extension of the decree is obvious in those of Darius and of Artaxerxes—the former repeats and confirms the purpose of Cyrus; and “*all they of the people of Israel*, and of his Priests and Levites, in my realm,” is the language of the edict issued in the seventh year of the latter sovereign—the most remarkable, perhaps, of all, as from it Daniel’s seventy weeks are usually reckoned. It would seem, too, that these proclamations produced their due effect: it cannot be doubted, that many of the ten tribes had left their tribes for their religion, and joined themselves to the children of Judah and Benjamin, before the captivity; many, too, had continued in the land after the general captivity of Israel; these had all suffered under the Babylonians, were taken captives by them, and, upon the decrees of general restoration, it may be supposed, returned with Judah. To these we may add many of the Israelites who were placed in Media and Persia—and hence we can account for the discrepancy* between the general number of those who returned, as given by Ezra and Nehemiah, and the sum of the particulars, which only included Judah, Benjamin, and Levi. Indeed there is scriptural evidence of the return of the Israelites, as distinguished from the Jews, that would seem to leave no room for doubt. We learn from 1st Chron. ix. 2, 3, that the Israelites, subsequent to the captivity, dwelt in their cities, and were even in Jerusalem with Judah and Benjamin—from Ezra ii. 70, iii. 1, and Nehem. vii. 73, that “*all Israel*, the children of Israel,” dwelt in their cities; and in these books the Jews and children of Judah and Benjamin perpetually occur, as descriptive of these peculiar tribes. The number of the leaders, too, of the first body that returned with Zerubbabel was twelve, according to the number of the tribes.—(Ezra iii. 2, comp. Nehem. vii. 7.) And at the feast of the dedication, beside an hundred bullocks, two hundred rams, and four hundred lambs, “*twelve* he goats were offered, according to the number of the tribes of Israel, for a sin-offering for *all Israel*.”—Ezra vi. 17. And, again, when describing, in Ezra vi. 21, the children of the captivity, they are expressly called “the children of Israel”—distinguished alike from the proselytes from among the heathen, and the Israelites who had joined themselves in Canaan to the heathen, but had separated themselves from their worship on the return of their countrymen.

From the evidence† that has been adduced, I would say, that

* The general number both by Ezra and Nehemiah is 42,360; the particular sums in the former amount to 29,818, in the latter to 31,031.

† To the places above quoted, I would add Ezra x. 5, and Nehem. xii. 47.

it is rendered probable that the ten tribes were associated with the two on their return from the captivity, that they were regarded by Ezra and Nehemiah, as having returned in a united form, that gradually the name of the tribe of Judah obtained the ascendancy in the land, and that of Ephraim or Israel, as a distinct appellation, was absorbed in it, although occasionally preserved, and that such a change took place more rapidly among those who remained out of the promised land, than among those who returned. In the book of Esther, whose chronology, however disputed, was certainly long subsequent to the first return from the captivity, it cannot be supposed that the Jews who were dispersed through *all* the provinces in such numbers as to resist and slay their enemies, belonged to the tribes of Judah and Benjamin alone, but rather that the ten tribes, having lost all cause for jealousy, were incorporated with them, and all called by one name. That they were recognised as Israelites, distinct from the two tribes in Palestine, for a considerable time, is certain; for, in the book of Maccabees, they are expressly mentioned as dwelling in Gallilee and Peræa, (1 Macc. v. 9-24)—and, without claiming authority for the author of that book beyond the usual one of an historian, he must be allowed considerable weight.

If these statements be true, it is plain, that up to the captivity by the Romans, no loss was sustained of the *ten* tribes in any sense that would not be equally applicable to the *two*; individuals of both divisions might have become corrupted by their residence among the heathen, but no great national apostacy to heathenism seems to have prevailed; the ten tribes gradually lost the peculiar name of Israelites,* and were known at length universally by that of Jews. Philo expressly speaks of the twelve tribes being in existence in his time, *φυλαι μὲν ἐν εἰσι τῇ ἐθνὸς δώδεκα*; Josephus, though he has not gone all the length of the view we have been supporting, never hints that the ten tribes were lost in his time; and Justin Martyr, in his dialogue with Trypho, involves all the *twelve* tribes in the murder of our Saviour, plainly intimating, that, under the name of Jews, all were included. But high as is the authority of Philo, Josephus, or Justin, there is superior, because inspired, evidence, that subsequent to the death of our Lord they were never considered to be lost: Beside the circumstance of Anna being a daughter of Asser; we find St. Paul speaking of the twelve tribes as all equally known, and refers to it as a well-known fact before Agrippa and the Jews then present, “unto which *promise* our *twelve* tribes, instantly serving God day and night, hope to come,” (Acts xxvi. 7)—and St. James directs his Epistle “to the *twelve* tribes that are scattered abroad.”—And to this we may add, that St. John, in the symbolical sealing of the 144,000, mentions the tribes of Israel, without the least allusion to the disappearance of ten from among them.

* Prideaux, in advocating this opinion, quotes Josephus, Antiq. xi. 5, § 7, and Euseb. Demonst. Evang. viii. I have not been able to trace the latter reference.

It must be unnecessary to remark, that this view acquires additional force from the ineffectual attempts of learned men to discover where these volatile tribes have taken refuge. Tartary and China, Ireland and Africa, have been fruitlessly assumed as their asylum; one learned man finds them among the Afghans, another among the North American Indians—and hypothesis after hypothesis has been laboriously erected, and as laboriously knocked down. At present there is scarcely a part of our globe that has not been traversed by learned curiosity; with the exception of the interior of Africa and New Holland, where no credulity has yet placed these evanescent tribes; and we are compelled to confess, that either they have not disappeared, and are now to be found incorporated among the Jews, or that they are so concealed by divine power among the heathen, that all search for them is vain. That they do not exist under the character and with the worship of Israelites,* must be conceded; and if they have intermingled with the heathen, it must have been for a purpose that would be defeated by the gratification of our curiosity. Whether the view I have given be not probable, whether the promises of an union between the contending houses be not already fulfilled, I leave to your readers to decide—begging to refer them to the author† I have quoted below, to prove, that whatever character my opinions may deserve, they are not original in error. The discussion may not be without its use; it may induce many to examine the grounds of the opinions they maintain—to hesitate at giving implicit confidence to every one who offers to guide—to apply sobriety to the interpretation of prophecy, when they see well-grounded doubts flung upon what they have deemed most certain—and to beware of embracing, as articles of faith, views that may have the very same foundation as that opinion I have been combating—the theological dream of some vain and bigoted Rabbi.

Yours,

Φίλος.

HINTS ON CLERICAL DUTY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As you were kind enough to insert my “Hints on Clerical Duty” in your Magazine, perhaps you will now add to the obliga-

* It deserves attention, that not an intimation of any prospective union of the two contending nations, or of the loss of the ten tribes is to be found in the Prophets that wrote subsequent to the captivity, more especially in Malachi, who prophesied after the final settlement of the restored nation.

† The very learned Prideaux holds this view—Prideaux Connec. iii. an. 536. Whitaker's History of Arianism, p. 159–160. Townsend, in his Arrangement of the Old Testament, ii. 704, adopts them also from Prideaux; and Jahn, in his Hebrew Commonwealth, vol. 183, 184, gives the same as the result of his examination of the question. Basnage, absolutely denies the loss of the ten tribes, though he does not think they returned to Judea in a body, and he places their descendants still in Media and Persia.

tion by giving a place, in your next number, to the following remarks, in support of the positions contained in my former communication, and in reply to the "observations of Leonidas."

Without troubling your readers with a lengthened notice of your correspondent's introductory "observations," in which he in vain endeavours to extend my principle beyond my intention or the fact, I will at once proceed to his arguments.

The first, then, is, that I have "asserted without any proof," that the exertions of females and undergraduates in imparting *spiritual instruction* to the sick, are inadequately performed. Now, Sir, I would ask my "observer," will his statement of "reading a chapter in the Bible, and making an occasional remark on its subject," afford adequate instruction for the inmates of an hospital, without being accompanied or preceded by a searching examination into the spiritual state of each individual, and a consequent personal application of instruction, exhortation, reproof, or consolation? May I not fairly re-assert, if this be not done, or cannot be done, by the classes in question, that the "object is imperfectly or injudiciously attempted?" and, that it is impracticable, is amply demonstrated by the general consent of all nations and ages, to set apart a *particular order* of men for the purpose.

I have been much mistaken if I and my "observer" would not cheerfully join in encouraging every spark of "love" which may warm the heart of any young Christian." But we should thus far differ. He would make his "young Christian" virtually encroach on the office of a "public preacher," in defiance of the 23d article of *our church* (Mr. Examiner); as in his subsequent *metaphor* he strikes at the root of the 26th. While I would have all such "occupy their talents," first in their own circle, and *then*, should their time and circumstances permit, I would gladly direct them to fan the flame of faith by the works of love, *under the direction* of a minister of that Redeemer who prefers "mercy to sacrifice," and regards, as done to Himself, the kind and charitable attentions paid to the poor and afflicted of his flock. I regret to perceive that your correspondent has fallen into the vulgar error of supposing that the qualifications of a candidate for orders are confined to the becoming "master of Pearson or Burnet." Can he be ignorant of the fact, that every such candidate, at least, as would follow the suggestion contained in my last paper, has not only perfected a course of *private* theological study, but has gradually undergone a peculiar *mental* training for "that holy relation to his Maker, and that elevated and affectionate position, with respect to his fellow-creatures, that gives the noblest exercise to his higher faculties, and develops to its utmost, all that is good within him."* It was with great pleasure that I perceived my "observer's" appeal to Scripture;—there we meet on common ground, and, did I not believe my positions to be Scriptural, I would instantly abandon them.

* See an admirable article in Blackwood's Magazine for May, 1829, on "The Irish Church Establishment."

The text first adduced is, 1 Tim. v. 10. A comparison of this verse with the *context* and analogy of Scripture, will make it evident, that in the phrase "*every good work*," the Apostle sums up the whole of the recommendatory conduct of a "*widow not under three score years old*," and that the "*good works*" consisted, first, in the faithful discharge of *domestic* duties, and then in the exercise of *charity*.

The subjects of Titus ii. 3. are "*aged women likewise*;" and a reference to the context in this instance also will, I trust, undeceive "*Leonidas*," who dwells on the precept "*to be teachers of good things*," without considering the subject matter of this teaching contained in the 4th and 5th verses, "*that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, keepers-at-home, good, obedient to their own husbands, that the word of God be not blasphemed*." The mere inspection of this passage of Scripture ought to convince any one that the duties here inculcated are *domestic*, not *spiritual*, and that, therefore, the text, instead of supporting your correspondent's arguments confirm mine. Phil. iv. 3: "*To resemble those women who laboured with Paul in the Gospel*." &c. :—surely, this co-operation could not include public prayer, as the same Apostle so strictly forbade women to preach; and a reference to the parallel passage, brought forward for the same purpose, (Rom. xvi. 3) where "*Priscilla and Aquila*," as styled St. Paul's "*helpers in Christianity*," (*συνεργός μὲν*) will go to prove that this assistance was of a *temporal* nature, not a *spiritual*; for compare the preceding and following verses of the latter passage, and there can scarcely be a doubt concerning the nature of the co-operation. Or, suppose I grant the full apparent force of the first passage, it can only refer to the *private exhortation* of their own sex, which, considering the seclusion of females, required by the customs of Grecian society, would be an important help to the Apostle, but affords no precedent in our country.

The other passage alluded to by your correspondent, would receive a similar and satisfactory elucidation, should he refer to Bingham's Ecclesiastical Antiquities, who clearly proves that those females were a *distinct* order in the primitive church, called Deaconesses.

I did indulge the hope that my *anxiety* to apply a remedy to the present disorders, would have convinced any unprejudiced mind that my design was *not* to leave the perishing souls without assistance and advice, but to provide them with the *best* spiritual consolation, without drawing from their proper sphere Protestant females and undergraduates.

I remain, Sir,

Your obedient servant and well-wisher,

A MUNSTER CURATE.

QUERY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Some time ago I had not a doubt on my mind that it was the absolute duty of every Christian master, to enforce *the attendance of his Roman Catholic servants* at family prayers. But, since that period, I have listened attentively to arguments directly opposed to the above proposition, the consequence of which is, that I am at present in a complete dilemma respecting this subject, which, I conceive, to be highly important. The expectation of a few lines from some of your more talented and experienced correspondents, on this point, will increase my anxiety for your next "Christian Examiner."

Very truly yours,

"THUDEN."

ON THE "QUERY OF A MAGISTRATE."

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the number of March last, there was a reply given by a constant reader to my query respecting the propriety of attaching a blessed crucifix to the Gospels, on administering oaths to the Roman Catholic peasantry. The observations there made by no means give the information sought, and the writer appears to me unacquainted with the usual manner of administering oaths, when he considers that such an oath, acknowledged in the Petty Sessions, differs from that acknowledged in the Assize Court.

Your correspondent, H. T. W., in your May number, comes more to the point, but he omits all scripture proof; and, I shall feel obliged to him, or any other person, by scripture proof, to show whether I am justified or not in my proceeding.

I am, Sir, your obedient servant,

N. H. W.

ON THE SITUATION OF THE ALTAR OF INCENSE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Many of your readers doubtless have been struck by observing the difference in the enumeration of the vessels of the tabernacle, as mentioned by St. Paul in the beginning of the 9th chapter to the Hebrews, from that which is generally received among us. As the passage is not lengthy, it may be well just to transcribe it here, for convenience sake:

"For there was a tabernacle made; the first, wherein was the candlestick, and the shew-bread; which is called the sanctuary.

"And after the second veil, the tabernacle, which is called the holiest of all ;

"Which had the golden censer; and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant ;

"And over it the cherubims of glory, shrouding the mercy-seat ; of which we cannot now speak particularly."

In this enumeration no mention is made (as it is generally thought) of the golden altar, or altar of incense.

Whitby takes no notice of the apparent omission. Scott, in his note upon the place, says, "The golden altar of incense is not mentioned in this catalogue; for what reason we know not: *but the conjecture of some expositors, that the words, 'the golden censer,' meant that altar, is groundless: for that was stationary in the first sanctuary, and was not used by the high priest on the day of atonement, who burned incense on a portable censer, within the veil.*"

As I am inclined strongly to the opinion, that by the words "golden censer" are really meant the altar of incense—and farther, as I conceive the golden altar did not stand in the first sanctuary, but was within the veil (in which St. Augustine, among others, agrees with me,) I wish, through the medium of your pages, to state my reasons for these ideas, and to request the aid which any of your contributors might feel disposed to give, in throwing light upon the subject.

The first place in the Old Testament where mention is made of the vessels or furniture of the tabernacle, is Exodus xxv. In it are given directions for making the ark, the table of shew-bread, and the candlestick; and at the 35th verse we read, "And thou shalt set the table *without* the veil, and the candlestick over against the table, on the side of the tabernacle towards the south: and thou shalt put the table on the north side." No mention is here made of the altar of incense—though the arrangement and relative situation of the vessels of the outer sanctuary seem to be complete. I would remark, too, that these portions of the tabernacle furniture are said to be placed *without* the veil, not *before* it. The altar of incense is not spoken of till the 30th chapter. And at the 6th verse, where directions are given for placing it, the words are, "Thou shalt put it *before* the veil that is by the ark of the testimony, *before* the mercy-seat that is over the testimony, where I will meet with thee."

In the 40th chapter, where Moses is described as preparing all things according to command, the like difference of expression is observed—the table, candlestick, &c. being said to be *without*, the altar *before*, the veil. Now, in the 30th chapter, where the altar of incense is first described, it is said, at the 10th verse, "And Aaron shall make an atonement upon the horns of it once a-year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it is most holy unto the Lord." Upon referring to Leviticus xvi. where the ceremonies of the day of atonement are described, we find no mention made expressly of blood sprinkled on this altar,

though the "reconciling," the brazen altar is mentioned particularly. This would seem a strange omission. But at the 15th verse we read, "Then shall he kill the goat of the sin offering that is for the people, and bring his blood *within the vail*, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and *before the mercy-seat*." This sprinkling of the blood *before* the mercy-seat, I conceive to be none other than the purification of the golden altar, and this is expressly said to be done *within the vail*.

It may be objected to this arrangement, that incense was burnt every day, morning and evening, on this altar, whereas we know that the high priest alone went within the vail once in the year. I would observe here, that as the height of the vail is no where stated in Scripture, (the Jewish writers themselves do not agree about it either,) it is probable that it was but low, forming a slight fence between the Holy place and the Most Holy place, and that, the altar standing* close to it, in the centre, before the ark—he had only to lay down the coals which he brought in on the censer, or, perhaps, lay down the censer itself, filled with live coals, upon it, and offer the incense. It seems to me more likely, too, that the vail should be constructed of such a height as not to exclude a view of the mercy-seat. For it is said of the mercy-seat (Exod. xxv. 22,) "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give you in commandment unto the children of Israel." This appearing of God was under the form of a cloud, as we are told, Levit. xvi. 2. It would seem probable that this cloud should be visible to the priests, which would not be, did the vail extend to any great height. The vail, probably, just served to mark the lines of the boundary of the place where, God being personally present, man was not to approach but under peculiar circumstances—like the barrier round about the mount, which prevented the people coming too nigh, yet allowed them to see the "glory of the Lord."

As I think, from what I have stated, there are grounds for concluding that the golden altar stood within the vail—so the conjecture is not "altogether groundless," as Mr. Scott says, that the words rendered "golden censer," in our translation, mean the altar of incense. We do not read of any golden censer made for the service of the tabernacle; and the word *θυμιατήριον*, which St. Paul employs, evidently may signify any thing on which incense is offered. Hoping that some of your correspondents may be inclined to consider this subject, as every thing is valuable which tends to reconcile apparent discrepancies in Holy Writ, I remain, Mr. Editor, with much respect,

Your very humble servant,

J. C. L.

* This situation of the altar, I think, is what is intended by the words "before the vail."

A DAY AT THE SEVEN CHURCHES AT GLENDALOUGH.

(Continued from page 51.)

A cemetery is often an interesting, sometimes even a beautiful, spot. I suppose not, here, such a dank, noisome enclosure as a city church-yard; neither do I contemplate that finished specimen of Parisian affectation, Pere la Chaise. But I summon to my fancy the burying-ground of some English village, surrounding a parish church, gray and time-touched, like its venerable vicar; but, like him also, firm, orderly, and upright;—a shady place, where

“The rude forefathers of the hamlet sleep”

under chesnuts that witnessed the Norman invasion, and yews that supplied, during the wars of the Plantagenets, the tough bow for the formidable archery of England. Or, I would rather ponder on such a spot as this at Glendalough—surrounded as it is by mighty mountains, dark winding glens—all its lakes, and streams, rocks, and waterfalls, in keeping and accordant association with a place of ruins—ruins that testify of altars and of a priesthood overthrown—a worship made desolate—a people scattered and peeled;—where the long-continuous shadow of the lofty and slender round tower moves slowly from morn till eve, over wasted churches, overturned oratories, shattered crosses, scathed yew-trees, and the tombs, now undistinguishable, of bishops, abbots, and anchorites—walking its round as time-centinel, and telling forth to the Ancient of Days, how many suns have run their diurnal and annual course, since these holy men of old had descended to their graves.

I certainly did feel strongly impressed with the scene around, and entered into abstracted communion with the ‘*Genius loci*,’ and my imagination had Coemgen, and Moliba, and Aidan, and their successors, Malachy and Laurence O’Toole, passing before me, and mourning over this their sanctuary, their mountain retreat for ascetic contemplation, now trodden under foot by the ruthless spoiler, and become curious for its desert loneliness and hoary desolation—where the carion crow croaks hoarsely from the briared chapelry, where she has made her a nest—and where the fox, the martin, and the wild cat now find their dens and hiding-places.—Such were the imaginings that came thick upon me, as I walked across the church-yard of Glendalough. And, after all, they were unfounded fancies I was then possessed of. For it was not the work of the reformation to cause these ruins—it was not the church-spoiler of Henry or Elizabeth’s day—nor yet the curse of Cromwell, that swept all here into desolation. As we have the best authority for supposing, that long before the changes brought about by Protestantism, or even before the suppression of monasteries, this place had become a ruined and deserted scene. An Archbishop of Tuam, cited by Ware, writing 616 years ago, mentions that this

place, though from ancient times it was held in great veneration on account of St. Kevin, had now become so deserted and desolate, that instead of being a retreat for Churchmen, it had become a den of robbers and the resort of thieves—so much so, that more homicides and crimes are committed in this valley, than in any other place in Ireland.* Before we finish this article, we may, perhaps, show that Glendalough, though somewhat improved in this respect, is not free from those characteristics attributed to it by good Archbishop Felix O'Ruadan.

But to proceed: As I passed over the flag stones covered with the uncouth memorials and shapeless sculpture of the Byrnes and Tooloes, and other sons of little men—for there is not an ancient monument in the whole cemetery—I came to where, beside the little chapelry in which Priests are buried, a new closed grave heaved its trunked and unsubsidied turf. The white paper ornaments and faded flowers fixed at its head and foot, denoted that the human form now dissolving away underneath, was young and unmarried: a woman, wrapped in her mantle, on her knees, was bending over the grave: she every now and then beat her bosom, and used that peculiar rocking motion which Irishwomen employ to express grief. As I passed her, I could hear the rapid utterings of her prayers, and moved hastily away, desirous not to intrude on the abstractedness of her sorrow; for indeed my feelings found excuses for the fond superstition that fixed the poor creature there: I felt a respect for this earliest and most excusable deviation from the simplicity of scriptural Christianity; and I entered into conversation with my guide. "I see," says I, "that a great deal of wild mint grows amongst the graves; it has a strong and not unpleasant smell." "Yes, please your honour, and well it is for us sometimes of a hot summer that it is here. A poor mother, some years ago, stuck a sprig of it over the grave of her only child, and it has grown more and more every year since, and well it is for us that come often in the summer season to this yard, that the poor woman planted it, for it hides, in a measure, the smell that rises from the graves, which, saving your presence, of a dog-day, is enough to knock down a horse; and to tell you the truth, Sir, when the English quality come here in such hot weather, I always, if I can, guide them and keep them at the windy side of the place." "Why, how deep are the graves sunk?" "About three feet or so; and I believe the bodies smell the stronger because as how blessed Kevin won't allow any worms to stay in the plate, and so, Sir, there's nothing at all to eat up the corpses." Before this short conversation had concluded, I by chance turned me round to where I left the woman praying, and was surprised to see a number of shawls, handkerchiefs, and pieces of muslin opened out and dis-

* *Licet magna reverentia habetur ab antiquis, propter St. Kevin, nunc tamen ita deserta est et desolata, per quadraginta fere annos, quod de ecclesia facta est spelunca latronum et fovea furum, ita quod plura homicidia committuntur in illa valle quam aliquo alio loco in Hibernia.*—Harris's Ware, p. 376.

played for sale, by this very woman, on the grave she had been an instant before weeping over: and now she was as busy and intent as the spirit of a pedlar could make her, in disposing of her commodities to some strangers who had come up, and she certainly neither spared oaths nor lies in recommending her wares. I was shocked, though not surprised, at the rapid transition from apparently intense devotion and hallowed grief, to this deep engagement in the concerns of worldliness. I say, not surprised; for after all, the work of praying over the graves of relations, as well as other devotional works of Romanists, are too often but routine forms and heartless observances: as I know of another occasion, in which a woman was seen beside a grave, in all the attitudes and work of woe, keening, rocking herself up and down, beating her breast, and tearing her dishevelled hair; but, while carrying on the process, one came up and said, "Ah then, Judy, you fool of the world, what are you doing there? Sure that's not Rose's grave at all at all, but farmer Mulvanny's, who is neither kiff nor kin to us." "Oh, blessed day, cousin Jem, do you tell me so; and must I go now and begin all again, and do it out of a face, over and over, in the right place?"

Having left the mourning pedlar, I passed on to where there were some better kinds of tombstones, composed not of the common mica slate flag to be found in the neighbourhood, but of fine, compact, sonorous, blue limestone, which is brought from the county Carlow. "That's the right sort of stuff," says my guide, "for a a tombstone—it was placed there by Father Pat ——— over his father. There's no danger of that giving with the weather, or slacking into powder, as other stones have done." "Why," said I, "do limestones ever go to pieces in that way?" "Why, Sir, not in this holy place. But three or four miles off, in the Protestant Church-yard, there were limestone flags brought from Carlow, and would you believe it, that one night they all took fire and slacked off into powder. The people, it is true, thought it an unlucky place, and said that the like would not happen if it was consecrated by those who could do it." "Oh, then," says a respectable farmer-like looking man, who was sitting on a tombstone just near us, "that cannot be the case any more, seeing as how the Priest the other day brought a jug of holy water, and sprinkled and sanctified Derrylossory churchyard, so that now the curse is off it." "On what occasion, Sir, was that, may I ask?" said I. "Why, Sir, I'll tell you. There was a man here of the name of H——, whose breed and seed, as well as himself, were all Protestants, and this man had the falling sickness, and the Priest undertook to cure him, provided he never darkened a church door, and so the man joined hands with the Priest, and sure enough he was cured, and a Catholic he continued all his days. Now last patron-day, the 3d of June, the man being fond of a drop, and loving carousing, horse-racing, and devilment, as well as ever a man in Wicklow; this man, after being in the midst of a row in this very churchyard, and after they were all sent home by the

Priest; as he was pelting along on horseback, and blind mad drunk, he dashed his leg against a gate, and he was so injured that he died. Well, then, he was to be buried—it was right to bury him in Derrylossory, seeing that all his people were there, but it was also right to bury him as a Catholic, and so the Priest, as I said before, came with a great following, and without even saying with your leave or by your leave to the Protestant minister, the man was decently, and like a true Catholic, interred.” “Oh, then,” says another man that was near hand, “I can tell the gentleman of another curious thing about the two churchyards.” “Thank you, Sir,” said I: “pray tell it me.” “Why, Sir, not long ago a man beyond there at Castle Kevin, cut his throat from ear to ear, and in course he died. As a Catholic, his proper berrin ground was the place where we now stand; but when he was brought here, the neighbours all rose in a faction, and they swore that not a mother’s soul—body I mean—should the bearers bring of him within this holy ground that was sanctified by St. Kevin. No, said they, carry him off, if you like, to Derrylossory, and bury him among the Protestants; he has no business with Christian berrin, and amongst heretics let him lie, and it’s a place good enough for him; so away the bearers started for Derrylossory, but behold you, before they got there the Protestants had intimation of the matter, and their pride being up, they assembled and stood at the gate of the graveyard, and swore that the first man who attempted to bring the corpse in, should lose his life; so the body was left at the gate, and home his friends started; upon which the Protestant boys that very evening carried it off and left it at the Priest’s door. But his Reverence could have no call to it, and what now was to be done? Why the best that could—for the gentleman on whose property he lived and died, seeing that it was very likely there would be some terrible work between the factions, very quietly sent his cart and horse, and conveyed him to the rere of his garden-wall, where digging a deep hole, the remains of the suicide were deposited. It’s an ill wind that blows nobody luck, and so it turned out here; for Squire ———’s garden, that year after year was robbed of its fruit and vegetables, was as safe this season as if it was guarded by a regiment of horse. There’s no manner of doubt but the ghost was seen stalking up and down with his throat cut from ear to ear. It would have been well, perhaps, for Squire ———’s garden and premises had the self-murderer’s corpse been let to rot here until the day of judgment; but it did not turn out so—for by the greatest good luck, some friend of the deceased, who had known that he had in former days subscribed a penny a week to a purgatorian society, and wore the scapular, came and told the Priest. “Oh,” says his Reverence, “that certainly changes the face of the matter. His relations may now go and put him in consecrated ground; not, to be sure, at Glendalough; but there’s a nice snug little place at Merrion, near Dublin; so his friends took the hint—they came by night, raised the man out of the meadow, and before morning he was decently laid in Catholic and Chris-

tian ground, where, for aught I know, he lies to this day." I thanked my informant for this tint, which, as a sketcher of Ireland and its people, I am enabled to throw upon my picture; and now having, as I may say, written a whole chapter on a churchyard, it is time for me to step into the principal ruin which it surrounds, and which is here called the cathedral. This ruin, in sooth, requires a prepared imagination to give it the consideration of such a metropolitan building, with which are commonly associated the ideas of size and solidity, in the whole; and ornament and accurate finish, in the detail; arches and aisles, buttresses, and groined interlacings, mulioned windows, and the grotesque heads, faces, and flowers of Gothic tracery—nothing of all this is here—nothing but the four walls of a common roofless church, and that a small one, being but sixty-seven feet in length, and its inclosure defiled with the ugly graves, and the uncouth head and flag-stones of little men, amidst whose paltry remains spring up the thistle, the hemlock, and nettle, in noisome vegetation: the whole place exhibiting not only a poverty in original execution, but a meanness in its present decay. The eastern window of the CATHEDRAL, every one who has been at Glendalough, no doubt, has remarked. Reader, if you have been here, and brought a guide with you, you must have perceived that all his explanatory powers were here put forth. Mr. Irwin, my Cicerone, was very ample in his lore. The window was to exhibit the fullness of his legendary researches, and yet it was never large, or richly decorated; but still there is some ornamental work, and a sort of frieze, on which are rudely carved what purport to be a serpent, a dog, a man, and a willow tree. It is worth while to observe, that the stone on which the carvings are executed, and the other ornamental work of the window, is a cream-coloured oolite, or roestone, similar to that used at Bath and at Paris, but which is not to be found in Ireland; for there is none of the oolite formation in Ireland, except at Killala, in the county of Mayo, and that is of a blue, and not of cream-colour; this shows, that at the period of the building of this church, there was a communication between England and Ireland of rather a settled character; and the sceptic, concerning the superior civilization and proficiency of Ireland in arts and literature in the olden time, might hint, that here was a proof that the Irish ecclesiastics were obliged to import the ornamental parts of their architecture from another country. Be it as it may, I have found the same foreign stone used at Mellifont, and other old churches and abbeys throughout Ireland.

Mr. Irwin was, as I said; quite diffuse in his scholia on this frieze. "Does your honour see that serpent, there to the right, whose head your dog has in his mouth? Stand up, Sir, on this stone, and you'll see the better.—Jem Mulligan, avick, shew me that hazel switch, until I point out the dog and serpent to the gentleman, and make him *sensible*. Look, Sir—that's a serpent the point of my switch touches; the same serpent that blessed St. Kievin had such work and bether about: for you must know, Sir, that when the blessed man—heaven's blessing go with his name—

when he set about the great buildings here, and when he had all his masons and stone-cutters at work, a serpent, as long and as round in the girth as yonder round tower, used to rise out of the lake, and come hissing and rowling, with a mane on his neck like a troop-horse, and he would twist and twine about the buildings, throwing down every stone, and tossing about every timber, that mason or carpenter had fixed in the course of the day." "How could that be, Mr. Irwin," says I, "supposing it the case that St. Patrick drove all the serpents out of Ireland, and sent them pecking into the sea from the hill of Croagh Patrick?" "Indeed, and it's true for you what you say, and so he did; but, your honour, this here *one* was the Ould Serpent—do you see me?" "Right, Irwin; I fear there is reason to suppose that St. Patrick, with all his power, left this Old One behind him.—But proceed with your story."

"Well, Sir, as I was saying, blessed Kievin was angry, as well he might, to see the Devil unravelling his stocking, as a body may say, as fast as he knit it. So Kievin called over to him his dog, that Oisin, the son of Finmacoul, made him a present of, when he was made a Christhan. The dog's name was Bran." "Lupa, if you please, Sir," said a little boy standing by. "Ah, then, Jem Mulligan, aroon, how cute you are!—don't you think I know better than you, that the dog's name was Lupa also; but that was, as a body may say, his sir-name, for he was a wolf-dog, and *Lupa* is the larning for wolf. But I say his Christhan name, if such a thing could be spoke of a brute, was Bran—so don't be interrupting me, my gay lad. Well, as I was saying, 'Bran, or Brandy, a-cushla,' says the blessed man, 'come here.' So the dog came, wagging his tail, ready enough for sport, for all his grief was, that since he came among the saints, he had not his fill of it;—and the holy man spit into the dog's mouth, which enabled him to open it as wide as a mass-house door; and he sent him off that very night, to fight the serpent. And there, doesn't your honour see how the dog, up there, has got the serpent's head in his mouth, and how the serpent's tail is twined about the dog's leg. It was a battle more bitter than any cock-fight; and on they fought, until the hound smashed the monster's head to mummy, when he was glad to give over, and promise on word and oath never to hinder or molest St. Keivin or his people again in their holy work."

Here Jem Mulligan, who still kept close to us, and seemed to be an aspirant for the future honours and emoluments of a guide, interposed—"Joe Irwin, why don't you tell the gentlemen the rest of it?—as how the holy man chained up the serpent in an iron box, and flung him into Lough na Pecha, where he lies quietly, except now and again of a stormy day, when the white horses are racing over the water, and it is then he is seen riding about amongst them, and lashing his tail and tossing his mane amidst the foam."

And now my guide, in wrath, broke out as follows: "Gentlemen, is not this pretty work, for a gossoon of a boy to put in his word,

and attempt for to teach Joe Irwin knowledge about the churches?—I, Joseph Irwin, who larned all my knowledge from Darby Gallahoe, who was guide here before me, beyond man's memory, and died, leaving me all his knowledge, when he was 107 years of age, God rest his soul—I, Joe Irwin, who am down in *the book*, and am now here, man and boy, fifty years, and know the ins and outs of all things, and am ready and willing to tell you every thing that is proper to be told; and so, Jem Mulligan, walk off about your business, and go, as it is fitter for you, and be after wooing your mammy's praties, and not be crossing and interrupting me. Gentlemen, I'm surprised you'd listen to such a leprechaun of a chap. So get agone about your business, I say, or may be I'll be after warming the wax in your ear."

I now interposed to assuage Mr. Irwin's wrath, and assured him, he should not again be interrupted; at the same time, I slipped a penny into Jem Mulligan's hand, as a sort of retaining fee, to receive which the red-shanked urchin was nothing loth. "Well, Sir," continued Irwin, "and since you tell me that I won't be interrupted, I'll go on. Do you see that man 'up there next the serpent?—that's holy Kevin himself; and do you see his hand reaching towards that tree?—that's the willow that God made to bear apples for his sake, the sweetest, the rosiest that ever were seen. Observe you, Sir, he is stretching out his hand to pluck an apple;—and this is the story of the willow apple-tree. The holy man, as I said afore, 'was the prettiest crathur that ever bore man's form, and he, as I also said, was baptized of an angel.'—"How baptized?" "Why, the angel breathed on him, and blessed him, and gave him his name, and was not that christening enough." "Oh, then," whispered a beggar-woman, in a blue mantle, who had followed us in from the grave-yard, "it's I that heard a long dispute one day between two priests about this very thing: One, a clergyman from Munster, said, it was baptism only fit for a heretic, to get it without water; and if St. Kevin was so baptized—and then he talked away in Latin, which came from him as natrhal as if he was born but to speak it, the holy crathur. And then the other priest took up the word, and said, 'How are we to know how angels baptise, or mightn't God's messenger bring some holy water with him from heaven?—and, any how, it's no business of ours to doubt, what is, time out of mind, believed.' And this way the dear men talked and argued a long while—myself being within hearing."

This side-narrative, which the beggar-woman carried on in a suppressed voice, was unheard by Mr. Irwin; and it was well for her that he was so busy with his own story, that he did not notice her interruption. "When Kevin was baptized," continued Irwin, "he was given up for edication to a holy hermit, one M'Egan, and from him he larned his taste for woods and deserts; and afterwards, as I said before, he bought this place. And while he was preparing to build his churches and towers, a sister's child of king M'Thoul, the fair Cathleen, saw him one day, and fell in love,

with him, as well she might. There's a counsellor in Dublin, who has written a poem, as sweet as sugar, on Keivin and Cathleen—for Cathleen was the fair maid's name. 'Twas I told him the whole story, which his honour put into beautiful words all out.—They tell me he's now a terrible scholar, and a great man for teaching the frish their own language, which is a good thing entirely, entirely. I remember some of the lines, and, with your honour's leave, I'll repeat them.

" The salted Isle did not contain
A youth of so devout a mind,
As Keivin of the Vale ;
A heart more pure, more gently kind,
Breathed not the fragrant mountain gale
Of Erin's holiest glen ;
But he was stern.—

Not so Cathleen ; her heart more true
To nature's laws, no such cold reasoning knew :
She thought it innocent as sweet,
To love with chastered warmth the favourite of heaven—
Sure not on earth could purer feelings meet,
Than those which she indulged for sainted Keivin.

Our guide did not recite the above extracts from the Counsellor's lyrics with that emphasis and sound discretion which his muse requires ; I therefore requested him to proceed with his story in his own way. " Well Sir, Cathleen would have given Glendalough, and Glenmalur to boot, to make Keivin her husband ; but as the rimes go, " the saint was stern,"—and why shouldn't he, for how could he get absolution from the pope, or who ever heard of a Catholic priest, not to say a bishop, to take a wife to himself, like the Protestant ministers ; and so the blessed man ran away to hide himself among the rocks and holes that are plenty enough at the south side of the upper lake ; and it was the world's wonder what became of him, or where in his hiding place he could get victuals. And here it was that God to nourish his servant turned a willow into an apple tree ; and as he sat in a hole in the rock he had nothing to do but put forth his arm, as you see him doing there upon the stone, and he had an apple to his hand." " But was he never found out ?" " Oh that he was, for beside the apples that grew on the osier, Providence sent him also milk ; for as he was sitting one day in his solitude with his left hand, plucking his dinner from the willow tree, the right was engaged in a curious way, which a body would not readily guess : and it was this ; once, while sitting in his hiding place, he held out the palm of his hand to see if it was raining, and down flew a blackbird on it and there laid her eggs ; and such was the patience of the holy crathur, that there he let the bird sit, until she hatched her young ones : now while he was thus sitting patient and silent, up came a white cow, and began to lick the hem of his gown, and to low, and all as one as to say, come milk me ; and now as the birds were hatched and fledged, for its

hard to say how he could have stooped down before they had flown away, the saint liking a drop of sweet milk, for it was a variety with him, used to milk the cow as well as if he had been her own born calf: and never was the good man sleeker or more likely to look at, than while his diet was thus made, on milk and willow apples. Now this was not a-going on long, until Cathleen who was keener than ever to find out her beloved, observed that her uncle's cow, Bessy Bawn, gave more milk than usual, aye more than all the others in his dairy put together; and she remarked also that every morning, off Bessy Bawn set, from amongst the herd, going wild away towards the woods, with her tail over her head as if she was running off from the gad-fly. So my dear life, what should Cathleen do, but twine her white arm in the tail of the cow, and she never quit hold until they both came cantering up to the hollow tree, where the sainted man was sitting singing his lauds and matins. "Heighho" says Cathleen, "have I found you: and why Keivin jewel should you run away from your own dear sweet-heart who doats on you above ground? Come now Keivin machree, come away, out of this dismal place, and let us go to the priest and get married, and in Ireland's isle there's not a man will have a truer wife, and we will live as happy and as good together, as the day is bright and long." But stay a bit, Sir, if you please, I must keep the rest of my story about Cathleen until we get to the right place for it—for all my stories should be told in their right and proper place, otherwise, do you see, I might forget the half of them. So we departed from the cathedral, and proceeded to what is called Keivin's Kitchen, a singular and picturesque building, one of those stone-roofed crypts, of which there are a few in Ireland, bearing the marks of considerable antiquity; as for instance, Cormack's chapel on the Rock of Cashel, and St. Doulough's near Swords: from the western end of the stone roof of this building rises a round tower, built it would appear in imitation of the large and more ancient one in the church-yard: this miniature tower (of which description there were more, formerly attached to the respective churches in the valley, but now overthrown) was obviously intended for a belfry; and it might be supposed that as it was constructed for such a purpose, all other round towers, here and elsewhere, must have had the same designation; but this I conceive not to be a fair deduction, because Keivin's Kitchen is a building of much later date than the genuine round towers, which ceased to be applied to the original purpose of watch-towers, places of retreat, and depositories of valuables, long before the other stone buildings in this valley were erected; and at the period of their erection it might have been applied to its second named purpose of a *cloctheac*. or bell-house.

Keivin's kitchen, as being the only roofed edifice amongst the churches, is used still as an *occasional* mass-house: and the worthy Priest, some time ago, in hope of confirming it into a permanent and regular place of worship and sacrifice, had opened, at the risk of throwing down the whole concern, a square, common-place window, just such a one as you would see admitting light into an

ale-house. I am not sorry, even if it were for nothing else than his Maynooth taste, in opening this vile aperture, that those who had the power so to do, hindered him from turning the venerable crypt into a common Popish chapel. When I entered it, I saw young artists from Dublin taking sketches, and making a picture in oil-colour of the inside. Goodness knows, it appeared to me a place, of all others, least worthy of having its interior conveyed to canvass; but, really, when I looked at the result of the young painter's labour, I was astonished to find, that what with his light and shadows, and the management of his *chiaroscuro*, he had made what is, in sober nature, as dull, gloomy, and unornamented a place as could be imagined, rather an interesting and pretty picture. Thus, have I very often admired the beautiful views of a Petrie in Ireland, or a Britton in England: and when I came to inspect the realities that the pencil and the graver had assumed to represent, I was reminded of my poor grandfather's portrait, who on canvass was represented with an eternal smirk about his mouth, when in truth the poor man was possessed of a dark temper, and usually wore a clouded and a gloomy countenance. Adjoining this building, on the north side, is what appears to have been a more respectable tomb than what is elsewhere seen in the grave-yard: there is an enormous slab of dark-coloured granite, on which is engraved an ornamented cross; and which now, upturned from its original bed, lies broken in two; a stander-by said, that it once covered a passage down into vaults, beneath Kelvin's kitchen; the guide said it was the cover of a tomb of a Protestant archbishop—his name he could not tell. This fine old slab of granite was broken in two, according to Irwin, by the Somerset militia, who quartered in the valley, after the Rebellion of 1798, employed their very idle time in searching for money amongst these ruins, and in rooting up, overthrowing, and defacing every thing that came within their reach. The guide spoke with just and lively indignation of the reckless mischief of these English bores. Leaving this venerable and interesting ruin, I passed out of the grave-yard, and crossing the river that flows from the two lakes, and which is here a lively trout stream, my attention was directed to a holy well, where pilgrims go their rounds, not only on patron and station days, but also every Wednesday and Friday. The water of this well is efficacious for the cure of many diseases and aches; and the guide, with great seriousness, informed me that he did *“thurrus,”* *anglice* ‘penance’ by proxy, for many persons who could not conveniently come, to go their rounds themselves, and that his vicarious aves and paters had the desired effect, when duly paid for, of doing away pains from persons residing in Dublin, or even London. But a still more remarkable object than this holy well was presented to our notice by Mr. Irwin: a granite stone, with a hollow excavation in it, somewhat like a basin; beside this granite stone is a sort of rough seat, and the ground all round worn bare of grass, as were the banks of the well, by the knees of votaries, who at stated times perform their penances around it. The spot is sanctified in consequence of an event, the legendary history of which, Mr. Ir-

win recounted in a manner somewhat similar to what follows: "Do you see, sir, that stone with the hollow in it, just as if it was intended to serve as a milk-pot; the making of that was one of the deeds, great and good, of St. Kevin: it was not long after the holy man had finished his buildings here, and the whole world of monks and sanctified men, had assembled hither, to serve God, and save their own and others souls, that a new-born babe was laid at St. Kevin's door. What does your honour smile at? the child was none of his! Oh, no; by no manner of means! No, but the reason of the thing was this: Colman, duke of Leinster, had a wife, who took to bad and heretical courses, turned a witch, and a brewer of poisons, and she dealt with the devil; now, small blame to duke or king, or any man else, who, married to one who kept Satan's Sabbath, desired to get rid of her; and so, with the consent of the Church, he put her away, having her first and foremost excommunicated; and it was not long till he got married to another. Now, as natural it should be, this was not so pleasant to my Lady Witch, and she was neither slow nor careless in taking her revenge; for watching well the birth of the first child of the new Duchess, she came and sat down before the door, and from the instant of its coming into the world, she keened away mournfully like a banshee; and as the moanings of her cruel song filled the house, and floated across the baby's cradle, the poor thing wasted away like butter basting before the fire, until it died—this the old duchess did unto every child—her death coronach sang them all unto the grave, until one was born in their old age, a fine sprightly boy; and a religious man advised the duke to have it baptized the moment it came into the world, and then sent off, and left under the protection of the holiest man in the world, St. Kevin, who would insure it, if mortal man could, from the cruel duchess. This child was, at his birth christened Phelan; the father, he turned out to be of the Phelans of Kilkenny, a noble Catholic race; and so young Phelan was straitway brought off, and, as I said before, left at St. Kevin's door. Now, as in these days, no woman was allowed to come, at all at all, into the valley; and as Kevin kept no cows, the saint felt himself at a loss how to find milk to rear the child; and he prayed, and God sent from Derrybawn, there above, a white doe every morning, which, after bounding down the mountain, here she stood where we are now talking, and Kevin sent down one of his monks with the child in his arms, and here he milked the doe, and fed the child. Well, your honour, it was into a wooden poggan that the holy monk used to milk the pretty *banshee*, and one day after milking her, and before he had time to feed the child, he was called away to anoint a dying man; and away he ran, leaving the milk in the piggan, and while away, a greedy, nasty raven came, and not content with supping the milk, he upset the vessel, and left not as much as would moisten the lips of poor young Phelan. This, the blessed Kevin seeing, he cried out, 'och, mister raven, I'll make you and all your breed and seed sup sorrow for this; and though there's no help for spilt milk, as they say, while I punish the raven, I'll take

good care that my child's breakfast shall not be lost again ;' so he prayed the hole there in the granite rock, for the doe to be milked in ; and as for the raven, 'I order, says he, from this time forth and for ever, that not one raven shall on my patron day dare for to come down into this valley ; no, though the best of good cheer shall be there a-going, though lambs and kids, chickens, geese, and ducks, shall be killed, not a feather, or hair, or bone, shall you touch or pick ; but up there on Camaderry mountains shall you sit beholding the feast, but not coming near it, cawing, croaking, and fighting among yourselves for very sorrow.'

So much for the ravens and the white doe ; and now for the devilish duchess. She soon found out from her imps, what was become of young Phelan, and how he was bestowed with St. Keivin ; and its soon she followed him, and fixed herself up yonder on the breast of Camaderry mountain, from whence she could look down on the monastery, and see all that was going on ; and under the ledge of a rock she made her fire, and set to, to boil her poisons in an iron grisset, and she sung out her enchantments until the poor boy began to droop and die away like a chicken in the pip, and indeed all the holy people in the place felt as if their air was heavier, and a thunder cloud always hanging over their heads. In this strait Keivin cried out to his brethren, 'O holy men, haste away and hide my child from the eye and power of yon devilish woman, who is singing his bane, and watching him as a weasel would a young rabbit, from the top of the hill ; so the boy was hid under the stone of Keivin's kitchen, and the saint himself went to his oratory to pray for divine assistance. Meanwhile the witch continued striding up and down the ridge of the hill, and the smoke of her boiling pot went up in a fume that fell down heavily again, and filled the whole valley as with the smell of hemlock ; and her cursed keening came down the wind like the wailing of a soul in purgatory. But soon it was seen that the prayer of the man of God prevailed ; for, suddenly blindness came over her, and she wandered up and down along the mountain brow ; but still, strong in the devil's might, she continued her magic curses upon the boy : but this did not long last ; for when the blessed Keivin had come to the end of his beads, and prayed off his whole rosary, a mighty and strong wind came up from the quarter of the sea, and sweeping along the face of the mountain, it uplifted the witch, upset her pot, and she and it, and all belonging to her, came tumbling from rock to rock, nor ever stopped until they plunged into Loughnapeche, where they are, and where they shall remain until the day of judgment. As for young duke Phelan, he grew up from that day forth to be a good and great man ; he went home to his people, and at his father's death, he reigned duke of Leinster right royally for many a long day after.

But before my story is over, I have a word to say about the witch's poison pot, or grisset. You remember, gentlemen, what that foolish boy a while ago was saying about a metal box, in which the big serpent was confined.—don't believe one word of that—he

mistakes entirely; its the metal pot I am now speaking of that has got into his head; for, some years ago, as Sir E—— N——, a great gentleman, who used to come here and cast away his money, as if it was but so much freestone, was one day fishing in Loughna-peche, and his fishing-hook caught something, and the gentleman felt it on his rod as it were a great trout or pike; but when he was bringing it home to land, the thing began to rattle along the stones at the bottom; and my gentleman got so frightened, as thinking the devil was coming out against him from the lake, that off he ran, leaving rod and tackle, gaff, and landing-net behind him, started for Dublin, and never returned from that day to this.

C. O.

(To be continued.)

LIBERALITY—A SKETCH.

(Continued from page 45.)

When Mr. Mortimer went up to Woodley at the usual hour for dinner on Monday, it would be wrong to say that he did not feel a little uncomfortable. He was aware that he had expressed—and that strongly—in his discourse of the preceding day, sentiments which were at direct variance with those of his host and hostess: he anticipated, consequently, that they would feel and express dissatisfaction. No man, however conscientious, but must have occasional regrets at being obliged to appear harsh in the eyes of those he respects; true, he had been in the path of duty, and he might not shrink from it, but the path of duty is not by any means the easiest path. The courtesy of fashionable life, a great part of which consists in the complete suppression of the real feelings, served him on this occasion; and as a guest, Mortimer received attentions from Mr. Egerton and Lady Mary, which, perhaps, merely as their minister, would not have been so lavishly bestowed on him. There was, however, a want of ease; and it was not till the cloth was removed that things were beginning to flow in their usual channel; when Mr. Egerton and Mr. Mortimer conversing together on the difference between the chronology of the Jewish and Samaritan Pentateuch, Mr. M. expressed himself inclined in many points, to abide by the latter, and added some words in praise of the fidelity of its general renderings. "It would seem, then," exclaimed Lady Mary "that the creeds of different thinkers in religion may ultimately serve to carry both to heaven; why not extend the possibility of salvation to both Roman Catholics and Protestants, Mr. Mortimer, as well as to the Samaritan and the Jew?" "I did not say a word, Lady Mary," responded Mortimer "as to the creed of the Samaritans, I spoke only in praise of their sacred books; and as to quoting them as an instance that there may be a great departure from the true religion, without peril of the soul—the case is particularly unhappy. We have the highest authority for saying that their religion was nonsense; and how far such a religion

might subserve the interests of the soul, it is for you to decide. The Roman Catholics profess to respect the Scriptures, and so did the Samaritans. The practice of the former, however, is marked by idolatry and superstition, and so was that of the latter: would you not think it a very illiberal speech, if I were to say of Roman Catholics—"Ye worship ye know not what, we know what we worship, for salvation is of the Protestants?" And yet with the alteration of the word Samaritans into Protestants, this is the very speech uttered by our Lord to the woman of Sychar." "Ah, I am afraid I shall never make a convert of you," said Lady Mary, laughing. "But of this I am satisfied that you have received unfavourable impressions of the Roman Catholics, rather from what you have read in books, than from what you have ever experienced of of them in person. We hear a great deal now of the bigotry of those Roman Catholics who were our predecessors in these countries; but is it not from Protestant writers we receive this witness? And may we not well say with honest Will,

"The evil which men do lives after them,

"The good is oft interred with their bones?"

I will believe the Romish religion to be as bigoted and ungentle as I hear it is, when I have practical personal proof; till then I will enjoy my golden dream."

As Lady Mary finished this speech, the door of the dining-room opened, and a servant approaching Mr. Egerton, said some words to him in an under tone of voice. "What!" exclaimed Mr. Egerton aloud, "and is William so ill? Why did not Dr. Chapman come to see him, and tell me how he was?" "He was here, Sir," replied the servant, "but did not like to go in to you as you were at dinner."

"My dear," said Mr. Egerton, turning to his wife, "William is extremely ill, and has sent to say he wishes to see me."

Mr. Egerton having retired for a few minutes, returned again to the company. "I have seen William, poor fellow he appears amazingly ill; the purport too of his wish to see me was what I did not expect: it was" said Mr. E. turning to Mortimer, "to request that I would use my influence with Father Felix to administer to him the rites of his church. I do not know whether it is that men become wiser or weaker at the approach of death, but certain it is we often see at that moment a wondrous variation in conduct and sentiment from what distinguished the individual when in health and strength. However, such consolations as this ceremony of unction can administer, he will enjoy speedily, as I have dispatched a messenger for Father Felix, and he will doubtless be here immediately."

In a little time the priest arrived, and was immediately introduced into the sick man's apartment. The ladies had retired about a quarter of an hour, when Lady Mary suddenly entered the room. "This is the most inhuman conduct,—Egerton, would you believe it, this worthy pastor refuses to administer the sacrament of unction

to William, because he will not engage to send his little girl to the Roman Catholic day school?"

"I did not think William had been long enough married," said Mortimer, "to have had a child old enough to go to school."

"It is a child by a former marriage," said Lady Mary. "I am sure her step-mother, Victoire, is a mother to her; and if William has permitted her to be reared a Protestant to gratify his present wife—who has in fact educated her—I see no reason why he should be a sufferer himself."

"It must not be," said Mr. Egerton, ringing the bell. "Has the priest left the house?" said he as a servant entered. "He has gone about ten minutes, Sir," replied the man. "I will walk down to the town immediately," said Mr. Egerton, "and I think I dare take on me to say, he will not venture to refuse me. You will come with me, Mr. Mortimer?" "With pleasure," replied the curate, "but I will not go with you to the priest's house, as my presence would not, I think, be serviceable." Shortly after the two gentlemen departed. Mortimer, alledging he had some letters to write, retired to his lodgings, while Mr. E. pursued his way to the residence of Father Felix. He found that worthy divine over a tumbler of punch, flanked by a cold gammon of bacon. Mr. E. entered at once upon his mission, as one who expected that he would not be denied. Mr. Egerton was extremely sorry—there was nothing he would not willingly do to oblige his good friend and generous benefactor, but the thing was not in his power: the bishop had laid him under strict injunctions to proceed as he had done, and the thing was irremediable: would Mr. E. kindly be seated, it was an honor to see him in his poor mansion—if he would condescend to taste the bacon—it was cured in a peculiar way, after the Westphalian fashion; and though he might be bold to say it, there was a bottle of Leeward Island rum, which old captain Swagge had made him a present of, that might be recommended."

"I came, Sir," said Mr. Egerton, "to ask a favor, am I to understand that you refuse me?" "Deep sorrow—could not help it—the bishop." Mr. Egerton turned on his heel, and walked abruptly out of the house; and as the door closed like thunder after him in the street, Father Felix felt the conviction, that the great door of Woodley was closed against him also. He sighed as he sat him down to his bacon and punch, nor was it till he had beaten fairly out at backgammon the exciseman who dropped in at eight o'clock, and had deposited in the right hand pocket of his waistcoat, four shillings and six pence of his winnings, that he attained to any thing like his former composure. The handling, however, of the *spolia opima*, and the frequent handling too of the great bellied bottle aforesaid, had at length a soothing effect, and

— "all was peace."

Not so, however, with Mr. Egerton; he returned just in time to receive the last look of regard from a servant who had faithfully followed him for twenty years. "He saved my life," said he to

Mortimer, when reverting to the subject many months after, "he saved my life as I was swimming in the lake of Como, and was seized suddenly by the cramp.—He saved my life, and I was unable to effect for him the only thing which he ever seemed earnestly to desire. I will, however, be a father to the little one who innocently was the cause of so much distress; she shall never want, but a Protestant she shall be reared, for I would never let her enter the school room where such a fellow as that Fogarty had access. We must not, however, judge of churches by individuals: and I shall continue to respect the religion of the Church of Rome, though I cannot but feel shocked at the inhumanity of one of her ordained ministers."

It was about half a year after this conversation that the Rev. Felix Fogarty was appointed to a parish, his place as curate at Moneyrogue being filled by the Rev. Charles O'Donohoe, to the great delight of Mr. Egerton and Lady Mary, who hoped to find in the new comer a more pliant personage than his predecessor had proved. Never, however, were they more mistaken. Invited to their house, he was infinitely more *manieré*, could converse fluently as a gentleman, even as a scholar; but out of doors, Father Felix had been tolerance itself compared with him. Under his touch, the school which Lady Mary and Mr. Mortimer had with difficulty kept filled by Roman Catholics, boys and girls, children of Mr. Egerton's tenantry, crumbled away to nothing. In fact it was found necessary at the end of a year, to close up the new school. Yet with all this, Father O'Donohoe contrived to keep on terms at Woodley. For as nothing could ever be distinctly traced to him, although Mr. Egerton and Lady Mary had their suspicions—suspicions which they were ashamed to confess to Mortimer—they could not well avoid, for their own consistency's sake, having him at their house.

Time, however, which brings with it strange events, brought upon the county in which Mr. Egerton resided, that spirit-stirring event, an election. The family of Mr. E. had for years sent a representative to the lower house without contest; it was not, consequently without astonishment that he heard of a rival candidate having started, and being spoken of as likely to succeed. Such, however, was his own personal connection with the aristocracy of the county, and so extensive was his own property in it, that a shadow of doubt as to his ultimate success never entered his mind. In this, however, he reckoned without his host. Hitherto it had been no particular object with the Romish clergy that any other than one of the Egerton family should be elected. At present they were decided upon returning a gentleman who was considered likely to advance their interest in parliament pre-eminently: and Mr. Egerton had yet to learn the tremendous strength, which, because never before exerted against him, he had never rightly estimated.

As the time of the election drew nigh, a formal canvass was commenced by Mr. Egerton, when, to his astonishment he found that it would not do, and that the most active measures must be

taken, if he would have any chance of succeeding. It was not merely that the ordinary ties between landlord and tenant were in a moment snapped asunder; but that personal obligation was forgotten; and of numbers who were deeply indebted to him in many ways, a great proportion surrendered his claims without a struggle to the dictation of their spiritual superiors, while those who showed reluctance at so doing, were compelled from pure fear to follow their example. All that secret machinery, in short, which the Church of Rome so largely possesses, and so powerfully works, was employed to produce defection on the part of Mr. Egerton's adherents; some few, however, clung to his cause, despite alike of wheedling and of threats. Among these was none more active than a man of the name of Keenan, whose family had lived for years under Mr. Egerton's protection, and that of his predecessors. He filled the situation of an under steward, and head wood-ranger; always personally attended his master when on his sporting expeditions, and was, in short, what would be called in Scotland *henckman* to the Laird. Nothing could exceed Keenan's attachment to his employer, which was indeed proved by the fact, that though a strict Roman Catholic, he encountered the danger of his Church's fulminations in his behalf. Night, noon, and morning, did he traverse the country, endeavouring to secure votes for Mr. Egerton; having a good address, (which is ever a great thing in oratory) and having the subject at his heart, he was not a little successful; and consequently he drew down on him a grievous storm of wrath from the opposite party. Hints were often conveyed to him, that if he did not desist from his present system, effectual means would be taken to make him do so; coffins were chalked upon the door of his cottage, with his name upon them—but all was in vain.

It was getting late of a fine evening in the month of August, when Keenan came in to get his supper. His wife, who had been expecting him anxiously, looked up at his face as he entered and threw himself down upon a settle-bed in the corner of the kitchen, which they used as an eating-room.

"Why, Maurice jewel, what's the matter with you! your head's wringing with the fair heat you're in; and every vein in your forehead's as thick as a whipcord. What on the living earth have you been at?"

"Hard work, indeed, Molly; I have been kicking red Sullivan down there at the pound, 'till I have worn out a good pair of brogues upon the blackguard's hide, and I broke this good blackthorn," showing a shattered piece of a walking-stick, "on the head of long Mathers, the farrier, coming through the abbey field; and I think that pretty well for one summer's night. But make haste and get the potatoes, for I have to face Slieve-bhuie." "Slieve-bhuie!" said the wife.

"Aye, indeed, Slieve-bhuie and no less; for I'm going over to Flaherty's before the priest pays him a visit, and if I can get the promise out of him for the master, he'll not go back of his word."

"Oh, Maurice, Maurice, I'm afraid no good will come of your putting yourself forward this way; you'll bring ill-will upon you, and they're a bad set of them."

"And I'm sure no good can come of having the two ways in you; of eating a man's bread, and injuring him behind his back; of taking off your hat when you meet the master, and crying out, 'long life and prosperity to your honour,' and then running off to do all you can to thwart him, and go contrary to his interest."

"It's true for you, Maurice dear, and far be it from me to gain-say any thing you could do for his honour and lady Mary, for the like of them's not in the four provinces; and that I'd say to Father Charles himself, if he was beside me with the vestments on. 'Deed he's not slack to say it himself, when they're standing by, tho' I believe it's little he'd serve them and theirs when their back was turned, more shame for him; though he's my priest I'll say that."

"Well, Molly, it's not talking will do; so let's have the supper, and then, with a blessing, I'll be off. You need not expect me back to-night, for I'll sleep at Moran's, where the master is to meet me tomorrow morning, as it's the first day of the grouse shooting, and I'd like to have some notion how the birds lie."

A short time served to dispatch the meal which was prepared. Keenan started to his feet, buttoned up his leather gaiters, slung a shot-bag over his shoulder, and, taking up his double-barrelled gun, set out upon his expedition. "White-breasted Bran" followed at his heels, and as the anxious wife stood in the cottage doorway to look after him who was every thing to her in this world, she saw dog and man bound lightly over the rustic stile, and, dashing into the thick copsewood, disappear from her view.

The sun which rose next morning shed down his genial beams on many a man and many a dog, eager for sport. Many a dark-brown wing and mottled breast was that day plumed and dressed under the green heather, which would never again sweep over the mountain's side. Mr. Egerton, who was fond of shooting, waited not even the regular

"call of incense-breathing morn;,"

and the first ray which kissed the rugged crest of Slieve-bhuie found him among the dews which hung heavy along its base—four red and white pointers flashing away in advance, like so many aides-de-camp at a review, while Larry Geraghty, well bagged and walletted, brought up the ammunition and provision stores in the rear. Upon arriving at Moran's, Mr. Egerton found that Keenan had not been there the night preceding, as had been appointed; he enquired, therefore, was there any one he could take with him, who knew where the coveys of birds lay thickest. "There isn't a soul here," said Moran, "please your honour, that knows a ha'purther about them." "Who is that in the bed in the wall there?" said Mr. Egerton. "It's red Sullivan, please your honour." "Why, sure he has the care of Tullybracken and Slieve-bhuie," said Mr. Egerton; "there's not a man in the county-side can do the business I

want half so well. Stir yourself, my gay fellow," giving him a push with the butt end of his gun, as he spoke, "for I have no time to waste on your snoring there in the straw."

"O, is it me, your honour?" said Sullivan, raising himself upon his elbow, "and sure and I couldn't put a foot under me, for I came in from Barney Ryan's berrin last night, that was left all the ways in Old Croagh, and I'm fairly foundered with a murdering pair of new brogues, that has skinned me out-and-out."

"Shew me your feet," said Mr. Egerton, "for I'm a piece of a doctor." Sullivan put out his feet from under the blanket, with great groanings and drawings-in of his breath.

"Why, man, there's not a crack in your skin, that I can see."

"Oh, but the pain, your honor, beats all."

"Indeed he's very bad, I'm thinking, Sir," subjoined Moran; "he came in here at seven o'clock last night, and just took his supper, and turned in, and never left the spot you see him in, till this blessed hour."

"Well," said Mr. Egerton, "if he can't come, he can't come, and there's an end of it." And with that, passing out of the door, he started straightforward for the glen of Tullybracken, where he anticipated a good day's sport.

He had not proceeded many perches up the mountain side, when he heard Larry bawl out, as he followed at his master's heels, "Well done, lame Sullivan!"

"Why, what do you mean?" said Mr. Egerton.

"I mean, your honour, that Sullivan has been dashing down the brae side there, as if his heels were as hard as brass. We weren't well out of the cabin till he bolted like a dog fox, and is clearing the country before him there, as if the hounds was after him." Mr. Egerton, on this, turned his eyes in the direction to which Larry pointed, when he distinctly saw a man bounding away over the dry tumbocks of the mountain bog, as if it had been carpeting. "Are you sure that's Sullivan?" said Mr. Egerton. "Och, and sure I'd swear to his red head any where," said Larry.

Mr. Egerton's first inclinations were to return instantly to the house he had just left, but the inclination for sporting prevailed over his awakened curiosity; he accordingly proceeded right onward in the route he had laid out for himself, the dogs every now and then coming to a point, and the sharp right and left slapping of the double-barrel, (for he was an excellent shot) fast filling the large bag which hung, *en croupe*, behind Larry, like the basket of a mail coach, and which, like it, was still taking up passengers upon the road.

It was about nine o'clock in the morning when Mr. Egerton, calling Larry to his side, and seating himself upon a grassy knoll upon the mountain, prepared to take some refreshment. The havresack in his hand had scarcely been unbuttoned, when he heard a loud cry of wonder from Larry.

"Why, if there's isn't Bran!—Maurice Keenan is not far from us, I'll be bound!" and with that, introducing two of his fingers

into his mouth, he gave a loud whistle that made the cliffs around ring again. Two or three summonses of this kind continuing unanswered, Larry went forward and scrambled up the side of a dry dyke which ran close beside where they had been sitting. No sooner had he gained the top, however, than a shout of horror brought Mr. Egerton quickly to his side, when, looking upon the other side, he beheld the body of unhappy Keenan stretched out before his eyes. He lay on his face; his right foot and arm hanging down into a little mountain rivulet, which gurgled along. His head was literally pounded to pieces, and, as it would appear, by means of two large stones that lay close beside, which were covered with clotted blood and hair. On the ground beside him was his double-barrelled gun, broken off below the trigger guard; the two cocks were down in the pans, and the piece had evidently been discharged not long before—the bluish white deposition of the inflamed gunpowder being fresh upon the flints, and about the touch-holes. Around him the earth was literally drenched with gore, and the fair yellow blossoms of a bush of broom beside him, were flecked all over with the deep crimson of his heart's blood.

We need hardly say that such an incident put an end to the sporting of the day. Mr. Egerton returned straightway home, when having despatched a messenger to the Coroner of the county, for the purpose of an inquest being held, he shut himself up in his study, to consider what steps were to be taken for the bringing the offenders to justice. He had not been long there when Dr. Chapman was announced, who came to inform him that, visiting in a farmer's house that morning, he, by accident, lighted on a brother of red Sullivan, who was lying in an out-house, his head bound up with a handkerchief, and complaining of a great head-ache; that on hearing a report of the murder, which it seems was known in the town before Mr. Egerton saw the body, this man had been arrested, and it was found, on inspection, that one side of his head was grievously lacerated with small shot, for which he refused obstinately to account. Suffice it to say, that through great exertions which were made by the Protestant gentlemen of the county, no less than five persons were apprehended as concerned in this horrible act. The Judges of Assize coming into town the week after, the trial went on; and though Moran and some other most respectable farmers came forward, and (as it was fully seen) perjured themselves, in endeavouring to substantiate an *alibi* for the murderers, the charge was brought so home, that sentence was executed within twelve days from the commission of the deed. During the entire business, Father O'Donohoe paid the most unremitting attention to the prisoners—never quitted them almost night and day—spoke to them and of them, as if they had been martyrs, and when the last scene was enacted, stood by and heard them declare before thousands of the country people assembled, that they died innocent—that they were victims of a party faction, and, that they laid their blood mainly upon Mr. Egerton's head. It is impossible to describe the effects which these things, with many other minor

matters, had upon the mind of Mr. Egerton. He was compelled to see, whether he would or no, that the Church of Rome possessed an irresistible power over the minds and consciences of her votaries, and that she was prepared to prostitute it to the worst of purposes. He was compelled to see that this false religion which he had so long been fostering, was ready, like the viper, to sting the breast of its protector; and he was prepared for the event which so soon took place after, of his own ejection from the representation of the county, in favour of one who had no recommendations whatever, but his professed devotedness to the purposes of the Roman Catholic priesthood. So complete, indeed, was his humiliation, so much was he both shocked and humbled, that Mortimer even could not bring himself to say a word which might appear like triumph. Upon the same evening on which the chairing of his opponent took place, Mr. Egerton left Woodley for London. To avoid the concourse of the people, the chariot passed out at one of the upper gates, and so proceeded by a retired back road, to join the main road at a few miles distance. As the vehicle glanced rapidly along, it passed by the cottage of poor Keenan. The sounds of lamentation, mourning, and woe, were distinctly audible through the little woodbine-trelliced casement which lay open. A few perches more brought them beside the school-house. It stood in silence—the door closed—no light—no life within; its walls a mute emblem how unfriendly is the religion of Rome to any thing of religious education. On turning an angle of the road which was upon the ascent of a hill, the town below was visible. Large bonfires blazed, and threw up their ruddy gleam against the gathering cloud of evening, while the shouts of the country people sounded every now and then, like the rumbling of distant thunder among the hills. "Well," said Mr. Egerton, taking the hand of Lady Mary who sat beside him, with her handkerchief to her eyes, "the medicine is rough certainly, but it is wholesome; and, I think, for the remainder of my life, that I am cured of what, in my ignorance, I used to consider real

LIBERALITY.

REVIEW.

Sermons, Lectures, and Occasional Discourses. By the Rev. Edward Irving, M. A.; Minister of the National Scotch Church, Regent-square. Three Vols. 8vo. London: Seely and Burnside, 1828.

Refutation of the Heretical Doctrine Promulgated by the Rev. Edward Irving, Respecting the Person and Atonement of the Lord Jesus Christ. By J. A. Haldane. 12mo. Edinburgh: William Oliphant, 1829.

We have recently had occasion to allude to the rage for novelty that has impressed its character upon the religion of the present time: perhaps it is the natural result of the state of society in which we live, which craves more than the mere every-day aliment that

must at last prove the real support of the moral frame; perhaps it is the effect of the religious excitement of the day, which demands that it should be maintained in its high degree by a supply of fresh fact—but whatever the cause be, we think it apparent, that such exists, and that it calls for the united prayer and exertion of sober-minded believers, to prevent that which may have originated in good from becoming a moral malady, and injuring the effects that its incipient state had produced. It is with regret that we have seen and remarked this effervescing state of the religious mind. Not an opinion, however strange, can be started, which does not find advocates and supporters; not a notion, however crude or indigested, however volatile or fugacious, but finds an echo in the response of many so called believers—and the wisdom, the experience, even the language of the Church of God; and of those men once deemed mighty in the Scriptures, and on whose sincerity the seal of God has been placed, are set at nought; and persons of undoubted piety, and good intentions, and zeal, manifest an easiness in yielding to the influence of others, and a recklessness of consequences, which prove that piety, good intention, and zeal, without a discipline of mind, and a power of reflection, and some firmness of character, may prove very insufficient qualifications for the useful interpretation and teaching of Scripture—nay, even auxiliary to error, that may not, perhaps, be dangerous to the individuals who have originated it, though deeply so to many who receive their teaching. These ideas have occurred to us, from looking at the works whose titles are prefixed to this article, and from knowing that the opinion therein supported and controverted, though certainly not conspicuous for its “form or comeliness,” has many followers among the excited religionists in England; and from perceiving that, among other novelties, the views, (from which we must decidedly, though we hope temperately dissent,)—which would confound justification with a sense of justification, would deny that any change of state towards God is consequent upon faith, and would suppose the natural man at the same time under condemnation and pardon—are widely extending in their reception, and we fear in their influence among many from whose scriptural knowledge we had anticipated more accuracy in examining, and more caution in adopting such sentiments. The consideration of these opinions we leave to our correspondent T. K. in full confidence, that those who dispassionately read and consider his series of letters upon the subject, will hesitate at embracing views which, though recommended by the eloquence and piety of their amiable author, seem to us irreconcilable with the plainest language of Scripture. We would bring the other subject before our readers in this article, and, without professing to give a full view of its bearings, would hope to show, that, while the topic is one of very considerable importance in itself, it is of unutterable weight, if regarded in its consequences.

The subject adverted to is, the human nature of the Redeemer, the body and soul with which the Divinity, the eternal Logos, condescended to unite itself, and form, by the union, *one person*—the

flesh, blood, and spirit, with which, in the divine economy, it was essential the Son should be invested, that "sin might be condemned in the flesh." On a subject so mysterious, so awfully and so confessedly obscure, it is daring to dogmatise; enquiries, endless and numberless, might be suggested—and, "in wandering mazes lost," the human mind would find no solution. "It is written," is enough for the fact; but the manner, the nature, the bond, all form so many secrets, on which a little, and very little, light is cast by the word of God. History, too, teaches us a most important lesson; we know that the first heresies of the ancient church arose from speculating on the human nature of the Messiah; and this subject the enemy of the church has frequently used to bewilder and divide the faithful. The *Docetæ* and *Phantastici* of one age, branches of the Gnostic and Marcionite heresies, became the Eutychians and Nestorians of another—and the theory which was condemned, and the reasoning that disproved it, equally evinced the ignorance regarding the subject in dispute, that pervaded all parties, and the daring presumption that would seek to raise the veil that God had cast over his mysteries. We do not mean to class Mr. Irving with these daring spirits of a former day; nor to use the harsh language that some of his opponents do not hesitate to apply to his opinions; but we would express our sincere regret that a man of his piety and his popular talent should have thought it needful to dogmatise—we write the word wittingly—on such a subject, and without, perhaps, weighing all the results that would follow from the adoption of his views. It is a characteristic of Mr. Irving's mind, to express itself strongly—and perhaps we should only term that in him *idiosyncrasy*, which, in another divine, might receive a different appellation. But we had, at least, some ground to expect from him strong and powerful reasoning, in defence of a doctrine which assuredly seems to us to be new; yet—it may be our own fault—we certainly have perceived little more, either in Mr. Irving's acknowledged works, or in the paper in the "Morning Watch," generally attributed to him, than very loose assertion, very vague declamation; and very inconsequent reasoning. We have said, "seemed to us new," for we know that in the mass of learning and ignorance that fills our volumes of divinity, it is just possible there may be found some persons formerly, who held the views alluded to; but, as we do not remember any ancient heretics who advanced them, and as, after looking over the lists of authorities in the two papers of the "Morning Watch," we have not discovered the least evidence that the persons there quoted had imbibed them, so we have pronounced them new. Strong expressions, when touching on the condescension of the Son of God, may here and there be discovered—but we think that it would require the microscopic eye of system to perceive there any thing like Mr. Irving's opinions;—and, so far as our limited reading has gone, we willingly assign him the credit of novelty.

In considering the subject, we would confess its difficulties, partly arising from its own nature, partly from the manner in which

it has been treated by our author: the obscurity inherent in every act of the Omnipotent—obscurity which conceals the mode, while it permits the end to be developed—is peculiarly attached to this great and mysterious event, in which to the ideas of God and man, of which our notions are so inadequate, that we know nothing but what is revealed, we are to add the conception of an union between them,* and such an union as to constitute one person. The difficulties inseparable from such speculations, and the almost impossibility of having clear or distinct notions respecting them, are heightened by the different modes in which Mr. Irving expresses himself, and by the labour required to detect what his real sentiments are. All this, we are inclined to think, arises from his finding it sometimes necessary to modify his original statements. For we shall see that he occasionally differs as much from himself as from the most dissentient of his opponents, if to call Christ's human nature "sinful," yet to assert that "it never assented to an evil suggestion, and never originated an evil suggestion,"—if to allow that Christ's "soul did mourn, and grieve, and pray to God to be delivered from the mortality, the corruption, the temptation, which it felt in its fleshly tabernacle," and yet to deny that Christ ever was regenerated, or ever needed to be regenerated—be contradictions. Another singularity in Mr. Irving's statements upon the subject, is, that he apparently limits man's nature to his body, and makes sin to be a property of the body, not of the soul or spirit. Judging from some expressions he has used, he might be supposed to mean, by human nature, a material body, and not a body and soul—and by fallen nature, such a body as we possess, without including a similarly constituted soul; nay, that sin itself was a material principle, and not a spiritual aberration. Thus, he sometimes speaks of Christ's fallen body and perfectly holy soul—of his soul taken possession of by the Holy Ghost, and of his corrupt flesh; by which if he mean that the Redeemer was invested with a body naturally subject to infirmity, and a pure and spotless spiritual nature, the only accusation we shall bring against him is, an unnecessary change of language, using the very worst and most dangerous ex-

* Mr. Irving sometimes speaks as if the person of the Redeemer was composed not merely of man, an human body and human soul, joined in hypostatic union with the second person of the Trinity, but as if, with them, the Holy Spirit likewise went to the composition:—

"The Holy Ghost uniting himself for ever to the human soul of Jesus, in virtue and in consequence of the Second Person of the Trinity having united himself thereto, this three-fold spiritual substance, the only begotten Son, the human soul, and the Holy Spirit—(or rather two-fold, one of the parts being two-fold in itself; for we may not mingle the Divine nature with the human nature, nor may we mingle the personality of the Holy Ghost with the personality of the Son)—The Eternal Son, therefore, humbling himself to the human soul, and the human soul taken possession of by the Holy Ghost, this spiritual substance (of two natures only, though of three parts) did animate and give life to the flesh of the Lord Jesus."—*Sermons* (140) xvi. xvii.

From this language, it would certainly appear, as if the Redeemer's person was composed of the Logos, the Eternal Spirit, and the man Jesus; but, perhaps, Mr. Irving's statements are not to be pressed so closely.

pressions for those which have hitherto been adopted by theologians. But we fear he can claim no such indulgence; he speaks of Christ as not only subject to temptation, but "liable and obnoxious to do the evil,"—not only as sympathizing with our infirmities, but of his nature as being "a created substance, in which sin and Satan had power,"—not only as possessing natural propensities, to which Satan might present the means of unlawful gratifications, but as communing, "through the faculties of the human soul, with every impious, ungodly, and blasphemous chamber of the fallen intellect and feeling of man." This is surely more than ascribing to him a mere natural and material body, such as we have; it is attributing corruption to the whole nature—to man in his totality; and, in truth, as we shall soon see, no one part of Mr. Irving's hypothesis would be consistent without this statement. What these views are, we proceed to point out, in his own words:

"Next in the order of God's mercies to us, we have to acknowledge his instructing of us in the true humanity of Christ—or rather, I should say, that he has enabled us to stand and suffer reproach for the most catholic and orthodox doctrine, that Christ took human nature in the fallen, and not in the unfallen state; which, to my horror and amazement, I do find those theological babes of the religious world ready to renounce."—*Introduc. to Last Days* 11, 12.

"He that shrinketh from receiving the truth, that the Most Holy One abode in a tabernacle of flesh, or humanity, such as is this of mine; and, instead thereof shufflith away into the vain fancy and fiction that he took upon him such a nature as Adam possessed before he fell; doth not only oppose the declarations of Scripture, that he took upon him the seed of Abraham, and was made of the seed of David according to the flesh, but doth cast out of our sympathies, and disperse far and wide into the region of indistinctness, that life of the Lord Jesus Christ, which, in every act, word, and suffering of it, was ordained unto our ensample and imitation.... Redemption is the action of the Son, in the creature form of that fallen substance, to gather up again out of it whatever it pleaseth the Father to give him!

* The following conversation is said to have taken place between Mr. Irving and a person who questioned him on this subject:—

"Mr. Irving explicitly affirmed that Christ's human nature was sinful and corrupt, referring to such passages as Psalm xl. 12. 'Mine iniquities have taken hold upon me, that I am not able to look up; they are more in number than the hairs of my head.' On its being suggested that such passages describe the agonies of the blessed Saviour, under the weight and number of his people's sins, imputed and transferred to him, Mr. Irving replied, 'No, no! I admit imputation in its fullest extent; but that does not go far enough for me. Paul says he made him to be sin for us, who knew no sin. Imputation was not the faith of the primitive saints, but introduced by councils which were held after the times of the apostles.'

"Mr. Cole observed, 'But if, as you have already allowed, Christ did no sin, how can those passages in the Psalms refer to any sins, as being his own sins?' You replied, 'I will tell you what it is, and what I mean. Christ could always say with Paul, "Yet not I, but sin that dwelleth in me."—"What! do you mean, then, that Jesus Christ had that "law of sin in his members," of which Paul speaks when he says, "I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin in my members?"—"Not into captivity; but Christ experienced every thing the same as Paul did, except the captivity."—Letter to the Rev. Edward Irving, &c. by Rev. Henry Cole, London, 1827."

And this he doth, in the first instance, by taking to himself a body of it, and, through the co-operation of the other Divine Persons, bearing that body through, and bringing it out triumphant and glorious.

"Now, to my utter amazement, and I believe the utter amazement of every theologian, we have found the Religious World rejecting with Puritanical disgust the idea that Christ should have come in our fallen nature; and, as if it involved no more consequences than the mere utterance, they flatly assert that he came in our unfallen nature. To which I reply, you are so destitute of all theological knowledge and discernment, that it is vain to think of convincing you, against your likings and interests; . . . the eternal Son of God came into such a substance as we are all made of."—*Last Days*, pp. 505, 507, 508, 509, & 511.

"The Son, in the fulness of the Father's will, and with the fulness of the Holy Ghost, to effect it withal, took a body out of the lump. And how did he this? He did it as it is ever done, through a rational soul. The Son, acting the Father's will, did by the Holy Ghost take a soul, and with and in that soul he did take flesh and blood of the Virgin; and having thus added a living soul—a soul living in fallen flesh—to his divine nature, he did act in it by the Holy Ghost, all the days of his flesh; and by the Holy Ghost in it acting, he did redeem it from the bondage of the devil—he did make it obedient unto God—he did make the will of the fallen creature at one with the will of God—he did redeem flesh and blood in general, and hath become the Lord of it, to give eternal life unto as many as the Father pleaseth."—*Morning Watch*, No. I. pp. 97, 98.

"The flesh he took of the Virgin was mortal and corruptible, in the same manner, to the same degree, and for the same reason, that the rest of her flesh which was not taken, that all flesh whatsoever of Adam and Eve descended, is mortal and corruptible.

"And the man who says that Christ did not die by the common property of flesh to die, because it was accursed in the loins of our first parents, that man doth deny that Christ was under the curse; he doth deny that Christ was made a curse at all; he doth deny that Christ was made sin at all; yea, he doth deny that the Word was made flesh at all.

"Yes; he was tempted in all points like as we are. How could he be tempted like me, unless he were like me? . . . He hath taken part with the children, with the fallen children; but he came by that part, not through connexion with Adam, but by his own free will, and his Father's free will, and the free will of the Holy Ghost; and thus original sin is avoided, though yet the body he took is in the fallen state, and liable to all temptations.

"It is, for I know it well, because we say and will maintain unto death, that Christ's flesh was as rebellious as ours, as fallen as ours. But what then? Is Christ's flesh the whole of his creature-being? No: it is his humanity inhabited by the Holy Ghost, which maketh up his creature-being."—*Sermon*, iv. p. 140, (xxix. xxxi. lxii. lxxv.)

To this we shall add another speculation of "most perilous stuff:"

"That the infinite God, who is also invisible and incomprehensible, cannot communicate himself, or the knowledge of himself unto his creatures, without assuming to himself a finite form. In order to be visible and comprehensible; nay, we may go a step higher, and say, that in order to fashion finite creatures, in order to do a finite action, it is necessary that the actor should assume a finite form. . . . And this is what I understand, by all things being made for Christ, as well as by

Christ.... Therefore, the only meaning that can be assigned to such expressions as that all things were made by him and for him is, that the person of the Son—not in his absolute infinity, which I have said I even believe to be impossible, but in the finite creature form which he was in the fulness of time to assume and to retain for ever and ever—did create all things visible and invisible.

"It is, moreover, a false idea concerning the Divine nature, to speak as if it could do a finite action, let that be ever so stupendous, even as creation itself, without assuming a finite form."—Sermon iv. p. 328, (III. iv. iv.)

We may surely ask how was this very "finite creature-form" produced—was it not a finite work? And if to the production of this, in the first instance, infinite power was adequate, it surely might be so to the creation of any other. We really feel ourselves obliged to apologize for laying such crude and dangerous speculations before our readers; and nothing but the fact of Mr. Irving having published them, taken credit to himself for them, and set them forth with all the decision of his *avros eph* school, could have induced us to trespass so far on the public attention.

We have been copious in giving extracts from Mr. Irving's works, in order that the whole view of the subject might be before our readers, and that they might see what we hesitate not to call the inconsistency and awful darings of these presumptuous speculations. It will require but little consideration to see their fallacy. Our first parent was formed finitely perfect, "in the image of God," which the Apostle tells us consisted "in knowledge, righteousness, and true holiness." Mr. Irving, indeed, asserts, that the image of God intended by the sacred historian, was the after-created body of the Redeemer; but as this is his own gloss, and seems to be in direct contradiction to St. Paul's statement, we cannot admit his speculation. While in the state of innocence, we must suppose Adam to have been subject to all the infirmities to which the creature-state is naturally subject;—to pain, upon the cause adequate to produce pain being applied; to hunger, to thirst, to the solicitation of the objects that are, in their enjoyment, the natural gratification of the senses—yet these senses, in themselves but the instruments of the mind or soul, were used by it in subordination to the principle of obedience to the will of God. Adam sinned; he lost the principle of spiritual life—his mind became darkened and alienated from God; the balance of the powers of his soul was lost, and some corresponding change took place in the body, by which it became subject to natural disease and death. It is emphatically declared, that "Adam begat a son in his own" fallen "likeness;"—without entering into the speculation concerning the generation and infusion of souls, we must admit that this likeness was extended both to body and soul, and that the former being the instrument by which the evil propensities of the latter were reduced to acts, was justly joined with it in the threatened punishment. To assert, however, that the body was sinful in any sense connected with the present subject, is as much as to say that mere matter is sentient and intellectual—it is to cast, like the Indian hunter, the censure on the axe or the gun, not on the will by which one was wielded and the other di-

rected ; or to blame the telescope for the defect of vision that prevents the true use being made of it. Our bodies, in this sense are no more corrupt, morally corrupt, than Adam's—our senses, like his, give entrance to the solicitations of external objects ; but in neither case can the mere facility of admission be deemed an act of sin. That belongs entirely to the mind—is inherent in the soul even in the case of children—and is, in after life, exhibited in all the monstrous brood stigmatised by the Apostle, in his Epistle to the Galatians, or manifested in the forgetfulness of God, and the devotedness to that which is enmity against him.

It is this that seems to constitute original sin, in its nature and its consequences, and of which the Churches equally of England and Scotland have thus spoken :

"The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God : wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will".—*Thirty Nine Articles*, x.

"By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

"From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

"This corruption of nature, during this life, doth remain in those that are regenerated : and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

"Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature, bring guilt upon the sinner ; whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal."—*Confession of Faith*, chap. vi.

It is this which, inherent in the mind and disposition, renders the human nature a thing unholy in the sight of God, and makes the application of the blood of the Redeemer as necessary to the helpless and unintelligent infant, as to the mature and active man. Now Mr. Irving seems to us to have been guilty of several errors and inconsistencies in his statements, independent of his strange opinions with respect to human nature, and the nature of sin. In the first place, he seems to consider sin as *essential* to human nature—"He took our fallen nature," he remarks, "for what other nature was there for him to take?" This implies that humanity is necessarily connected with sin ; but surely this is a mistake ; sin is an introduction, an accident, and not of the essence of human nature. Adam was a perfect man before his fall, yet without sin ; Christ, in his present glorified state is "perfect man," yet, Mr. Irving will allow, "without sin." We, indeed, only see human nature in its

fallen state, and are accustomed to connect with it the concomitants of that state, as if they were essential; but it is just as good logic to assume that such is its real state, as it would be to affirm sin of the angelic nature, because we are better acquainted with evil than with heavenly spirits. In the next place, Mr. Irving seems to think that the material body is of itself unholy;—we, as before remarked, have been in the habit of regarding the corruptibility of the body, and its liability to disease and death, but as the signs, and evidences, and penalty of the unholiness of the soul: but taking up Mr. Irving's view, and conceding that the body of Christ was thus unholy, while his soul was taken possession of and sanctified by the Spirit of God, it is obvious that the *person* of Christ was not holy; one part of that complex person was spotless, but another part was defiled, was "accursed in the loins of Adam," and, therefore, though born of the Virgin, and called "an holy thing," which would seem to imply perfect sanctity, was still unholy, still corrupt. Mr. Irving's language would intimate, that this state of the body, whatever it was, continued; he represents the sanctified soul of the Redeemer as praying to be delivered from this corruption, signifying of course that, till his resurrection, that corruption lasted; and it belongs to him to say how that imperfectly holy being could be acceptable in the sight of God, and could be, without atonement, looked upon with complacency—how he who bore about him a body that had been "accursed," the badge, the consequence, the residence of sin—how he could be regarded by the holy, and pure, and *true* God, as spotless and without blemish. Surely, if the mortality, corruptibility, and sinfulness of the body, (we use Mr. Irving's language) be evidences of a fallen nature, these of themselves, and continuing in their natural state, must be unholy in the sight of him who sees all things as they are, and no independent sanctification of the soul could render that pleasing to God, which by its very nature was accursed.

But if, on Mr. Irving's principles, his opinions be thus inconsistent, they will appear still more so, when we examine his views themselves. Mr. Irving intimates, so far as we have been able to understand his statements, that the rational soul of the Son of Mary was taken possession of by the Holy Ghost, at the moment of its union with the embryo body prepared for its reception by the same divine agent—and that thus it was sanctified and made perfectly holy. In order to produce the degree of holiness essential to Mr. Irving's hypothesis, and to the strong language of Scripture, it is necessary, not merely that the union between the rational soul of Jesus and the holy Ghost, should be intimate and complete, but that they should constitute one person—and so, as we have seen, Mr. Irving seems to say in one extraordinary paragraph we have quoted. The Spirit of God dwells in the hearts of believers; the Spirit of God was with Jeremiah, and John, and other holy men, from their mother's womb; but this is not the manner in which it must have dwelt in the rational soul of Jesus.—Now, is there the least intimation in Scripture, that such an union as constitutes identity did really exist?—are we to

regard the person of the Redeemer as constituted of the Logos, the Spirit, the soul, and body?—and, if so, does not this tend to unsettle all our notions of the mystery of the Trinity, by entrenching on the distinct personality of the sacred Three? But Mr. Irving himself supplies an answer to this difficulty; he seems, in the passage to which we have adverted, to declare this personal union—yet, again, we find him stating that the office of the Spirit was to counteract, to restrain, to prevent sin, that Christ had “a law in his members warring against the law of his mind,” and that it was the overruling influence of the Holy Ghost which prevented him from being brought into captivity to this first-mentioned law—for “he was liable to sin.” How, then, except in degree, does this office of the Spirit in the soul of Christ differ from his work in the heart of the believer?—how can that be called *holy* which requires the irresistible influence of Divine grace, exercised through the immediate presence of the Spirit, to preserve from sin?—how is the person of the Redeemer superior to that of any of his faithful people, except that the tendency to sin in him was restrained, and in them is relaxed? We ask, is the person of the Redeemer, which was formed to accomplish so great a work, which was the result of divine power, and divine presence—is it superior, or, rather, is it not inferior to that of the elect angels, inasmuch as it is in part imperfect and unholy,—a “sinful and corruptible” body, and a soul preserved from sin only by the power of the Holy Ghost, but “communing with every impious, ungodly, and blasphemous chamber of the fallen intellect and feeling of man?” In fine, if the soul and body of the Redeemer existed, when united, for one moment without this sanctifying influence of the Holy Ghost, for that moment it was an unholy thing; and if the efficacy of the indwelling of the Holy Ghost, though it took up its abode in the soul from the moment of the union, failed to make the whole man, body as well as soul, holy, on either supposition the Redeemer must have been, we shrink from writing it, a sinner, unacceptable to God, and, as we shall see, incapable of being an atonement for others: and if this complete regeneration took place, Mr. Irving agrees with us in holding the absolute sinlessness of Christ’s nature, and has only had the singular good-fortune to select the most heretical language to express the most common ideas.

But Mr. Irving will ask, “had not Christ possessed such a nature, how could he be liable to temptation?” We reply, that a nature finitely perfect, such as we suppose the Saviour to have chosen, may be liable to external temptation. Adam possessed a perfect moral and intellectual nature, and it is apparent that he was liable to temptation, and fell;—the angels possessed such a nature, but were exposed to temptation, and a portion of them kept not their first estate; thus, the mere fact of such a nature as we suppose belonged to Christ, by no means includes an exemption from temptation, but that temptation, we conceive, in the first instance at least, must be *ab extra*—the solicitation comes from without, and the voluntary selection from within,

giving force and power to the seduction. Mr. Irving admits, that the soul of Christ never "originated an evil thought;" therefore, all its temptations must have been external; and if his will was holy and "concentric" with the will of God, these temptations must have been uniformly powerless—if not so, Christ must have been a sinner, on every principle that places sin not merely in the overt-act, but in the will and conception. Sin is not merely in the word or act, it is in the thought too; one unholy feeling, one rebellious wish, one single spiritual bias towards evil, is rebellion against God; and if it be true, that "as a man thinketh, so is he," then it will be difficult to prove Christ not to have been a sinner, if any part of his temptation arose from within—if the temptation presented externally, awakened any other feeling but devotedness to God—"if every variety of human wickedness which was ever realized or is possible to be realized, was inherent in his humanity." We have great pleasure in copying some of Mr. Haldane's observations on this subject:

"There are two kinds of temptation mentioned in Scripture. The one is simply putting a person to the proof, and in this sense God himself is not 'temptable.'

"In the same sense God tempts or tries his people as silver is tried in the furnace, Psal. lxxi. 10.

"In this sense our Lord, in the days of his flesh, was exposed to every temptation to which we are liable; and this was a part of his humiliation—an inevitable consequence of his assuming our nature. Immediately after his baptism, he was led by the Spirit into the wilderness for the very purpose of confronting the tempter, the great adversary of man.... Having ended all his temptations, the devil departed from him for a season; but, through the whole course of his life, the Lord was surrounded with all the allurements of this evil world.

"The Psalmist tells us that God overcometh when he is judged; it only discovers the glory of his character, and so did the temptations with which our Lord was assailed. They proved that the prince of this world had nothing in Christ. There was nothing in his holy mind on which temptation could make the slightest impression.

"In addition to the allurements of the world, Christ endured the contradiction of sinners against himself. The circumstances in which he was placed, gave the adversary every possible advantage, and he improved his opportunities to the utmost. At the close of our Lord's ministry, Satan collected all his strength. 'This is your hour and the power of darkness.' Mr. Irving presumes to maintain, that when Christ prayed in the garden, 'If it be possible, let this cup pass from me,' he was in 'his sinful flesh,' rebelling against God. He might as well affirm, that when God says, 'O that my people had hearkened unto me, and Israel had walked in my ways!' he used the language of impotence and disappointment. If the Son of God assumed human nature at all, he must have shrank from suffering, for this is an essential property of human nature; but over this, and every other feeling, Christ's desire to promote his Father's glory, and his love to his people, rose triumphant, and instead of there being any thing akin to rebellion in his prayer, 'If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt,' it was such a display of the beauty of holiness, that no parallel to it can be found in the annals of created intelligence."—*Haldane*, pp. 11, 12, 13, 14.

It is manifest, then, that when the Apostle speaks of Christ "being tempted in all points like as we are," he must be understood with those limitations that are consequent upon the nature of the case. A large portion of our temptations arise from within—from our irregular desires, our unbridled lusts, our unbalanced feelings; from these, and this species of temptation, Christ must, on every hypothesis, have been free. But, besides, external temptation is assisted by the traitor within the soul, and the flesh (meaning thereby, not the mere material flesh, as Mr. Irving would suggest, but the desires of gratifying the flesh, which are inherent in the soul,) joins the world and the devil in bringing us into bondage to sin. From this, too, the Redeemer must have been completely free, if Mr. Irving hesitates to say that Christ was a sinner, or if, indeed, the Apostle was justified in adding "yet without sin."

"The word of God is not written in the guarded formal style of an act of parliament, the framers of which endeavour to cut off every evasion by the multiplication and explanation of terms.

"The Scriptures are equally intended for all mankind, learned and unlearned; and therefore they are written in the common style of human speech. . . . This peculiarity of the style of Scripture, should lead all who, like Mr. Irving, 'take controversial weapons,' to beware of straining particular expressions; for we often meet with *general* assertions which must be understood in a *limited* sense. For instance, the apostle says, 'then (when the Lord comes) shall every man have praise of God,' 1 Cor. iv. 5. Again, 'the manifestation of the Spirit is given to every man to profit withal,' 1 Cor. xii. 7. In both cases, every man must be understood in a qualified sense; for neither shall every man be approved in the day of judgment, nor was the manifestation of the Spirit bestowed on every man. So when it is said 'Christ was in all points tempted as we are, it must of necessity be understood with this limitation, that while he was exposed to every external temptation, he was not 'drawn away of his own lust, or enticed.'"—*Haldane*, pp. 16, 17, 18.

We shall submit one other consideration, which we own has great weight with us, though it will probably be derided by Mr. Irving. When we consider the person of the Redeemer, and remember that it is an union of God and man; the most holy, and pure, and perfect God—excellence that cannot admit unholiness into its presence—purity that "callethe the stars unclean, and charges his angels with folly,"—we confess that we shrink from the idea of an union of such a being, a person so ineffably pure and spotless, with the corruption and sinfulness of our fallen nature—an union, not of knowledge, not of power, or of mere presence, but so complete and perfect, as to form *one* person for ever—so as that this human nature has no subsistence but as one with God; so close and indivisible, that the attributes, and offices, and character of the Logos are ascribed to the Son of Man; and thus investing, as it were, the spotless Son of God with a nature, in which are inherent, unchanged, all the evil propensities, all the corrupt imaginings, all the inventions devised by fallen humanity. This seems to us not very far removed from blasphemy. But no, says Mr. Irving,

"How small a matter doth that seem upon which so much stress is laid by the

ignorant, who will allow Christ readily enough to descend to the unfallen, but not to the fallen state of the creature.... It betrayeth a degree of ignorance unpardonable in the Christian, to make a hesitation, after consenting to his becoming man, that he should become man in the fallen state.... It is an exceedingly small addition, I may say nothing at all, to Him, that, after taking the infinite descent of being a creature, he should step a hair's-breadth further, and take up the creature in its fallen state.—Sermons, p. (328) lix.

Here, too, we are at issue with Mr. Irving.—There can, indeed, be no relative difference to omnipotence in condescending to one physical state of action rather than to another—to a worm or to an archangel; but we conceive, with Mr. Haldane, that this is beyond the question—the contrariety is not of a physical, but of a moral kind—not of power, but of purity. To have communion and unite himself with weakness, was indispensable, if the Son of God would unite himself with *any* created existence; but the question is, whether the whole tenor of our own conceptions, as well as the uniform testimony of Scripture, be not opposed to the notion of an union being formed between a thing absolutely sinful, corrupt, and foul, and the being who “cannot lie,” who “is of purer eyes than to behold iniquity,” who calleth sin “the abominable thing that he hateth,” and yet who was “well pleased” in Jesus Christ, though in Mr. Irving’s view possessed of the very nature which had inherent in it all sin and all iniquity. We are inclined to take the affirmative of this position, and to believe with the powerful writer we have so often quoted, that Mr. Irving, by his hypothesis, “blends holiness and sin, which are so opposed, they cannot coalesce,” and in his reasoning loses sight of “the distinction between God’s natural greatness and moral purity, one of which was veiled in the humanity of Christ, but the other did not, and could not, suffer the least abatement.” In fine, we deem Mr. Irving’s hypothesis opposed to our plainest conceptions, involving in it inconsistencies and contradictions, degrading the sanctity of God, necessarily involving the actual sinfulness of the Holy One, and drawing after it consequences destructive alike of confidence in the righteousness of the Redeemer, and the efficacy of his atonement for sinners. Explain it as he may, these defects inhere in his system; he may involve it in abstract reasoning and metaphysical disquisitions, but he never can show that a nature which requires the preventing power of the Holy Ghost is otherwise than sinful; that a sinful nature can exist without its possessor being a sinner; that a sinner* can by any possibility, consistent with the revealed attributes of God, have access to him, but through an atonement, or that Christ, having a sinful nature, could become an atonement for the sins of others. This seems to us to be the plain common-sense of the question, from which Mr. Irving’s eloquence and reasoning cannot protect him, and would seem to involve us in more awful consequences than even the heresy

* This reasoning, we conceive, can be confuted upon no grounds that would not deny children to be sinners, and that they require an atonement, even before the will consents to the commission of actual sin.

of Priestley, who never presumed to call Christ a sinner, though he made him fallible; it overturns the very foundation of the atonement, for the lamb that is slain must be "without spot and blemish," holy and perfect in his nature; and it interferes with the trust and confidence in the merits of our great high priest, through whom "we have boldness to approach the throne" of divine grace. Though Christ is no sinner in fact, though his enemies could not convict him of sin, yet the mere circumstance of his "liability to sin" must diminish, and therefore destroy, the fullness of the believer's trust. "True," would the Socinian infidelity of man exclaim, "true, Jesus Christ may have exhibited a perfectly holy life and conversation—his friends and his enemies may have joined in declaring him to be free from any violation of the law, and to the temptations presented to him, he was superior; but from some temptations being presented and overcome, we cannot infer a complete immunity from sin—we cannot conclude that, if other and greater were presented, he might not have fallen—and, therefore, as it is only in *degree*, not in *kind*, that his holiness differs from mine, why should I relinquish the one as a ground of hope, to lean upon another, only more fortunate, not more substantial?" Nor do we see what can be replied on Mr. Irving's theory. It is only upon the *absolute* holiness of Christ's nature we can really depend—on that which did not sin, because Satan had "nothing in him," that the believer can repose his confidence of acceptance with God, in full assurance that God will receive it.

We will now proceed to the consideration of what ought, perhaps, to have first engaged us, but that Mr. Irving's strange metaphysics drew us aside—we mean the testimony borne on this subject by the word of God. It is from that word alone that information can be drawn, and they but "darken counsel by words without knowledge," who substitute human reasonings for the details of God's word, and, instead of asking information from his Spirit, seek to obtain it by "the high *a priori* road." And what is the testimony of Scripture? We have already alluded to the remarkable interpretation in the New Testament of a prophecy in the Old, which is distinctly referred by St. Paul to this very subject, "a body hast thou prepared me," intimating most plainly that the material tabernacle, with which the Son of God had condescended to unite himself, was a new creation—that it was "a new thing in the earth"—that though in Adam all die, because all else are Adam's descendants, born under the original command, Christ's human nature was not included in that command, and therefore must have been free from the curse entailed by Adam's guilt on his posterity. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee," is the declaration under which Christ's human nature had its origin, while "increase and multiply" is the sanction under which every other human being is born into the world. In the dispensations of God, it has been beautifully and justly remarked, there is an economy of miracle, almighty power never interfering to check or change the laws of nature, until moral

motives and causes have had their full development; but if Mr. Irving's hypothesis be true, revelation here discloses a miracle, single, as to its magnitude, in the annals of man, that has attracted the notice and excited the astonishment of so many prophets, and yet, so far as we can perceive, this miracle without object and without aim. Original sin consists, according to the strictest of the Geneva school, not merely in the imputation of Adam's sin, but in the consequent corruption and mortality of nature, and if Christ were "accursed in the loins of Adam," he must have been subject to the degrading influence of that fall, have been entirely corrupt and alien from God, and no after change, imperfect as it is allowed to have been, could, without atonement, render him, as one of a seed of evil-doers, acceptable to his heavenly Father. But Christ was not under this curse,* he was a new creation, though he took the nature of the substance of the Virgin; and not being, as Mr. Irving allows, under original sin, could not have been under its consequences, and therefore

* To this effect speak Pearson, Usher, and Horsley:—

"Whereas we draw something of corruption and contamination by our seminal tradition from the first Adam, our Saviour hath received the same nature *without any culpable inclination*, because born of a virgin without any seminal tradition. Our High Priest is separate from sinners, not only in the actions of his life, *but in the production of his nature*. We, being in the loins of Adam, may be all said to sin in him; yet Christ, who descended from the same Adam according to the flesh, was not *partaker* of that sin, but an *expiation* for it.

"Whatsoever our original corruption is, howsoever displeasing unto God, we may be assured *there was none in him*, in whom alone God declared himself well pleased. This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, who, out of his infinite love, humbled himself to become flesh; and at the same time, *out of his infinite purity*, could not defile himself by becoming *sinful flesh*.

"The Father made him to be sin for us who knew no sin, that we might be made the righteousness of God in him; which we could not have been made in him, but that he *did no sin, and knew no sin*: for whosoever is sinful wanteth a Redeemer; and He could have redeemed none who stood in need of his own redemption."—*Pearson's Expos.* pp. 179, 167.

"Why was he born of a virgin? That he might be holy and without sin, *the natural course of original corruption being prevented*, because he came not by natural propagation. As we must be saved, so likewise must we be sanctified by one of our own nature; that as in the first Adam there was a spring of human nature *corrupted*, derived unto us by natural generation: so in the second Adam there might be a fountain of the same nature *restored*, which might be derived unto us by spiritual regeneration."—*Usher's Body of Divinity*, pp. 162, 164.

"In the virgin's womb he clothes himself with flesh; and, together with that mortal clothing, he assumes man's perfect nature,—a nature subject to our wants and to our pains, not insensible to our enjoyments; susceptible, as appeared in many actions of his life, of our social attachments; and, *though pure from the stain of sin, not exempt from the feeling of temptation*. . . . It was necessary to the scheme of redemption, by the Redeemer offering of himself as an expiatory sacrifice, that the manner of his conception should be such that he should in no degree partake of the natural pollution of the fallen race, whose guilt he came to atone, nor be included in the general condemnation of Adam's progeny. . . . In brief, the condemnation and the iniquity of Adam's progeny were universal: to reverse the universal sentence, and to purge the universal corruption, a Redeemer was to be found pure of every stain of inbred and contracted guilt: and since every person produced in the natural way could not but be of the contaminated race, the purity requisite to the efficacy of the Redeemer's atonement made it necessary that the manner of his conception should be supernatural."—*Horsley, Sermon*, pp. 241, 426. Digitized by Google

must have had a nature as free from taint, as if the cause of that sin had not existed. How else could the angel declare to the Virgin, that "that which is to be born of thee shall be *an holy thing*," a description plainly intimating his freedom from all natural corruption, and connecting this holiness of essence with "the overshadowing of the Most High." We would add, too, the contrast so frequently drawn by the Apostle, between "the first Adam, of the earth, earthly," and "the second Adam, the Lord from heaven;" and we would request attention to the superiority always assigned to the latter—a superiority that did not exist on the supposition we are combating—and to the communication of holiness which the seed of the second Adam receive and participate in, and which, when renewed by the Spirit of God, they derive from him, as we have received the corrupt nature from the first Adam: could these things be said, if, as Mr. Irving states it, Christ's body was sinful and corruptible, and his mind such a mass of evil, restrained only by the presence and influence of the Holy Ghost?

But the Scriptures elsewhere describe his human nature—he came not in sinful flesh, but "in the likeness of sinful flesh," flesh not differing as to appearance, reality, or the essentials of flesh or human nature, from that of those around him—in flesh he was their brother; but they were *sinful flesh*, he only its *likeness*. We think that this interpretation is the true one, when we consider, that subsequent to the resurrection, our Lord appealed to the properties of his flesh to prove his identity, and submitted to have his wounds examined, and he ate and drank with them. Now, Mr. Irving himself allows that he was then in *sinless* flesh—here, then, it is obvious that Christ was in real flesh, but yet only in the likeness of sinful flesh, and, therefore, Mr. Irving's reasoning in the following passage is altogether ineffective:

"Now, taking for a moment their own view of the word '*likeness*,' we ask, what likeness is there between flesh of sinlessness and flesh of sin. These are not similar, but opposite, yea, and contrary"—*Morning Watch*, p. 95.

Our Lord's flesh before and after his resurrection was certainly not "opposite," though it is manifest, according to Mr. Irving's view, that in the one case it was *sinful*, in the other *sinless*. But Mr. Irving asserts the passage before us was merely intended to imply,

"That he was not altogether flesh, or altogether man, but that he continued still the very Son of God: how otherwise could it be expressed, that a person truly God, and continuing to be God, took human form, than by saying that He was God in the likeness of man? The word '*likeness*' is introduced, not to deny the verity of his flesh of sin, but to preserve the verity of his Godhead, when he became manifested as flesh of sin."—*Morning Watch*, p. 95.

This might be allowed, if, in all the variety of phrase by which the incarnation is spoken of, a similar introduction was found; but although we read of the Word being "made flesh," "God manifest in the flesh," "Christ come in the flesh," &c. we have here only this saving phrase, so essential, according to Mr. Irving, to the very

truth of the doctrine. Here, too, we have, and here only, the common attribute of fallen man, "sinful flesh," alluded to; and, as if to guard against our belief of his being subject to that common attribute, the expression is remarkably varied. The passage in Philip. ii. 7, "Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," is quoted by Mr. Irving, to blunt the edge of the foregoing reasoning:

"Now, any one who upon the strength of the word 'likeness' will take upon himself to deny the reality of his flesh 'of sin, must upon the strength of the same word, 'likeness,' deny the reality of his manhood; for the word, and the connection of the word, is one and the same in both passages."—*Morning Watch*, p. 95.

We think not: the reality of his human nature is pointed out in the word "form," as contrasted with the "form (*μορφή*) of God;" but the "likeness of men," is an addition to the former, intimating his resemblance of their low and degraded state; that in nothing connected with that state, externally, was he, who voluntarily divested himself of the glory of the godhead, superior to or different from them:

"The word likeness here, as in Rom. viii. 3. refers to Christ's appearance. When on the mount of transfiguration, he was as much a man as when he hung on the cross, although he was not at that time in the likeness of sinful flesh."—*Haldane*, p. 57.

But Mr. Irving asserts,

"Seeing they rest so much upon this word 'likeness,' it ought surely to satisfy them if we produce a passage where the same thing is asserted without any intervention of that word. Let it be, amongst many that might be quoted, Heb. ii. 14: 'Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same:' literally, 'Since then the children had commonness of flesh and blood, he himself intimately participated of the same things.'"—*Morning Watch*, p. 95.

An admirable specimen of the sophism commonly called 'begging the question,' as it assumes that by Christ "participating intimately of flesh and blood," he must have participated of sin—the very question in dispute.

Paul's testimony to our blessed Lord was, that "he *knew* no sin," (2 Cor. v. 21,) intimating not merely that he *did* no sin, but that sin was not in him—that it, in even the remotest manner, had no residence in his mind: and yet Mr. Irving asserts that every variety of sin was inherent in his nature! Peter calls him "the lamb without spot or blemish," "the Holy One and the Just,"—language inexplicable, except it were intended to mark the purity of his nature in its entireness; to point out a complete distinction between Christ and others; in the sanctity of that nature; as being *holy*; in the purity of his walk, as being *just*. St. John places the power of intercession immutably on the same ground, "Jesus Christ the righteous," ascribing to him absolutely the attribute so repeatedly given to the holy and incorruptible Supreme. As our High Priest, he is described to be "holy,

harmless, undefiled, and separated from Sinners,"*—a statement as much at variance with Mr. Irving's views as it is possible to conceive: perfect holiness towards God, perfect harmlessness towards man, a freedom from all taint, or stain, or defilement, and a separation from sinners complete and absolute, having nothing in common with them *as* sinners: this seems to be the meaning of the words; and although Mr. Irving derides interpretation, and declares doctrine to be "another and much higher thing," it had been well that he had sought to establish his doctrine on interpretation, rather than bend his interpretation to suit his preconceived doctrine. We shall conclude by referring to Christ's testimony with respect to himself. When our blessed Lord appeals to his very enemies, "which of you convinceth me of sin," he refers surely not merely to the external act, but also to the thought and perception. When he declares, "I lay down my life, and I take it again," does he not affirm that his death was absolutely voluntary, and intimate that it was by an act of his will he subjected his nature to mortality; and when he states, that "when Satan cometh, he hath *nothing* in me," he surely gives us, with all the strength of which language is capable, an intimation of the perfect purity of his nature. Could this be true at *any* time, if he bore about him in his body the marks and evidences of Satan's triumph over man?—could this be true, if he possessed "fallen manhood," which inherited the evil propensities that required to be checked, restrained, and overpowered?—could this be true, if his flesh had been "accursed in the loins of Adam," and he possessed "a law of sin in his members warring against the law in his mind?" Are not these the trophies of Satan's victory?—are not these the very means by which he apprehends his subjects here?—and if Mr. Irving's views be just, could Christ have declared that his body and his soul were free from Satan—that he had nothing in him? We deem this single expression of our Lord equivalent to an overthrow of Mr. Irving's theory, except it can be shown that in sinful and fallen human nature,—a body corruptible and mortal, a mind in which all conceivable iniquity is inherent—Satan has nothing.

We have pursued this subject at more length, perhaps, than it was necessary. There is so little to recommend it in its abstract

* Mr. Irving, in the *Morning Watch*, considers this and two other texts (Heb. ii. 17, iv. 15) in a way calculated to do any thing but throw light upon them;—we refer our readers, who wish to try their skill in unravelling a confused exposition, to the First Number of that publication, pp. 98, 99, for such an exercise. So far as we can understand him, the two former texts are explained by him in strict accordance with our views, and he endeavours to meet the force of the last, by saying, that Christ is *now* separated from sinners, being an High Priest in heaven. We shall not remark on his view of Christ's priesthood, but appeal to our readers, whether, when every other part of the description refers to his character upon earth, this, without any intimation on the part of the Apostle, is to be limited to his glorified state?—and we would remark, that the Apostle is not speaking of Christ in the exercise of his priestly office, but of his fitness for it. Mr. Irving has sadly lowered the meaning of the word we translate "undefiled" (*αμωρος*), by rendering it "blameless."

form, and it is so opposed to every principle of sound interpretation, that it might be left safely to every sober-minded and humble disciple of the Spirit. But we have had a duty to perform, from which, though it brings us in contact with Mr. Irving's popularity, and Mr. Irving's anathemas, we cannot shrink; and we deem the view so unscriptural, and its consequences so detrimental, that we have borne our testimony at length against it. We have already alluded to some of these results, as connected with the doctrine of justification, and atonement. We conceive that, on Mr. Irving's principle, there can be no assurance of peace, and that, by affixing a stain to the human nature of the Redeemer, and concluding his material body to have been "cursed in the loins of Adam," he either overturns the doctrine of the atonement, or introduces the self-destructive hypothesis, that he who was to be an atonement for others could atone* for himself too. Indeed we fear that our Author was aware of these consequences, for we frequently find him lowering the character of the atonement, and representing the exemplar of Christ as the great end of his incarnation:

"The true end of his advent or incarnation is declared to be to do the will of God, and to have his law written on his heart; or to give the example of a man who, as man, should overcome all the enemies of man, and re-obtain the possession of that dominion of man which had been lost in the fall. . . . It is in the active obedience of Christ, in the perfect submission and obedience which he yielded, in the doing without any failure all the will of God, that he became the Author of salvation to all them that believe.

"I consider it, therefore, to be rather a low view of the Redeemer's work, to contemplate it so much in the sense of acute bodily suffering, or to enlarge upon it under the idea of a price or bargain, which is a carnal similitude, suitable and proper to the former carnal dispensation, and which should, as much as possible, be taken away for the more spiritual idea of our sanctification by the full and perfect obedience which Christ rendered unto the will of God; thereby purchasing back, and procuring for as many as believe in him, their justification and sanctification by the Holy Spirit, which is their conformity to the will of God, and reliance on his eternal purpose.

"And here I must declare, that I love not the carnal estimate of Christ's visible sufferings as a man, and of his death as a man, save only as they give heart to his disciples passing through the same scenes of trial, and show us the reality of his passive manhood."—Sermons, pp. 21, 22, 23—156.

We deny not that Mr. Irving holds the expiatory nature of Christ's sufferings, and the scriptural doctrine of the atonement; but as certainly as his theories on the subject of the incarnation strike at the very foundation on which the atonement rests, so do the passages we have quoted, and similar ones, setting forth as the principal objects of the passion other ends and other aims, tend to

* It would seem that some of Mr. Irving's followers assert this monstrous absurdity, and quote Heb. vii. 27, as their justification—"this he did once," namely, offer sacrifice for his own sins, and then for the people!—A reference to Levit. xvi. 6, 15, and to Heb. ix. 28, x. 2, 10, 18, will suffice to overturn this awful perversion of Scripture.

enforce low and unscriptural views on this great and all-important subject. It is principally on this account that we have drawn so largely upon the attention of our readers; to warn them of the danger of indulging the restless spirit of innovation, the love of "something new," that distinguishes this era of religious excitement. We doubt if any discoveries, properly so called, can be made in religion—we doubt if much in the way of addition can be made to the doctrines and the precepts that have had the sanction of ages, the experience of saints, the seal of God's covenanting grace. It is true, that bold and daring spirits may rush into the sanctuary, and, by speculating on things concealed, may force us to pursue them thither; but it is with reluctance we do so: and we exhort our younger brethren to beware of indulging such erratic tendencies—to shrink from any interpretation that might have the effect of lowering our notions* of the person of the Redeemer, that could withdraw our attention from "Jesus Christ, and him crucified," or introduce the wisdom of this world to speculate on the mysteries of God. It is not in the boldness of the assertion, or the confidence of the tone—it is not in the apparent abstruseness of the reasoning, or the mysticism of the illustration—above all, it is not in the daring presumption that anathematizes all who hold a contrary opinion—it is not in these we are to look for truth.—"To the law and to the testimony"—and we hesitate not to say, that the law and the testimony are found in opposition to this monstrous theory of the sinfulness of Christ's human nature; and we urge this opposition as an useful caution to our readers, to beware of following on other subjects, where implicit credence is similarly required, those who, on this awful and mysterious one, dare so much, and dare so erroneously.

DOMESTIC RELIGIOUS INTELLIGENCE.

Papery in Ireland.—The following communication, for the authenticity of which we may vouch, exhibits a forcible picture of the means to which the Romish Priests resort to impede the progress of education.

To the Editor of the Christian Examiner.

MR. EDITOR—As I presume that you are not altogether ignorant of the various machinations resorted to by the Romish priesthood to keep their flocks in a state of ignorance, I feel confident that you have no objection to give publicity to a statement of some facts relative to the conduct of a priest C—, who

resides in the parish of K—, situated between the river M— and S— mountain, in the county of Kerry.

If I only mentioned the circumstance of his having opposed effectually (so far as the interest of the Roman Catholic children is concerned) the progress of a school in connexion with the London Hibernian Society, I should only trespass on your pages, by giving information no way calculated to create surprise; since in the adoption of such conduct this priest is no longer to be considered singular; but when I give you an account of his several and successful exertions in checking the progress of any

* "Therefore they do not well, but do exceedingly straiten themselves, and depress the standing of their people, who will only dwell upon Christ, and him crucified, and will not go on to divide the personalities of the Divinity," &c.—*Sermons*, p. 271.

thing which may in the proper acceptation of the word be considered worthy of the name of education, within the frontiers of his dominions; so far as an example may have any effect in affording conviction, this should convince every impartial mind, that the object of these men is, not only to exclude the acquirement of information so far as it regards the knowledge of Gospel truth, but to reduce the intellectual faculties of their flocks as low as possible.

The first act of his which afforded a proof of his determination to give opposition to the progress of education within the limits of his jurisdiction, was the tyrannical disposition he displayed in defeating the benevolent object of a lady, than whom, for the character of Christian benevolence which she justly bears, no one can be more highly esteemed by her Roman Catholic, as well as her Protestant neighbours. This lady resided in the parish adjoining that in which his residence is, a great part of which consists of mountain, and is more destitute than any other parish I know, of proper education. This lady being led to reflect on the melancholy state of these poor creatures, who still continue to be immersed in the most profound ignorance, considered there could be no better expression of her sympathy than an effort to establish a school for their education. After having made choice of a field in front of her own gate, and applied to some friends who were determined to contribute liberally towards the building and support of a school, she then considered that without the concurrence of the priest, she could not succeed in a country the inhabitants of which, are ready to submit with the greatest deference to his Reverence's mandates. As it was possible he might suspect her object to be that of proselytism, she accordingly called on him, and after having explained to him her object and the system which she intended to adopt, was in no small measure surprised at hearing him reply in the most authoritative accent by saying, "Madam, Lady G. — applied to me before, to know if a school could possibly be established at Castle —. and my answer was, that it was utterly impossible." "Sir," said she, "the principles on which Lady G. intended to have her school conducted, and those which I have in contemplation are quite different, her object being to have it connexion with the Kildare-place Society, but mine being to have it unconnected with any Society, and to have us both co-operate in patronizing the

school, when it shall be in your power to exclude from it any books that you may in any respect disapprove of, and in mine not to admit any books which may at all be considered of an immoral tendency; and, Sir, so distant is my design from any thing like proselytism, that I intend applying to the Roman Catholic Bishop for assistance." He again replied in terms expressive of haughtiness and intolerance: "Madam, you are at liberty to build your school, but if you do, it shall be left deserted for you." She, of course, perceiving that it was fruitless to make any further effort against so formidable an opponent as Father C. —, was obliged to leave the wretched creatures for whose interest she felt so sincerely concerned, quite destitute of the means of instruction. He next shewed his determination to keep the people in a state of ignorance, by opposing a namesake of his own who opened a school in his neighbourhood, and was certainly a great acquisition, as being very capable of giving instruction in such a course of education as is generally required in country places. What was the alleged cause of his opposition? The disrespect shown by the teacher to his authority, in presuming to establish a School without first apprising him of his intention, and making application for his license. Indeed the Priest ought to have overlooked this lack of duty, in consequence of the meritorious life of a man, whom I know to be so faithful to the Popish cause, as to swear by a Testament which he held in his hand, that no Protestant could ever enter into the kingdom of heaven.

The inhabitants of that part of the country, then labouring under a very great disadvantage for want of a person adequate to give their children such instruction as it was their wish they should receive, (many respectable people residing there,) encouraged a young man of respectability and talent, together with his wife, to come and reside near them, and afforded them such a salary as might enable them to keep a select school, and not to admit any pupils that could be objected to by the persons under whose patronage they were brought to the place. But, behold! again the Priest interfered, and attempted to expel from the parish this couple, though having come into it under such circumstances as I have mentioned; for which conduct he would assign no reason, but "because they presumed to proceed in establishing their school before they obtained his permission:" however, after

many humiliating applications from this young man and his wife to him, he at last condescended to give his consent to their remaining in the parish, not, I suppose, influenced by any better motives to this amazing condescension, than a consideration of the difficulty likely to attend a contest with the persons by whom they had been employed.

Your readers may be already beginning to think that I have related of him as much as the most intolerant Priest could be guilty of; but I cannot yet put a period to the catalogue of his mischievous proceedings. This man and his wife having found it more to their interest to establish themselves elsewhere, the parish was again left to the mercy of Father C., when he showed himself utterly devoid of any thing bearing the most distant resemblance to humanity, by effectually opposing with his usual intolerance, a young man of most excellent character, in conjunction with whom, the Rev. gentleman's brother has since been teaching elsewhere. For acting in this manner, he attempted to assign no reason—the teacher being of such character as I have described. This Priest's toleration was applied for by a Roman Catholic, who had in the next parish an aged father and mother, to whose support his Reverence should rather be influenced by a charitable disposition to contribute, than deprive them of that which may be considered their greatest earthly comfort; he obliged their son to abandon his parent's cottage, and go to some distant part of the country to make out a livelihood.

The most unaccountable of all his acts is the following, and the last I have to relate, as having occurred but a short time ago. A young man, to whose character, as being a stranger, I can give no other testimony than a certificate signed by a Roman Catholic Priest, called on Father C., confident that a Priest's certificate should be a sufficient recommendation to any other Priest, not only for obtaining his permission, but co-operation, in establishing a school: but from the history I have already given of this Rev. Father's conduct, it is by far easier to imagine than to describe the reception given by him. With uplifted hands, and a most terrific voice, he in a most peremptory manner ordered him to quit his parish without any further delay; and having observed him the following day walking on the road, not far from his (the Priest's) house, he rode towards him, and with gesticulations and accents, if possible more magisterial

than those of the preceding day, he again ordered him to depart; but lest this might not have the desired effect, on the following Sabbath, he gave positive orders from the altar, that no encouragement should be given to him by any persons who may have children to educate. From such conduct, some may infer that this man is mad, and therefore that the Church of Rome is not to be accountable for the acts of a maniac Priest; but I assure you he is not, for he can collect and accumulate money, converse as rationally, read mass with as voluble a tongue, and utter as thundering an excommunication as any other priest that I know.

If so influential a personage as he is, exercised his authority in checking the progress of superstition, idolatry, and Sabbath-breaking, his efforts might be productive of some beneficial result; but such practices, if they dont (at least some of them) afford him some gratification, give him very little uneasiness. It would be quite superfluous for me to encumber the pages of the Examiner with a detail of the various acts of Sabbath-breaking practised in his neighbourhood, as any persons who have an opportunity of witnessing an uninterrupted repetition of such impious scenes, wherever Popery is predominant, need no better instruction than that to be derived from personal observation; but, as I have made allusion to the superstition and idolatry for which this place has been distinguished, in all probability for centuries, I shall give as correct an account of it as an opportunity of constantly observing, ever since I first became capable of observation, enables me to give.

Between the Priest's house and one of the chapels in which he officiates, there is a large stone stuck fast in the ground, on the side of the road; this stone is on the exterior quite uneven and craggy; in the centre of it there is a hole about a foot and a half in diameter at the mouth, about the same depth, and not a quarter of an inch in width at the bottom; it is shaped precisely like a tunnel, by which liquor is poured into vessels, and appears to have been excavated by a very ingenious stone-cutter. This stone is dedicated to a saint of the name of M'Adam, and from him is called in Irish "Clugh M'Adam," that is in English, "M'Adam's Stone." The miraculous quality supposed to be possessed by this, is a power of curing sore eyes.

Since I wrote the last sentence, I

walked out to consult for further information, a man who resides not far from me, and who, suspecting the sincerity of my motives in making so particular an enquiry; after having very cordially expressed his friendship for me, said, "See, now, sir, I could be sent to gaol for a crown; and I would'nt wish this moment for twenty pound, that you would have any thing to do with that; for maybe 'tis another day all that would fall on you." He assured me that it was repeatedly taken from its present situation up to K. house (meaning the glebe-house, which is about a hundred and twenty yards to the north of it,) and that it was always found in its own place in the morning; and the track on which it travelled back, when last removed, was perfectly bare of grass for fifty years. This he seemed to have from some traditional document, as he did not attempt to assert that the track was discernible within his own recollection. He then told me that its miraculous power was not confined to the healing of sore eyes, but that it extended to all manner of diseases. Finding that this man was not capable of communicating to me as much information as I desired respecting Clugh-M'Adam, as having said that he only witnessed the miracles performed on others, and could not give testimony to them from personal experience, I went to another, to whom the first man directed me, as very capable of putting me in possession of most satisfactory information, being at present under the necessity of paying homage there himself. On entering his house, I found him sitting opposite to the door, with a bandage drawn over his eye, which appeared almost closed, and had water running from it profusely. Thought I to myself, this man's eye does not appear to have derived any great benefit from his visits to the Holy Stone. When I mentioned to him what my business was, he said, "Sir, there's no one that can tell better nor your uncle Tom, for his own eye was cured there; and because he did'nt pay all the rounds that he said he would, his eye was a dale worse for a long time, till he went agin, and gave all his rounds, and thin 'twas as good as ever." But when I expressed a particular desire to be informed by himself, he said that "as he only went by guess himself, and was afraid he did not do the thing right, he would call in a man that could give me the entire thing better nor himself." To this proposal I consented, when he went out, and in a short time brought in one of his neigh-

bours, who seemed to feel great pleasure in communicating to me as much information as he possibly could. While I was engaged in conversation with him, the old woman of the house seemed very inquisitive to know what friend of mine was sick; but soon beginning to suspect that in my enquiries I was not actuated by motives of the purest holiness, said in Irish, "Bu duchas duit fein dull ann agus bedirg ungletha er an sagarth fos," that is, "It is kind for yourself to go there, and perhaps you may yet be calling for the Priest." This man gave me an account of the several duties necessary to be performed at Clugh-M'Adam, in effect as follows:

On Saturday night the invalids repair to a well called in Irish "Tubberannhiona," which signifies in English, the "Wine Well," about half a mile distant from the stone; from this they bring each a bottle of water, which they leave concealed all night in a hedge near the stone, being under an impression, that if they at the first brought this into a house, it would be rendered incapable of receiving that salutary quality which the stone communicated to it the following morning. After they have carefully deposited the bottles of water in the hedge, they retire to their respective lodgings, and return before sun-rise in the morning, that is, Sunday morning, when they take the bottles from the depositories where they lay the preceding night, and pour the water from them into the cavity in the stone. They then commence the ceremonies by falling on their knees, in which posture they go round the stone three times, during which, they repeat a certain number of prayers, which are offered up by them in the following order. They commence by five gloria patris, five pater noster, and five ave marias; these are followed by one pater, ten aves, one pater, ten aves, one pater, ten aves, one pater, ten aves, one pater, and ten aves, at the end of which they say one gloria patri, three aves, and a credo, all of which amount to fifty-eight ave marias, eleven gloria patris, eleven pater noster, and one credo. After having gone through their "vain repetitions," they apply to the diseased part a portion of the water from the stone, with a rag, which they leave suspended on the hedge, alongside which the stone is fixed. This they now call "a token," the meaning of which appellation, when thus applied, I do not well understand; but I am inclined to think that it was originally intended as an offering to St. M'Adam, who is sup-

posed to patronise the stone, and from whom it derives its name. They then take home in the bottle some of the water, which they continue to apply until the following Sabbath morning, when they return to a repelition of the same, and so on from Sunday to Sunday, till the cure be effected.

Can it with any reason be asserted, that such practices do not meet with the approbation of the Romish Priests, when this has for so long a time been, in effect, approved of by them, inasmuch as all the Priests who have succeeded each other in that parish, have been in the habit of passing, at least once a week, that stone, within a few feet of it? And who can suppose that their curiosity has never been raised by the singular appearance of the stone, and that they have not been led to enquire for what purpose have so many rags been suspended from the bushes, two or three dozen of which are ever exposed to the inspection of all who pass that way? O! if they came to Jesus with as full an assurance of his all-sufficiency to heal their spiritual maladies, and save them from the wrath to come, as they come to a dumb and senseless stone, perfectly satisfied of the effect it has in removing their bodily disorders, what a blessed and happy people would they be! how distinguished would the parish of K. be, for inhabitants animated with piety and zeal in their Master's service—what burning and shining lights would they be in the Christiana hemisphere! and how many by witnessing their good works would be led to glorify their Father which is in heaven? But, alas! they know not Jesus—they are totally unacquainted with his ways—they are not sensible of the necessity of seeking for pardon by faith in the atoning blood that flowed from Jesus' side; they are not aware of the necessity of being in possession of that holiness, without which no man shall see the Lord; but believe, (as I have heard some of them say) that one of their good acts put in the scale against ten bad ones, must preponderate, and procure for them the favour of God. Such is their view of an atonement, and such must be the view taken by all, whether Protestant or Roman Catholic, who strive not in a spirit of humility and prayer to obtain a saving knowledge of the contents of that volume which God in mercy has caused to be left for our instruction, and the edification of our souls. How earnestly should all who profess themselves to be children of the day and of the light, unite in prayer to

the shrine of grace, that not only they, but all who continue to be yet uninstructed in the dark corners of the earth, may have the eyes of their understanding enlightened with the day-spring of Gospel light—and that they may be made acquainted with its transcendent excellence!

LIBERTINUS.

To the Editor of the Christian Examiner.

Some years ago (not many) a Mr. and Mrs. H— were compelled by embarrassed circumstances to leave England. They fixed their residence in Italy. The first three children born to them in that country died after their birth. Mrs. H., again became pregnant; when a nurse, who had lived in her service from the time of her arrival in Italy, observing her uneasiness about the probable fate of her fourth child, told her, that if she would devote it (it having been born at this time) to the Virgin Mary, and have it reared in the Romish faith, she might be certain it would live and grow up. Mrs. H., whose religious views seem to have been very imperfect, and did not lead her to Him with whom are the issues of life, from a natural anxiety for her child, followed the nurse's advice. The child thrived and grew up. A son and another daughter grew up under the same circumstances. After some time, the nurse took ill and died. But Mrs. H—'s astonishment and horror may be better imagined than described, when the nurse, in her dying moments, confessed, and rather with a feeling of self-approval, that she had herself taken care that the other children should not live, lest they should grow up *heretics*, and so be cast away!

It is not easy to give the proper name to a deed so atrocious and so deliberate. There is a mingling of pity in the feeling it awakens, which rescues the unhappy criminal from utter abhorrence. But may we not reserve our unmingled abhorrence for that vile system of false religion, which inculcates such feelings, and for those teachers who mislead the ignorant with doctrines the antipodes of evangelical love and meekness?"

I send you the real names of the parties concerned, in order that you may be enabled to substantiate the truth of this remarkable story.—Yours, &c.

Society for superseding the necessity of Climbing Boys, by encouraging a new method of Sweeping Chimneys; and for improving the condition of children, and

others employed by GRIMM'S SWEEPERS.—The last Report of the Committee of this Society having been kindly forwarded to us by the Honorary Secretary, we cannot but express at once our pleasure and our regret. Exceedingly do we rejoice that the circumstances of a class of our fellow-creatures, so deplorably situated as the young chimney sweepers, should have at length attracted the notice it deserves in the sister island; and that the cause which this Committee advocates, seems at length likely to be advanced in good earnest. We are sorry at the same time that so much apathy has been shown among ourselves upon this interesting subject. Why should England be before us in every thing? We might calmly submit to her taking the lead in enterprise and commercial speculation, in manufactures, and in the arts; but in the things which pertain to the cause of God, and amelioration of the human race, both as to temporal and spiritual circumstances, we feel grieved that we should be left behind. True it is, we too have a Society, but as true it is, that it has not taken the hold it should of the public mind. There is a lamentable apathy about us on this point. We are charged by many who are enemies to the religious Societies, as though we neglected the wants which lie close at our own doors, in seeking to alleviate foreign distresses. And certainly, if the Irish public do not take up, as it should do, the case of those unhappy little ones, who every year, consigned by the cupidity of unfeeling parents to the cruelty of a tyrannical master, undergo the wretchedness of having to climb up and sweep the foul and filthy chimneys of this metropolis, and of all the large towns in the country, we shall go far to substantiate the accusation brought against us. It appears demonstratively from the report which now lies before us, that chimneys can be swept fully as well by the machines now in use, as ever they could be by climbing boys; the expense is not greater, and the sin is taken off our shoulders. For a fearful sin it is to condemn by our practice so many young and tender creatures to so miserable an employment, when a little energy on our part would relieve them altogether. It is a common thing for people to shelter themselves under the plea, that what is a general custom can never individually be a thing of crime. This is a great mistake. If it be wrong for a person

to pursue a particular crime, it must be so, whether that crime be followed only by two others, or by two millions of other people. We earnestly recommend the subject to our readers. Evidently, the system of using climbing boys may be checked, and ultimately quite put an end to, if the public will but have it so. Every person, therefore, who after hearing the statements which this Society makes, perseveres in the old system, is as guilty as though its continuance rested with him alone. This is a very serious reflection, and we hope it will not be forgotten; but that at the meeting of our Society next year, we shall be comforted in hearing that the cause of religion and humanity, so long outraged as it has been on this point, is advancing with that strength and steadiness which its importance demands from us.

THE CHURCH.

The Marquess of Ormond has presented the Rev. Mr. Hamilton to the living of Carrick-on-Suir, county of Tipperary, vacant by the death of the Rev. Standish O'Grady.

On the 17th July, the Rev. Thomas Brady was granted institution by the Lord Bishop of Killaloe to the valuable living of Tomgrany, in the gift of John Brady, Esq. of Raheen, county Clare.

The Archbishop of Cashel held his Visitation for the Diocese of Ardferd and Aghadoe, on the 30th of July, in the Church of Killarney, on which occasion the Rev. John Fitzgerald preached an excellent sermon.

UNIVERSITY INTELLIGENCE.

At the late Quarterly Examinations held in Trinity College, the following honours were adjudged:—

FOR GENERAL ANSWERING, *Certificates* to Wilson 2dus, (Benjamin,) Longfield, Robins, Freke, Browne, Imus (Stephen) Mr. Thompson 3tus (Robert,) Mr. Leader, sen. (Nicholas,) McCay, Graydon, Moran, Quarry, Harris, 2dus (Thomas,) O'Connor 3tus (Edward,) Crosthwaite 3tus (Benjamin,) Walsh 3tus (Edward,) Fridlezius, M'Neese; and *Premiums*, to Bredin, sen. (Andw.) Darley 3tus (Henry,) Hobart, Andrews, Harricks, Browne 4tus (John Thomas,) Mr. Knox 3tus (George,) Mr. Noble, Mr. Burrows, Waddy, Woodward 2dus (Thomas,) Woodward 3tus (George,) Oakley, Best, Trench 2dus (James,) Thomas 2dus (William,) Crawford 5tus (Arthur S.) Lynch 3tus (David,) O'Flanagan.

FOR ANSWERING IN SCIENCE, *Certificates*, to Mr. Packenham, Connor, sen. (Edward,) Dixon 4tus (Robert,) Studdert, jun. (Lancelot,) Collins, sen. (Michael,) Mr. Brice, Trayer, jun. (Richard,) Duncan, Clerk 7mus (John,) O'Neally 3tius (Henry,) Harte 3tius (Andrew,) O'Donoghue 3tius (John,) and *Præmiums* to Mr. Westropp, Ryan, jun. (Edward,) Thompson 5tus (Levingston,) Lowry, jun. (James C.) Hamilton 3tus (Hugh,) Murphy 6tus (Michael,) Mr. Scully, Atkins 2tus (William,) Beech, Hardy, jun. (John,) Boyle 3tus (Joseph,) Rindard, Kemy, jun. (Joseph,) Davis 6tus (John).

FOR ANSWERING IN CLASSICS, *Certificates*, to Mr. Packenham, Dobbin, Day, 3tius (William,) Hewson, 3tius (James B.) Studdert, jun. (Lancelot,) Flinn 4tus (Daniel,) Mr. Browne 3tius (Thomas C.) Smith 3tus (Seymour,) Clerke 7mus (John,) Butt, Stack 6tus (Daniel,) and *Præmiums*, to Ryan, jun. (Edward,) Graves, Berwick, jun. (John,) Gwynne, sen. (Henry,) Millett, sen. (James,) Mr. Burns, Trayer, jun. (Richard,) Duncan, King 8vus (William G.) O'Callaghan 4tus (Isaac,) Harte 3tius (Andrew,) Ellis 4tus (Maurice,) Edwards 3tius (Charles.)

VIEW OF PUBLIC AFFAIRS.

The most interesting subject to us is the state of our own country—and we regret to say, that it is widely and seriously disturbed. The 12th and 13th of the present month (July) were chosen by the Orangemen of the North of Ireland, to revive, with even more than usual parade, their processions; and this furnished a pretext to the Roman Catholics to attack and attempt to disperse them. Riots of a very serious nature ensued, many lives were lost, and parts of several of the Ulster counties still remain in a state of ferment that differs very little from civil war. Such a state of things is deeply to be regretted; and we confess that it would be a difficult matter in the present stage of enquiry to apportion the blame properly. We do think that Government, who ought to have been acquainted with the state of public feeling, should have issued, previous to the 12th, the proclamation which made its appearance after all the mischief had been perpetrated. The prudence of his Royal Highness the Duke of Cumberland, who, in a letter to the Orangemen, strongly recommended that they should not walk, ought to have taught the Executive here the necessity of prevention, which is always better than remedy, since the evil that has taken place not only is in itself deplorable, but will leave behind it for a long time many rankling sensations. We lament, too, most deeply, that the influential gentry in the Orange districts did not exert their influence to prevent these useless and irritating processions. Though legal, they were unnecessary—they could only excite bad feeling, when it was

the universal interest to conciliate; a pretext was given by them to their enemies, of which they are not slow to make use, and some legislative measure, still more galling than that lately enacted, may be called for. It is most probable, from various circumstances, that the Roman Catholics had been organized to meet the expected processions, and that the ferocious attacks on unarmed Protestants were the result of a deeply-laid plan; but it should have been the object, as it is the interest of Protestants to have removed even the shadow of an excuse for such conduct. Ireland has suffered too much from party spirit, not to render it hateful in the eyes of every true patriot, whose duty it is now to assuage the bitterness of faction, and to endeavour to extend the influence of that religion which teaches us not to hate, but to love one another. We know how difficult such a task is for the ignorant and illiterate peasant, but we would call upon the gentry of the country to teach it, and to set such an example as, by inducing imitation, may tend to remove civil feuds, and on which they may think with pleasure, when the excitement of disappointment has ceased. The state of Roman Catholic feeling is, we fear, exasperation; and we doubt not the enemies of peace are abroad, and the declamatory phillipics of Mr. O'Connell, always foremost in exciting dissatisfaction, have tended not a little to this result. We can only hope that some time will disabuse the public mind, and that both Protestants and Roman Catholics will perceive their true friends.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. LI.

SEPTEMBER, 1829.

Vol. IX.

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WILLIAM CURRY, JUN. AND CO. DUBLIN,

AND

HURST, CHANCE, AND CO. LONDON.

SOLD ALSO BY ALL THE BOOKSELLERS OF THE UNITED KINGDOM.

Printed by P. D. Hardy (late Bentham and Hardy).

G. 11

NOTICES TO CORRESPONDENTS.

Papers on the Millennium, and the interpretation of Prophecy, crowd so thick upon us, that we really know not how to satisfy our many Correspondents. Confessing that this topic does not so exclusively engross our thoughts, as to preclude attention to other subjects and methods of advancing the interests of true religion, we beg to assure "Cælebs," "J. K.," "Juvenis," the "Galway Curate," and sundry other Correspondents, that their papers are under consideration, and shall, as soon as possible, at least partially, receive publication.

The enclosure of "Y. N." is also under consideration.

The Queries of "A. B." and "M. L." shall be propounded in our next.

Greatly in arrear as we confessedly are with our Poetical contributors, we will, if possible, allot room in each number for a Poet's corner; when this arrangement takes place, "A. D." and several others, shall not be neglected.

We must still plead want of space as our excuse, for not inserting the papers of "Ωμοδροπος," "Junius," and "J. D. S." We trust for some of these there will be room in next number.

By mistake the Report of the "Friends of Israel Society" came too late for insertion in the present Number. It will appear in our next.

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. LI. SEPTEMBER, 1829. Vol. IX.

MORAL IMPROVEMENT OF IRELAND.

IN giving the following communication so prominent a place in our present Number, we desire to express our approbation of the good sense and good feeling of the writer, and of the importance of his suggestions, without wishing to be identified with him in all his views. Since the commencement of our publication we trust that a liberal anxiety has been evinced to open our pages to all who would temperately discuss subjects conducive to the welfare of Ireland.

At a time when the condition of Ireland engages such general attention, and the minds of so many persons are exercised in the consideration of means for the improvement of her population, I request a place in your publication for the details of a system which appears to have a tendency to effect a *moral* improvement (the great improvement needed) in the body of the peasantry of this country, and which system possesses the advantage of having been already subjected to more than one successful trial.

I shall carefully avoid, in the observations I am about to offer, anything of a mere political nature, or indeed of political economy, farther than it is directly connected with moral considerations.

The distresses of Ireland are frequently attributed to absenteeism—to the want of more capital in the country for the employment of the poor, and the support of manufactures—to the want of a modified application of the English poor laws—or to a combination of all these causes; with, perhaps, some others of minor importance. I am persuaded that none of these particulars, nor all of them together, are sufficient to account for the situation in which we find the people of this country; inasmuch as their condition would not be *effectually* improved by a change in the above-mentioned circumstances; and I therefore feel it necessary to offer a few observations upon these points, a necessity arising from the fact that

many valuable individuals who do look to a change in the circumstances I have referred to, as the means of great improvement in the state of Ireland, may feel ill satisfied with a plan which leaves these cases comparatively untouched, or with opinions altogether opposed to theirs upon the question of the poor laws : and I can only hope to propitiate such persons to the object I recommend, by showing that the disorder which this measure tends to remedy, is the influential master-mischief of the land ; and that the evils of our state are not to be traced to the absence of our landlords,—to the absence of more capital,—or to the absence of a legal provision for the poor.

First, then, as to absenteeism, it is said with much appearance, and certainly some admixture, of truth, “that a large proportion of the Irish landlords spend their incomes in England ; they withdraw a sum of money from this country, which might (as far as Ireland is concerned) as well be paid in tribute to the dey of Algiers : it may benefit England to which the money goes, but in the same proportion must injure the country from which the money is abstracted. If this money (it is continued) were retained in Ireland, where capital is required, it would stimulate manufactures and industry, and increase the consumption of produce, generally, and the demand for labour ; and furthermore, the want of the moral and civilizing influence of the landlords is, in itself, a great evil.

In answer to such statements, I contend that the money of our absentees, which is thus advantageous to England, and also beneficial by increasing the demand for the produce of English industry, while it does this, benefits Ireland also, by promoting at the same time a demand for the produce of our soil, (our best description of produce) ; the more cotton, for example, is spun in Manchester, the more pigs and bullocks are exported from Dublin ; and as the freight and expenses upon those pigs and bullocks are added to the Dublin price, and paid by the English consumer, it matters little to the Irish consumer of these articles, on which side of the channel they are made use of.

Suppose the absentee landlords were to return to their estates, those estates would, generally speaking, continue in their present form, divided into farms, and rented to the best tenants which could be obtained. But little more money would circulate among the peasantry than does at present—just that which they receive in payment for their produce or their labour. Why the price of labour is so small, I shall hereafter consider ; but the additional employment which the absentee landlords might afford, could not upon the largest calculation, be so considerable as to affect the general rate of wages, and so remedy the evil of a scanty remuneration. Nor would their residence in Ireland stimulate manufactures to any considerable additional extent, as I shall also attempt to show. Unquestionably, if the absentee landlords were to return, much partial assistance in many ways would be afforded to the poor : experiments and improvements in agriculture might be introduced, an increased demand for labour would arise about the dwellings, and in the service of the landlords, and an increased demand for

many trifling articles of produce. Improvements in the houses and in the habits of the poor, under their immediate influence, might be looked for, and many cases of hardship or distress, which now meet not their eye or ear, would be discovered and remedied.

In the influence and consideration which the landlords would possess upon their own estates, and in the exercise of this influence for beneficial purposes, a large return of gratification would result to themselves. I believe in the very "luxury of doing good," no trivial compensation would be found for the *desagrégemens* of an Irish residence; and it were devoutly to be wished that these, or still higher considerations of solemn obligation, might induce those absentee landlords, who have the power to do so, to return, and occupy that station which God has assigned to them. Feeling all this, however, very strongly, I cannot but believe that the mischief of absenteeism is, to say the least, much exaggerated, when a very extensive share of the evils of our country, more particularly in a pecuniary point of view, are attributed to its existence.

Next—As to the scanty remuneration for labour, and how it may be remedied by the further introduction of manufactures—I would observe—that the excessive competition for labour in Ireland, reduces the price of labour to the lowest possible amount: the source of this competition is to be traced to the habits of the people, which dispose them to content themselves with that wretched subsistence, which this small amount of compensation for their labour will procure; they accordingly marry and multiply to the extent of this subsistence, and when it has increased, we have had occasion to observe, not an improvement in the comforts of the poor, but a multiplication of their numbers, up to their previous *discomfort*. I would mention a circumstance, to show their indifference to those artificial wants, to obtain which industry is stimulated, and which, in a season of distress, allow something to retrench and fall back upon: a large landed proprietor informed me that remonstrating a few years ago with his labourers upon their irregularity in coming to work, he was reminded of the low price of food, which prevailed at that time, and asked by them in turn, why should we work six days, if four will keep us?—and this by men who would have been reduced to destitution by the slightest reverse. As to manufacture, our country is undoubtedly admirably calculated, from soil, climate, and other advantages, for raising agricultural produce; but in most of the branches of manufacture which we might be supposed to exercise, we are already anticipated by England, which country, with her great advantages of coal, iron, and machinery, is now excelled in some branches of manufacture, where before she had been unrivalled, and must struggle to compete with her continental neighbours in those markets where she once possessed a more decided superiority. I might refer in proof of this to the accounts which are given us of the present condition of the glass manufactures of France and Germany; to the iron works in Sweden and Prussia; to the woollens of Saxony, Silesia, and the Low Countries; to the iron and cotton manufactures of France, and the Pays Bas—*cum*

multis aliis throughout Europe, and extending even to India and America: but perhaps the circumstance most discouraging to our expectation of any great increase to Irish manufacture, is the conduct of English capitalists—the almost instinctive sagacity with which they appear to discover advantageous employment for their capital, does not seem to direct them more generally to Ireland; not in consequence (as it is often asserted) of political risk, or risk arising from a disturbed state of society,—for English capital finds its way to South America and other places where the political risk is incalculably greater than in Ireland. That capital does not employ itself more largely here, seems to arise from a want of profitable modes of its application; and we find that many manufacturing experiments which English speculators have at different times made in this country, have, notwithstanding the greater cheapness of labour, altogether failed; indicating the difficulty which often attends the discovery of really suitable and advantageous employment for capital. It may, I think, therefore, be affirmed, that where capital can be advantageously employed in Ireland, it will be either retained in, or invited to the country, whether it be for mining,—for manufacture—for the improvement of waste lands, or whatever useful purpose or purposes that will pay: other capital than this, if it could be found in Ireland, would effect no amendment in her condition, and it cannot be to the abstraction of any such capital, or in any way to the want of such capital, that we are to ascribe the disadvantages which our population labours under.

I now come in the last place to the consideration of the subject of poor laws; and though the character and opinion of many persons who advocate their adoption, are entitled to every respect, I cannot resist the conviction upon my own mind, that the introduction of any system of poor laws, with which we are at present acquainted, into Ireland, would be equally injurious to the moral improvement of the country, and to the permanent welfare of the poor themselves; and that even an approach to such a state of these laws as now exists in England, would, with a population so constituted as ours, speedily involve landlord and tenant—high and low—rich and poor, in one common ruin. The pauper song, with which the people of England were derided soon after the establishment of the poor laws,

“ Hang sorrow, and cast away care,
The parish is bound to maintain us,”

would be an ominous dirge for Ireland.

Permanent establishments for the relief of permanent distress, (or distress which is sure to recur) have almost always the effect of aggravating the evil they attempt to remedy, and laws which lead the poor to depend upon other support than their own industry, operate with a fatal certainty in deteriorating their habits, character, and even their comforts. This has been too clearly discovered in England, while the present condition of the peasantry of that country, and the fact that the burthen of the poor rates have in-

creased above *tenfold* in the last eighty years; (out of all proportion to the increase of wealth and population,) furnish a melancholy proof of the truth of these principles. I am aware that it is said the poor laws of England have been abused, but they were absolutely necessary when established; to supply the place of monastic charity and relief, which were extinguished in the dissolution of the monasteries by Henry VIII. Now I am inclined to believe that these laws originated in the mistaken benevolence of our ancestors, interfering with the rate of labour, at a period of great depreciation, and making the public supply the deficiency, instead of allowing it to recover its natural level. We know that in the early part of the sixteenth century, unusual distress appears to have arisen among the poor throughout Europe: this was especially the case in Spain, where regulations were at this time made respecting their poor, and in other Roman Catholic countries, which had not changed their national religion; and where *there were no convents abolished*. This general distress probably arose from a corresponding increase of wages, not immediately following the sudden depreciation of the precious metals, and the consequent rise in the price of commodities, which was occasioned by the discovery of America; this I think the most probable cause which has been given of this distress, and it has been contended also, and I think with reason, that although the dissolution of the monasteries in England may have *added* to the distress, it did not *originate* it; for we find that the first statute for the relief of the poor, (act 22 Hen. VIII. c. 12) was passed before any such dissolution was affected or contemplated.

Statute after statute, with the same view, for a period of nearly seventy years, seem to mark the difficulty of the subject; and to the ill success which has followed the establishment of the present system of poor rates by the 43d Elizabeth, cap. 2, we need not again revert. I mention these particulars to show what we might expect from the establishment of any system in Ireland which recognized the real principle that seems to have given birth to the poor laws in England. If this principle (of compelling the rich to supply by their contributions a deficiency in the rate of wages) be disclaimed, and the relief of the aged and impotent be alone insisted upon, I would observe, that a voluntary fund for this purpose is raised in the churches on the Sabbath, and the deficiency of this fund in a great measure supplied by private charity and the benevolence of relatives and neighbours; and this is more readily afforded in a country where such food as the poor use, is cheap and abundant. A compulsory provision for the poor, would in a great measure dry up these voluntary charities; and with them much of those sympathies and kindly feelings which are among the many redeeming qualities in the character of our people. The Irish have not much feeling of indulgence or favour to the laws of the land, and would be little inclined to spare that law by relieving voluntarily any such distress as it must succour, if they will not. This very feeling might still further diminish charity and good will among

the peasantry, while a check to population, which now appears to some extent, would probably disappear; I mean a check arising from the filial attachment of such persons (I believe not a few) who will not marry while they have infirm and helpless parents depending upon them for support.

In a country where alms-giving is so generally considered meritorious, the receiving alms is necessarily divested of much of its disgraceful character; and as the poor are peculiarly addicted to the wandering and adventurous life of mendicants, this disposition, much as it is to be lamented, should be stated to show that any organization of the poor, which would confine them to their own parishes, or subject them to be hunted home if they strayed from thence, would be felt as a restraint upon their natural liberty; for which, even in their own estimation, the dose of parochial relief would be a very inadequate return.

Poor laws, however, it is supposed, would compel the absentees to contribute more largely towards the support of the poor; the absentees would soon contrive to shift the charge from themselves to the occupiers of the land, and when so laid upon the soil, it could only operate as an increase to the cost of production, and a consequent advance in the price of the necessaries of life.

This may be very plausible, I hear some one exclaim; but can you in a Christian country allow persons to perish from hunger? or can you suffer that squalid misery which crosses your path in every corner of the land? To the first remark I reply; they do *not* so perish from hunger—and to the second I answer, grievous, heart-rending as the sight is, the remedy, by any legislative enactment, would be worse than the disease. “The poor shall never cease out of the land;” we have them always with us; it is so declared by him who is emphatically pronounced “The Truth;” and the sentence of labour, “The primeval curse, though softened into mercy,” contains in its very nature the ingredient of poverty. Our attempts then can never go beyond the alleviation and reduction of poverty, it must be a question of diminution, not of eradication, and if we believe that any proposed measure will increase upon the whole, rather than reduce the mass of human wretchedness, we must oppose its introduction, though at the expense of our sympathies, and our compassionate instincts.

Finally, poor laws once introduced are irrevocable: we create demands which we *must* satisfy—expectations which we *must* fulfil. I believe better days are dawning upon Ireland, that she has already commenced a career of improvement, and persuaded that the blessing of God has rested in a signal manner upon our empire, we may hope that he will continue to preserve its integrity and prosperity, that he will graciously maintain it for the depository of his Word, and for an example to the rest of the world;—but God’s favour once withdrawn, no arm of flesh can uphold our greatness. There are clouds in the political horizon, signs in the political heavens, which may be supposed to threaten our glories, and our independence. But whatever God’s purposes may be with

respect to these kingdoms—whether our blessings are to continue and increase, or whether reverses are in store for us; whether in our political condition we are to endure fixed and stable, or to be called upon, as we may, to pass “through great varieties of untried being;” whether in stability or in vicissitude, the poor laws once established, will adhere to the last plank of the vessel of the State; nor do I know of any principle competent to their removal, but a total subversion of the very frame-work of society, which their own gradual operation can most surely accomplish.

If I should have succeeded in my attempt to show that the present condition of Ireland cannot be sufficiently accounted for by the absence of several of our landed proprietors—by the absence of further capital—or still less by the absence of poor laws—the ground of our enquiry is so much narrowed, and I may proceed at once to the subject I proposed in setting out; for I do not mean to consider such as are of local or partial operation, or any of a mere political nature; nor do I feel it necessary to notice the system of tenure of lands, of grand jury assessments; or such like.

The great evil of Ireland consists as I believe, in a very general absence of improvement and civilization in our people, occasioned by their peculiar views, feelings, and habits. This seems to arise in the first place, from much disregard to moral obligation—to a want on the part of the people, of the more general and habitual influence of religious principles upon their minds and conduct. In proof of this, I might refer to the endless scenes of riot and bloodshed which disgrace our land; to the lamentable disregard of truth, even in the courts of justice, and upon the most solemn occasions; but I would confine myself to noticing more particularly the desecration of the Sabbath in Ireland, as an indication of the want of the influence I speak of. It has been said, that “the poor man’s Sabbath duties are the parents of his week-day virtues,” and certainly we find, that an habitual violation of the Sabbath is usually followed by more general ungodliness, whether in nations or in individuals. Now in Ireland we observe on the Sabbath—shops open—cattle driving along the road to fair or market—selling from carts in the villages—and a very general exhibition of drinking, dancing, and low dissipation; so that after the hours of attendance at their particular places of worship, the Sabbath in Ireland the day of the seven which is most idly and viciously disposed of.

Secondly—The population as a body, with many fine and generous qualities, are very uncivilized in their habits; little regardful of cleanliness, order, or propriety; and little careful to add to their comforts, or to provide against the distresses of the morrow.

Now, whatever can gradually increase the amount of religious knowledge, must be of inestimable value, and on this account we should rejoice in the increasing circulation of the Scriptures, in the English and the Irish language, and in the diffusion of scriptural education in adult, and youth, and infant schools. Educate men upon Scripture principles, and you teach them to think aright. If they think, they will reflect upon the consequence of their actions;

effect this, and dispose them to provide for themselves, and you put them in possession of the true sources of legitimate prosperity. You do more for their benefit than you could accomplish (in the language of the author of the *Scot's Farmer*,) "by dividing all your estates among them."

Civilization, moreover, may be very considerably advanced by a more intimate and frequent communication between the rich and poor—the educated and the ignorant. An article upon the state and prospects of the country, in the last number of a popular periodical work, contains, among other remarks, of great force and interest, the following passage which I must transcribe—"We in-treat all who are interested in the soil, who love their country, or feel for human woe, to go from house to house, and by patient and minute examination, to make themselves acquainted with the condition, feeling, habits, and conduct of the labouring population; they are far from being so fully or so generally known as they ought to be;—however the lower classes may in other things differ, all of them communicate their real sentiments and rules of action, to their superiors, with reluctance, and never unless treated with kindness, familiarity, and understanding." I quote this because it corresponds so entirely with the nature of the system I advocate—*A system of habitual intercourse between the different ranks of society, with a specific object in view, which provides for the regular recurrence of such intercourse.*

The effect of this communication in improving the habits of the poor—the bounty they receive, not in alms, but in counsel, in useful interference, in various ways, and the kindly feelings produced in both parties by imparting and receiving offices of benevolence, can hardly be estimated too highly. The immediate object which enforces the necessity of this regular intercourse is, that the visitors may receive from the poor such small sums as they can be prevailed upon to deposit weekly, towards supplying themselves with such articles of comfort and convenience as they might not obtain for themselves without this interference. The importance of the sums so saved, is not to be estimated merely by the increase to the comforts of the poor, but to an extent incalculably greater; if estimated by the improvements in their habits produced by the saving, it is just so much money expended in the purchase of frugal and provident dispositions. All speculation *a priori*, all reasoning upon the principle, as well as upon the testimony of experience, show the benefit to the poor, of Savings Banks. This district system has the additional advantage of inculcating the provident disposition of mind which the Savings Banks pre-suppose the existence of, but which is so little at present to be found among the Irish poor. It may indeed be said, that asking *them* to deposit money is absurd; it is mocking their poverty and wretchedness; but we have experience of their ability to contribute when called upon, and of the important sums which even the very poor of even an Irish parish, may lay by, if facilities are afforded to them, and they are encouraged to do so. We have also seen that an important addition to

their comforts may be obtained by a very small, if *habitual* saving, and that they themselves become quickly alive to the value of the habit.

The testimony of an extensive manufacturer well acquainted with the poor of England, before the committee of the House of Commons, "That he had met no instance of an individual coming to the parish who had ever deposited in a Savings Bank;" and the fact, that a systematic reserve of one penny in four shillings, or 1-48th of the wages of the persons employed in a large manufactory in Scotland, produced a fund sufficient to provide for the aged and infirm, are circumstances which it may not be irrelative to the subject to mention here.

I shall now give a more particular description of the particular plan I recommend, and I shall do so in the shape of *Directions for establishing a District Society*; for I have found that where it has been desired to establish such an one, there has been found some difficulty in eliciting the *modus operandi* from a mere prospectus.—Let the town or parish be accurately examined by the persons who desire to establish a District Society, and divided into a convenient number of districts, say half-a-dozen. If there be no fund available for the purpose of paying a premium upon the deposits of the poor, to encourage them to save; a fund must be raised by subscription. The six districts must be divided into a convenient number of divisions, so as to have twenty, or a dozen, or fewer houses in each division. Visitors among the gentry, the the respectable farmers and shopkeepers, must be invited to afford their assistance;—the persons of most influence and leisure among the visitors will of course be requested to undertake the duties of secretaries to the several districts;—a general secretary and a treasurer must be also appointed;—to each visitor must be given the division most convenient to him or her;—the visitors must go at least once a week to their respective divisions, and invite the poor to make small deposits, not exceeding a certain weekly sum, (say one shilling,) which are to be entered in the visitor's book, and on a card left with the depositor; these sums are returnable with a premium to the depositor, when they reach the amount determined upon, (say four shillings,) with a premium of sixpence upon every four shillings (so saved;) if withdrawn before reaching four shillings no premium to be allowed. The payments are to be made not in cash but in *orders* given by the visitors, which are to be made payable at all the shops, and among the different persons with whom the poor are accustomed to deal; these orders are to be brought or sent by the persons who take them as cash, for payment to the treasurer, at such times and place as he shall appoint. The reason of this mode of payment is to afford a check against mistakes, and a security that the money is applied to some one of the useful purposes for which a premium is allowed.

At the end of every month the secretary of each district is to call, by notice, his several visitors to assemble at the time and place previously agreed upon; each visitor is to fill up the necessary re-

turn of the proceedings, and at this meeting to hand it over to his secretary, as well as the money he has received, and the counterpart of the checks for payment which he has given. The secretary of the district is to fill up from these materials his general return sheet, which he is to transmit with his monies to the treasurer. The general secretary is to call together the annual meeting of the society, and the quarterly meetings of the committee of management, and to record the proceedings of, and the regulations agreed to at these meetings;—this committee of management to consist of the treasurer, secretary, and the six district secretaries. It will be seen by this division of labour, that each individual has a specific duty to perform; the labour of each is so light as not to be found irksome, and if afforded, it will, it is hoped, be persevered in, more especially when the encouragement of manifest benefit to the poor is speedily observed to arise, and each visitor feels he is, though a minute, an indispensable part of a general system of usefulness; (and I may mention here, that where the attempt has been already made, I have heard of no difficulty in obtaining instruments, or having obtained them, of any failure from their subsequent remissness.)

A very beneficial practice of giving premiums for the state of houses, to encourage cleanliness and good order, might be easily engrafted upon the district plan; or a general district society to communicate improvements in the system, or to provide funds for such places as could not from poverty meet the expense of a premium upon the savings, might be established if hereafter found necessary.

The forms used in Powerscourt parish may be obtained at Curry's in Sackville-street; they would answer in any other parish, with the substitution of *its* name for that of Powerscourt; and as the rules and proceedings of the society there established, might be found very useful elsewhere, I am sure they would be readily afforded by the treasurer, the Rev. Robert Daly.

I would only add, that very favourable results have followed the establishment of these societies; (I hear of five already in being in this country and in England.) That in Brighton was established in 1825, when notwithstanding a poor's rate of seventeen thousand pounds a year, a number of benevolent institutions in active operation, and a large supply of casual individual bounty, the mass of want and mendicity were observed to increase rather than diminish; the visits of the rich to the poor, through the medium of this society, were freed from any feeling of intrusion, and the society contained in itself, as I have already observed, a provision for the regular recurrence of this intercourse. In the last year, 1355 poor families were visited, of whom 1033 had become depositors, and had saved in small sums in that year, one thousand and nine pounds seven shillings and two pence, and this certainly appeared to be attended with a degree of amendment in the habits of the poor.

In the Powerscourt district society (with the particulars of which

I had an opportunity of becoming acquainted) the success has been very encouraging; it commenced its operations last December or rather January: forty visitors afford their services; one hundred and seventy two families deposit, and there is about £15 a month saved by them in small sums. It must not be apprehended that an attempt of this nature might succeed at Powerscourt from its peculiar condition, which could not be attempted under circumstances supposed to be less favorable; for in truth Powerscourt parish laboured under several disadvantages which may be less observable elsewhere. In the character of the clergy and some residents in that parish, in the existence of a mass of enlightened and Christian exertion, facilities were certainly to be found for the establishment of any good object; but on the other hand, the most zealous and benevolent persons were already much occupied in other works, and a peculiar feeling of improvidence and dependance upon others had been produced among the poor by the very abundance of charities and gratuitous relief.

In Arklow a district society has been established, with, I hope, a good prospect of success; and I hear of two or three other parishes where it is purposed to institute some such plan.

I now close those observations which have been prolonged to a length beyond my intention when I commenced. I could not, however, separate my views of the different subjects I have touched upon, from a consideration of the district system. My opinions upon these subjects, which have left the wisest heads that have been brought to the consideration of them, "perplexed in the extreme," should be advanced by me with unfeigned diffidence: but upon the question of the district system, I may assume a tone of greater confidence, as it has become in some measure a matter of experiment and trial; and it is moreover founded upon a principle, the soundness of which is incontrovertible; a principle of effecting political and social, by *moral*, improvement.

The history of six thousand years bears melancholy testimony to human suffering arising from human guilt; the same evil habits and dispositions—the same

——— "Storms that toss
"The private state, and render life unsweet,"

are the most prolific sources of political and general disorder. I am aware that we possess more powerful correctives against such disorder than the measure I here advocate: and foremost in the ranks of such correctives, I would place our Church establishment. I hear of fears and dark forebodings on the subject of our national Church—but in none of these fears can I participate. I believe our Church to be secure, not in its union with the state—not in its being incorporated with the whole system of our national policy, for public feeling and opinion once uniformly opposed to it, its foundations would be found very sand; the various enactments for its security would prove so many "inky blots, and rotten parchment bonds:" but its security consists, in that it commends itself to the approval, and to the consciences of the good, and the intelligent,

and the enlightened part of our community: and that it does so, I conceive must be altogether attributed to the conduct of that body in our church which is distinguished (and sometimes invidiously and deridingly) by the epithet "evangelical." To their zeal, devotedness, piety, and practical usefulness, I believe the church is indebted for the place it now holds in public opinion: and to them, under God, it must owe its future stability; and to the labours of this church must we mainly look for the moral regeneration of Ireland; but I believe the district society may afford a valuable auxiliary to our establishment. The suspicion of attempts at proselytism may excite the jealousy of a large portion of our population against the labours of our clergy, but in the district system, the different classes of society are brought into communication upon a principle of benevolence, intelligible to all parties: and though it is to be hoped that a gradual transfusion of feelings and opinions may follow this intercourse, its unpolemical nature may disarm hostility, and it may be conducted, it is hoped, between Protestants and Roman Catholics, without any compromise of principle on the one part, or jealous suspicion upon the other. I conceive that upon our parts this Catholic exhibition may consist with an entire devotedness to the religion we profess, in its fullest, and highest, and most appropriate exercise.

LAICUS.

RELIGIOUS COMMUNICATIONS.

ON THE MILLENNIUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—That many important practical inferences might, as the pious author of the paper on the Millennium, signed J. K.,* observes, be drawn from his doctrine, is very true; but as like inferences may be drawn from doctrines neither doubtful nor disputable, I cannot consider the observation as giving weight to the argument. That J. K. has made out a plausible case will perhaps be admitted; that he has furnished a clear one, there are I believe few disposed to allow; few at least, who to a comprehensive study of the Scriptures, have added any considerable acquaintance with the most approved theological commentators. The unhesitating confidence with which he insists upon the certainty of his conclusions, raises a suspicion of their fallacy; because the subject is of such a nature as to preclude unquestionable demonstrability. The explication of unfulfilled prophecy is a labyrinth in which many have been lost, and where even the wise may mistake their way.

* See Christian Examiner for July, 1829.

The commentator who expects to take his readers with him, to deep learning and penetration must add coolness and sobriety of judgment; he must compare conflicting opinions with candour and impartiality, and in that which he adopts, show that he was actuated by no other motive than the unbiassed pursuit of truth; he must avoid the not infrequent error of falling into verbal trifling, and assigning extraordinary meanings to ordinary expressions; and above all, he must be careful that in espousing a doctrine which he conceives to be warranted by some texts, he is not opposing doctrines which have the indisputable support of others.

Tried on these principles, I am afraid J. K. would be found wanting. I will only occupy your time by referring to one of his proofs. "That in the writings of the New Testament," (says J. K.) "a pointed distinction is observed between the first and second resurrection, the one being styled a resurrection from out of, or from among the dead, and the other the resurrection of the dead. This distinction is clearly observable in the original, and in many places the translators have preserved it in our authorized version, rendering the one *from* the dead, the other *of* the dead. See a striking instance of this in Luke xx. 35, compared with Matt. xxii. 32, where the resurrection of *believers* is styled by St. Luke, *from* the dead, and the *general* resurrection by St. Matthew, *of* the dead."

Now upon reference to the passages quoted, it will be obvious that this *striking distinction* belongs to that class which we are accustomed to *style* distinctions without differences; the resurrection contemplated by one, being precisely that resurrection which was contemplated by the other. Both Evangelists are recording the conversation which took place between our Lord and the Sadducees, respecting *the* resurrection, the latter having denied that there was any. In neither is there reference to any thing more than the simple question of a resurrection, and therefore it is abundantly evident, that instead of any difference in their views of the subject, both St. Matthew and St. Luke had but one and the same meaning. They spoke not disjunctively of a first and a second resurrection, but conjunctively of that great and awful event, thus announced by the Divine Saviour himself, St. John v. 28, 29, "The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here there is indeed a distinction; but it is between immortal souls, not grammatical prepositions—between those who shall, and those who shall not be saved.

I believe it will be admitted by J. K. himself, that before the resurrection to which those Evangelists allude, or in other words, before the coming of our Lord to judgment; two events of the utmost magnitude are to take place, viz.—the restoration of the Jews, and the universal diffusion of the Gospel. These are too plainly designated in prophetic writ, to leave any doubt in the believer's mind of their ultimate fulfilment; for one clear and un-

questionable proof of which, the reader has only to turn to the 9th chapter of Isaiah, where both are depicted in the most animated strain of hallowed inspiration. These therefore must precede the coming of our Lord to judgment; and though every Jew will not be in the happy number of the reconciled, nor the vital truths of the Gospel be received by all to whom its glad tidings shall arrive, still the future improved and felicitous condition of both, will be such as to justify the bright picture of general glory portrayed by the prophet. The external "signs of the times," to which also the believer's attention is called, are not surely such as warrant an opinion that either of those great events are at any remote and calculable distance. With respect to the former, (the Jews,) there is indeed in many places an awakened feeling for the amelioration of their condition, and a conversion of their minds, which, contrasted with their past exposure to contempt and degradation, fortifies the hope of their future return to Almighty favour and protection; though that hope is still too feeble to warrant any idea of approximation to such an occurrence. With respect to the latter, the friends of vital religion enjoy the satisfaction of beholding a new-born ardour of Evangelical zeal, which not only stems the torrent of error and impiety at home, but is successfully labouring to sow the pure seed of Gospel righteousness abroad. These are matters of substantial gratulation, for they are matters of indisputable fact—they confirm the believer's confidence in prophetic promise—they at once animate his hopes, and give fresh vigour to his exertions. But the faithful will not therefore overlook the extent and magnitude of what is yet to be performed. They must not forget, that though the Holy Spirit is ever present to assist the labour of the pious preacher, and to sustain the energies of the zealous missionary, yet they are not to expect an apostolic vouchsafement of supernatural powers. What they are now to look to is, the blessing of God on the instrumentality of man. Languages must be acquired by slow and studious application—numerous schools not only must be judiciously set up, but diligently maintained—all resources must be employed that can lend a contribution to the great and glorious work, and dangers and difficulties must be encountered, which, but for the encouraging example of what has already been achieved, might seem almost insuperable. In surveying Christendom at large, we shall find that this ardent zeal, this pious activity, these animated exertions, are confined to a comparative paucity of numbers even in those countries in which they are to be found at all; while in many, very many others calling themselves Christian, an uncorrupted faith, a pure and practical application of the sound and saving truths of the Gospel, so far from being generally felt and understood, are yet to be learned. When to this we add immense tracts of regions now I may say only about to be peopled, and when we take into consideration the unnumbered millions of the old world, whose impious and inveterate superstitions are yet to be removed, and in most of whom the morning dawn of the Gospel is only just be-

ginning to shed its vivifying rays, surely we must deny the solidity of that doctrine which would cut short the progress of salvation before it hath embraced a tenth part of its predicted destination—before it was known even by name, to countless multitudes of that fallen race for whose reformation and happiness it was so graciously and mercifully vouchsafed!

This is perhaps too rational a view of the subject, to suit the sublimated speculations of your Millennium correspondent; but though I would not exact reason to a seat of judicial authority in the province of revelation, yet must I maintain that the doctrine which enjoys the unequivocal sanction of both, may most confidently claim the verdict of truth. Opinions, similar to those of J. K., not only want the character of novelty, but as he ought to be reminded, of desirable renovation. Precipitately adopted by men of warm minds and weak judgments, they have sometimes led to injurious as well as to lamentable delusions. I am indeed far from apprehending any such consequences from the present discussion; but I cannot help thinking that as our great business is, not with the entanglements of doubtful eventualities, but with actual duties of present and pressing obligation, J. K.'s learning and piety would be best employed in enforcing the necessity, and making converts to the realities, of saving faith and vital religion.

SENEX.

ON THE SLAYING OF THE WITNESSES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I earnestly solicit the attention of your correspondents to a subject closely connected with the prospects of the church of God; and while I venture to make a few observations on it, I do so with the view of eliciting information, if I am wrong, or exciting enquiry, if I am right. The subject to which I refer is, the slaying of the witnesses. There are some points connected with this passage, which have escaped the notice of all the commentators that have fallen in my way; both, of those who contend that the slaying of the witnesses is yet future, and of those who think it is past. The best commentators are agreed, that the little book mentioned in the 10th chapter of the Revelations, is distinct from the chain of predictions following the seven trumpets, and is inserted among them by way of digression—and that it contains the first fourteen verses of the 11th chapter. That it cannot reach upon the seventh trumpet, is evident; for that trumpet is mentioned *previous* to the mention of the little book. The second woe, then, is a prediction *distinct* from the contents of the little book, though *connected* with them, as we shall afterwards see. Now the second woe is universally admitted by Protestant commentators, to be the calamities inflicted by the Turks; which the prediction declares, should continue during three hundred and ninety-one years. This period is also admitted to have terminated towards the close of the

seventeenth century; either in the year 1672, or in the year 1690. This prediction I have said, is *connected* with the little book, and it is so—for at the conclusion of the little book, it is said, “*the second woe is past*”—that is, the events predicted in the little book, terminate at the same time with the second woe; which all admit has terminated about the close of the seventeenth century. If this reasoning be just, the *staying* of the witnesses, (being one of the events predicted in the little book,) *is past*. As Mr. Faber has, in his last publication, given a view of the accomplishment of these predictions, in accordance with the theory here proposed, (without, however, adducing the arguments here brought forward,) I shall pass over that part of the subject. If the view here taken be correct, it is evident that the period of twelve hundred and sixty years, mentioned in the little book, must have commenced in the fifth century. Now it has been taken for granted by commentators, that these twelve hundred and sixty years, are the same with those assigned in the 13th chapter of Revelations, for the continuance of the beast—but they are apparently a different period. It is said, “the Gentiles shall tread under foot the holy city, forty and two months”—that is, the nominal church should for that period be overrun with Gentile superstition, and filled with merely-nominal Christians; which, ecclesiastical history informs us, was the case early in the fifth century, although the kingdom of the beast was not then established. It is remarkable also, that in the 7th verse of the 11th chapter, it is said, “the beast that *ascendeth* out of the bottomless pit, shall make war against them”—now, “the beast that ascendeth,” signifies in the phraseology of the New Testament, “the beast that is to ascend,” not that *ascended*, when the holy city was first trodden down by the Gentiles—but that *was afterwards to ascend*. The change of language in the same prophecy, from—“the Gentiles treading the holy city under foot,” to—“the beast ascending,” would appear to intimate that two distinct events are referred to—and consequently, that the twelve hundred and sixty years during which the holy city was to be trodden under foot by the Gentiles, are distinct from the twelve hundred and sixty years during which the beast was to continue. All commentators admit, that the measuring of the true worshippers, in the 11th chapter, and the sealing of God’s servants, in the 7th chapter, both mean the separation of the true, from the nominal church. Now, the sealing of the servants of God, is described in the 7th chapter, as taking place during the respite from persecution, which followed the downfall of Paganism; at that time, therefore, (that is, about the fifth century,) the measuring of the true worshippers, and the treading down of the holy city by the Gentiles, mentioned in the 11th chapter, also took place.

Great difficulties appear to attend the other view of the subject. The beast was “to *make* forty and two months;” an idiom manifestly signifying, as it is rendered in our authorized version, “to *continue* forty-two months;” and not to “practice,” as some

would translate it. At all events, he was to *practise* while he *continued*; for immediately before his destruction, he was to gather the kings of the earth to the battle of the great day of God Almighty.—(Rev. xvi. 13—21.) Now, if the beast is in existence during the *whole* period assigned for the treading under foot of the holy city, and prophesying of the witnesses in sackcloth, which is twelve hundred and sixty years—then he must continue and practise more than that period; for the seven vials predict his destruction, and are all subsequent to the slaying of the witnesses by the beast—that is, subsequent to the sounding of the seventh trumpet, (as is admitted by every commentator of note;) and the beast is not destroyed till the seventh vial is poured. The seven vials, according to the analogy of the book of Revelations, must extend through a considerable period—more *at least* than an hundred years; and therefore, the beast is thus made to continue so much longer than the period allotted to him. To the view for which I argue, it may be objected, that the commencement of the period which forms the subject of the little book, is dated back too far; but even according to *any* view of the subject, the little book must go back to some period long previous to the sounding of the preceding, or sixth trumpet. According to the view I have given, the period of the little book, coincides with the period of the first six trumpets—which evidently is a connected, and also a distinct period, in the book of Revelations. The point, however, to which I attach most importance, is this—the woe introduced by the sixth trumpet, was to continue three hundred and ninety-one years—that period terminated about the close of the seventeenth century—and at the conclusion of that woe, the events of the little book, (among which is the slaying of the witnesses,) were also to terminate.

I earnestly solicit the attention of your correspondents to this subject. If the view here proposed, be shown to be erroneous, I shall gain the information I desire; and if not, the hint which I have given may be taken up and improved. At least, the subject is deeply important. If the slaying of the witnesses be past—the triumphs of the Gospel are at hand; and the followers of the the Lamb will carry on their spiritual warfare the more cheerfully, with the full assurance of success.

I am, Sir, your obedient servant,

B.

ERSKINE ON JUSTIFICATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER:

SIR,—The following quotation from Mr. Erskine's book, will furnish a fair occasion for examining the respective merits of the scheme which he proposes, and of that to which he objects. At page 19, he produces, in illustration of his views, the case of a son, who has incurred, by his misconduct, the malediction of his father.

Hearing of the death of his father, he is miserable, supposing the curse remains unrevoked. Better information, however, satisfies him, that his apprehensions are groundless. He understands, on the testimony of a friend, that, previously to his death, his father "had withdrawn his curse, and prayed a blessing upon him."

"The son," (continues Mr. E.) "receives the intelligence with grateful joy. His burthen drops from him—he is saved by faith. His mind is healed, by believing the information which has been given him. His father's forgiveness is not given him as a reward of his believing the history; but, unless he believes it, the forgiveness is quite useless to him. He will continue to feel his father's curse, cleaving to him. But let me now suppose, that the friend, instead of simply relating to him the fact of his father's forgiveness, had put the whole history into the form, under which the Gospel is very often preached;—suppose he had said to him your father has forgiven you, if you believe in my testimony of his forgiveness; but, if you cannot do this, there is no forgiveness for you; one can easily imagine the perplexity into which the son would be thrown, by such an announcement. It would appear to him, as if the truth of a past fact, depended upon the state of his feeling, with regard to it. It would be impossible for him, in such circumstances, to believe; because his informant actually told him, that his belief of the pardon, must precede the existence of the pardon."—p. 19.

I shall, for the present, take for granted, that Mr. E. has given a correct statement of the scheme to which he objects; as contrasted with his own. Mr. E., on his own principles, would not hesitate to tell a sinner, that the pardon which he announces to him, could be of no service, unless he believes it. If, in the case which Mr. E. has supposed, the young man was to be informed, that his father had indeed pardoned him, but that the pardon could confer no advantage on him, unless he believed the fact; in this case, I should suppose, the young man would be thrown into as great perplexity, as if he had been told, that the enjoyment of the pardon itself, depended upon his believing the intelligence. He would naturally enquire, how it happened that, when his father revoked the curse he had pronounced upon him, the revocation should not have been immediately followed by the natural consequences of such a gracious proceeding. If the effects of the paternal malediction remained, the formality of its revocation might well be dispensed with. He certainly might understand, without any explanation, that—until he became acquainted with the fact, he could not have the feelings of a person who had been pardoned; but there would be some difficulty in reconciling him to the notion of a pardon, unattended with the usual consequences of such a manifestation of kindness. If the whole effect of the paternal malediction, were limited to the feeling produced in the mind by a consciousness of its existence, I admit that whatever would remove those feelings, would be sufficient for the relief of the sufferer; but those feelings arise from a sense of the evil consequences that attach to the malediction; and, therefore, whatever does not remove those consequences, does not reach the case, and cannot bring a cure. Suppose that a consequence of his father's curse

had been—the forfeiture of his inheritance ; and that, upon enquiry, he understood, that his father had made no alteration in his will, by which his right to the inheritance was restored ; but that, notwithstanding the pardon, he was an outcast and a beggar—it would be no easy matter, in such a case, to persuade him of his father's gracious intention ; or to make him understand—that a pardon, which left his condition unaltered, was a pardon at all. Mr. E. cannot mean, of course, that an absolute reversal of the attainer, is a part of the message supposed to be conveyed to the young man. This would be inconsistent with his own acknowledgement—that the benefit of the pardon depended upon the belief of the testimony. He admits, that, if he should not believe, he could derive no benefit from the pardon ; consequently, the pardon contained in it, no positive change in his condition ; no actual removal of the consequences of the curse. I should therefore conceive, that the young man in question, would be as much perplexed by the news of pardon, on Mr. Erskine's hypothesis, as on that, which he has *supposed* to belong to his opponents. If, indeed, the news were, a *positive* restoration to all rights and privileges attached to the filial relation, the case would be materially altered ; but, as this would amount to a direct contradiction to admitted fact, I take it for granted, that it is not intended ; and, that Mr. E. feels no hesitation in allowing, nay, that he would unequivocally declare, that, unless a sinner believes, he will “ die in his sins.”

But I have been hitherto supposing, that, in exhibiting a contrast between his own scheme, and that of his opponents, he has done justice to the latter party. This, I do not think is the case ; and, while I cheerfully acquit Mr. E. of any deliberate intention to mislead ; I am under the necessity, from a regard to truth, to say that, in my judgment, he has not given a fair representation of the sentiments which he professes to controvert.

“ Suppose,” says Mr. E., “ he, (the witness,) had said to him, (the son,) your father *has* forgiven you, if you believe in my testimony of his forgiveness ; but, if you *cannot* do this, there is no forgiveness for you ; one can easily imagine the perplexity into which the son would be thrown, by such an announcement.”

Undoubtedly ! And one great objection to Mr. Erskine's view, is, that it suspends a fact announced to *have taken place*, upon a subsequent and precarious contingency. Your father *has* pardoned you ; and yet, you *may* be no better for the pardon. Nay, you *will* be no better for it, unless you believe the testimony concerning it. In plain English, the same thing is represented as *absolute*, and yet *hypothetical*—as *certain*, and yet *contingent*. But the scheme which Mr. E. opposes, is not liable to the same objection, except in the mistaken view of it, contained in the above quotation. We should never think of telling sinners, that God *has* forgiven them, *if* they believe his testimony concerning the pardon announced. This would be to say, and unsay, in the same breath. We might as reasonably tell them—that God *had* made them rational beings, if they believed the testimony presented to them, to

that effect. There is a manifest, and a very important difference, between telling men—that God *has* forgiven them, if they will believe—and, that God *would* forgive them if they should do so. The former proposition, is almost a contradiction in terms—the latter is perfectly intelligible; and involves nothing, by which the hearer is thrown into any perplexity upon the subject. Now this, I take it, is the true statement of the doctrine in question; and not that which Mr. E. has given of it, in the passage above quoted. I shall presently enquire, whether this doctrine is liable to another objection, with which it has been, I conceive, inconsiderately charged; intending first to dispose of another mis-statement, (unintentional, I am persuaded,) of the doctrine controverted by Mr. E., as found in the above quotation. It is contained in the words, “if you *cannot* do this, (i. e. believe,) there is no forgiveness for you.” Mr. E. has certainly not in his contemplation, the eccentric portion of that class of preachers, whose doctrine he is combating; and therefore, I shall put them out of the account in the present controversy. There may be, for anything I know to the contrary, persons who would say to their hearers, “If you *cannot* believe, there is no pardon for you.” If there be, I can only say, that I am ready to join with Mr. E. in a hearty reprobation of a statement so unwarranted, in my judgment, by the word of God. But while I decidedly object to the expression, “If you *cannot*,” I would, without hesitation, declare, “If you *will not* believe, there is no forgiveness for you.” The difference between the monosyllables *can*, and *will*, in this connection, is momentous. The Scriptures recognize no inability in man, to believe, but what is to be traced to his own avoidable, and therefore culpable preference, of other things, to the things of God. All the pleadings and remonstrances of Scripture, are founded upon this presumption. The palpable folly of his conduct, is made the ground-work of frequent expostulation with him, on the subject of his wilful and deliberate rejection of God. “Wherefore do ye spend money, for that which is not bread; and your labour, for that which satisfieth not; hearken diligently unto me, &c. (Isaiah lv.) In short, there is not a word in the sacred volume, from which man can fairly infer any inability to believe, except what arises from those moral hindrances, for the existence and operation of which, he is justly responsible. No intelligent interpreter of the word of God, would say to his hearers, “If you *cannot* believe, there is no pardon for you;” but such a one would not hesitate to say, “If you *will not* believe, you must perish.” Mr. E. has, therefore, in stating the doctrine of his opponents, as contrasted with his own, made them express, what they would distinctly disavow. As I said before, I am persuaded, Mr. E. was not guilty of any intentional injustice; but it is necessary, in fairness to the parties concerned, that there should not be any misunderstanding in a matter of such importance. Nor is the public less concerned in an explanation, necessary to prevent false impressions

on a subject, so closely connected with the best interests of mankind.

I shall now beg leave, Sir, to close the present letter; intending, with Divine permission and assistance, in my next, to enquire how far the Scriptures support, what I have acknowledged that the opponents of Mr. E. would not hesitate to say, on this interesting subject; and how far, therefore, Mr. E. is justified, in his opposition to their doctrine.

I am, Sir, very truly yours,

T. K.

MISCELLANEOUS COMMUNICATIONS.

A SERIOUS PROMISE NOT A SOLEMN ONE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I herewith send you a paper written by a late titular bishop of Ossory, in which a distinction is marked between a *serious* promise, and a *solemn* one—with which it may be useful to some of your readers to be acquainted. The writer was a man of excellent character, and great literary acquirements; and was no meddler in politics. What a pity that such a man should be the victim of such a system as Popery? A system which palsies the energies of the human mind—which stupifies conscience—which puts common sense at defiance—which directly opposes the written word of God, under the semblance of great veneration for it—and with great apparent desire for the salvation of the souls of men, saps that only foundation upon which they can rest with security—even the atonement of the Lord Jesus Christ. It is the duty of every lover of divine truth, to expose, as far as he can, such a system; and especially at this time, and in this country. Care should however be taken, not to confound men and principles—not to dislike or speak evil of the individual, because his principles may be unscriptural. This distinction should be particularly attended to; for how can we hope to be successful in our efforts to establish truth, if we are personal in our application of it. We must in meekness instruct those that oppose themselves, and afford satisfactory proof, that our object is—the glory of God—and not merely victory over an opponent—or the establishment of a favourite opinion. To do this, it is necessary to possess the wisdom that cometh down from above; and for that wisdom, all who are labouring for the promotion of Ireland's real welfare, ought, unceasingly to pray.

BEDELL.

“An advertisement appeared in the LEINSTER JOURNAL, signed, ‘George Bryan,’—in which I am charged with the breach of a solemn promise. A public

attack of this kind, necessarily calls on any man to justify his conduct, if in his power. A plain narrative of the facts, as they happened, and an explanation of the motives on which I acted, will complete this justification in the eyes of any impartial man.

"1st. I acknowledge that I promised some gentlemen of the committee, that I would sign these addresses, when some lines to which I objected, would be expunged; but I utterly deny having made any solemn promise—if by a solemn promise, Mr. Bryan means any thing more than a serious promise. For nothing in actions, expressions, or writing, was superadded to the verbal declaration I made, of signing the addresses, when corrected. The nature of the case did not at all require a solemn promise; and the gentlemen who presented these addresses to me, had too much sagacity and judgment, to alarm my suspicions by such a proposal; for the consequence would probably be, a rejection of the addresses, on the spot.

"2dly. Some days elapsed before the corrected addresses were again brought to me to be signed. In the interval, many of the clergy and laity of this city, came to me, and remonstrated against my signing these addresses. They urged, that these addresses were calculated to pass an indirect censure on the proceedings of the prelates in Dublin; and to diminish the respect due to their late resolutions—that they were preparatory steps to the concession of a Veto to the Government, in the nomination of the Catholic prelates of Ireland; and that a general dislike and disapprobation of these addresses, prevailed among the great majority of the priests, and Catholic laity, of the city. When I ascertained this last fact, I resolved not to sign the addresses; and was at the same time persuaded, that I was guilty of no sin or crime, by such a refusal.

"I am convinced that a serious, sincere, and voluntary promise, binds a man, who makes it, under the pain of sin—to fulfil it. But I am likewise convinced, that the obligation arising from a promise, ceases in the following cases:—1st, If a man promises a thing impossible. For no one can be bound to do a thing impossible to be done. 2dly. If a man promises to do anything sinful or unlawful. For no promise, though confirmed with an oath, can bind a man to commit sin.

"3dly. When a person, in whose favour a promise is made, releases the promiser from the promise he has made.

"4thly. When a man promises a thing pernicious or useless to the person in whose favour the promise is made.

"5thly. When before the promise is fulfilled, the circumstances become so changed, that the person promising, had he foreseen these circumstances, would never have made the promise.

"On this case I rest my justification. For had I foreseen or known, that my signing the addresses, would produce such alarm and consternation, such dislike and disapprobation, as I afterwards found they would, in the minds of the great majority of the Catholic priests and laity, of this city, I would by no means have consented to sign them.

"St. Thomas says, that 'a man is not guilty of an untruth, in such a case; because, when he promised, he intended to perform his promise; nor is he unfaithful to his promise, because the circumstances are changed afterwards.' This is not only the opinion of St. Thomas, but is also the opinion of all the theologians and canonists, I ever saw or read.

"JAMES LANIGAN.

"Kilkenny, November 8th, 1808."

INCONSISTENCY OF RELIGIOUS PROFESSORS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I have been long desirous to crave a corner in your very valuable Magazine, for a few observations, which I intended offering on the *inconsistency of religious professors*, but have been heretofore hindered from doing so, from a belief that it would be considered no more than a work of supererogation, as so much has already been said on the subject. However, as many professors of religion who are always hunting after novelty, are led to search the latest publications for something new, while they suffer the old publications to lie by on the shelf, as being devoid of moral entertainment, and consequently unworthy of being perused by them; I considered that whatever the result may be, it could not be productive of any bad effect, to offer a remark on the subject, as it is probable that in their ocular perambulations over the pages of a work that affords information on such a variety of subjects as the Examiner does, their attention may be arrested by the title of an article which, notwithstanding the very exalted opinions they may entertain of themselves, must appear to be in some respects applicable to their own character. Though many of the professed disciples of Jesus may often give up a great many favourite pursuits, which have been for a long time as dear to them as a right hand or a right eye, yet we find them passionately addicted to one, which must be admitted by any persons who take an impartial view of it, and who with the single eye of an unbiassed judgment, bring it to the test of Scripture, to be a very strict conformity to the world, and which consequently, can no longer be fondly embraced by those who have their hearts renewed by divine grace, and study not to please the world, but to please God. This is it which seems to have been condemned by our Lord in his sermon on the mount, when he said, “why take ye thought for raiment.” For if he expressed his disapprobation of an over solicitous concern for the necessary articles of dress, (which must be admitted by all that read his sermon,) why should we not infer from thence, that it is altogether contrary to his will that we should be at all solicitous for the unnecessary articles of dress, which are calculated to encumber and perplex, rather than afford any comfort to the body. But it may be said by those, who feel some reluctance in casting from them so dear a member as the decoration of the body. “Though we do not object to the ornamenting of the body, we are not solicitous about it.” I answer, “you do, because you more frequently, to view those symbols of vanity, stand before your household god, the looking glass, and look into it, than you place yourselves in a humiliating posture before the God of Heaven, and pray to him for his grace, to enable you devoutly and impartially to look into, and examine your own hearts, that by being made acquainted with their depravity and your own utter helplessness to effect a change

in them, you may be deeply humbled and led to cast yourself at the feet of Jesus, who is willing to confer on his children now the never-fading ornament of godliness, by imparting his righteousness to them, and will by the imputation of his righteousness save them; when the body destitute of all ornaments but the shroud, must remain to be the prey of worms, and to crumble in the dust until hereafter at the general resurrection, it shall be finally ornamented with the glory of God." If we go to first Timothy, ii. 9, we shall find that the word is yet more positive against the wearing of unnecessary ornaments. What can be more explicit than the words of the Apostle in this place, where he says, "in like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness,) with good works." Observe the contrast the Apostle draws here between the ornament of good works, and the ornament of gold, pearls, &c.; the former being such a one as becometh women professing godliness, but the latter being totally *inconsistent with their profession*. The words of St. Peter are equally condemnatory of this practice. In treating of the relative duties of wives and husbands, he says of the wives—"whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Can these *professors* say, that in acting a part so contrary to the directions of the Apostles, they are not violating their baptismal covenant, especially that part of it in which they promise to 'renounce the pomp and vanity of this wicked world,' for I know not what can be considered vanity, if that be not vanity by which they are influenced to offer, as we may almost say, their blood in sacrifice to this world, by boring their ears, that they might suspend from them the most unnecessary and ridiculous of all ornaments. "And oh! ye daughters of Zion who are haughty, and walk with the stretched-forth necks, lay aside the bravery of your tinkling ornaments, and your round tires like the moon—the chains and the bracelets, the bonnets and the head-bands, the ear-rings and the rings, the changeable suits of apparel," &c., and act a part *consistent with your profession*, lest the Lord may "smite the crown of your head with the scab; and lest it may come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. And lest hell may enlarge herself, and open her mouth beyond measure, and your glory, and your multitude, and your pomp, and you that rejoice may descend therein."—Isaiah iii. and v. To these ladies who have taken upon them the instruction of young children at Sunday Schools, and the formation of their morals, I would address myself most earnestly, and exhort them

to lay aside these unprofitable ornaments, knowing that they are not only *inconsistent* with their character, as *professing* to be the disciples of the meek and lowly Jesus, but that by being so gaudily and vainly dressed, they set a bad example to those children, whose tender minds are so susceptible of an impression; and that the splendour and brilliancy of these ornaments are calculated to draw off the attention of young females from something more profitable. Let the wives of the Ministers of the Gospel, when they see that in these days our churches are more like a theatre than a place where poor sinners should assemble in heartfelt contrition, to offer their supplications and thanksgivings unto the Lord, and hear his word preached; let them, I say, be to others examples of Christian plainness and simplicity of dress, that when they come out from the house of the Lord, they may rather apply to themselves the words which they have heard, and pray that they may be inwardly ingrafted in their hearts, and not be talking of, and wishing to have, the feathers that ornamented this lady's hat, and the ear-rings that hung from that lady's ears, and the ring that shone so brilliantly on the little finger of that hand with which the Minister was endeavouring to impress the truths of that Gospel, which in the most positive and peremptory language, prohibits a conformity, not only to the vices, but also to the fashions of the world. Let Ministers endeavour to convince their hearers of the necessity of seeking for, and let them earnestly look for, in compliance with the precepts of Peter, "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I have been often led to ask, if a ring was now become an essential part of the clerical dress; for Cowper appears to me to have been of opinion that it should not, when in his "picture of the theatrical clerical coxcomb," he writes—

"What! will a man play tricks, will he indulge
A silly fond conceit of his fair form,
And just proportion, fashionable mien
And pretty face in presence of his God?
Or will he seek to dazzle me with tropes,
As with the *diamond on his lily hand*,
And play his brilliant part before my eyes;
When I am hungry for the bread of life?
He mocks his Maker, prostitutes and shames
His noble office, and instead of truth
Displaying his own beauty, starves his flock!!!"

It is true, that many Ministers bearing a very high character for piety, are thus vainly disposed; but they should consider whether such vanity and foppishness be consistent with that word which they profess to make the rule of their conduct, and to which they endeavour to direct the attention of those committed to their care. It would be unnecessary for me to point out to Ministers, how express against excess of apparel one of the homilies of our church

is, as I must presume, that they have perused, and made the contents of them a subject of attentive consideration, before they would subscribe to the articles in which a belief is expressed, "that they contain a godly and wholesome doctrine;" but such professors as have never read that homily, I would advise to apply themselves for one half hour to the perusal of it, as they shall find in it arguments by far more satisfactory and persuasive, than any I may be capable of advancing against so great an *inconsistency with the profession of religion*, as the wearing of unnecessary ornaments. And as the people of God of old (Gen. xxxv. 4) when convinced of the evil of idolatry, not only gave up their idols, but also changed their garments, and gave up their ear-rings which were in their ears to Jacob, who hid them, together with the idols under the oak, which was by Shechem, so let the *professing* Christians now, when convinced of the necessity of the purification of the heart, and the renewal of it, change their garments, and give up their ear-rings, which have been for so long a time to them, more the objects of their affections, than the all-important concerns of the soul's salvation, and which are now so *inconsistent with their profession*, not only for the reasons already mentioned, but also, because the money extravagantly expended on them ought to be applied to that which, in the estimation of Christians, should be by far a more noble and charitable purpose, I mean the feeding of the hungry, the clothing of the naked, the relief of the fatherless, and helpless widows; the healing of the diseased and afflicted, and the dissemination of Gospel truth all over the world, amongst those who are as yet unenlightened, and for the salvation of whose souls Jesus shed his precious blood. "He gave his life a ransom for many," and will you refuse to lay aside your silly ornaments, to enable the friends of religion to prosecute their labours of love, and carry into effect the purposes of our God, who worketh by means. While we have the most satisfactory and indubitable proof, that not only in Heathen countries and distant climes, but also in parts nigh at home professedly Christian, millions of immortal spirits are perishing for lack of knowledge in trespasses and sin, should we not rather deny ourselves, even many a necessary article, than be deterred from contributing liberally to aid the means adopted by those who are exerting themselves for their conversion, and whose labours the Lord has promised to sanction by his blessing. While we, therefore, appropriate to improper purposes that wealth over which the Lord hath appointed us stewards, and for want of which, at present, so many benevolent and charitable institutions are straitened in their funds, how can we be guiltless of the blood of souls, and how can we as faithful servants look our master straight in the face, when summoned away by the angel of death, we shall bid a final adieu to the vanities of time, and after entering into the unforeseen world, be called upon to give an account of our stewardship.

Before I conclude, Sir, for the further information of the fair sex, with whom, I believe, example at times has, or at least,

ought to have some weight, I shall beg leave to mention an anecdote, which may be considered not irrelevant to the present subject. This anecdote is told of a literary character of their own sex, who has not only acquired celebrity for herself by her literary productions, (in most of which a strain of mingled piety and talent is discernible,) but is also very deservedly esteemed for personal religion, and disinterested devotedness to the progress of God's cause. A worthy prelate of our church having lived on terms of very close intimacy with her and her sister from their infancy, felt desirous to testify his regard for them; and as an expression of this, sent to each of the two sisters a very beautiful and costly broach. Though they felt obliged to their friend for the kindness exhibited by him, in sending them presents which must have diminished his purse to the extent of some pounds—money that might have been better appropriated; and though they did not for a moment question the sincerity and innocence of his motives; yet so great was the abhorrence which from early impressions they had conceived for the finery and extravagance of dress, as being taught to consider them utterly incompatible with the divine will, that by never making any use of them, at least for the decoration of their persons, they made it appear that they were more sensibly convinced of the *inconsistency* of such things with their baptismal covenant, and the letter of Scripture, than the learned clergyman who had hit off such an expedient of testifying his esteem for them. The former of these very exemplary females—she whom I have mentioned as having so much distinguished herself, said that the first impression she received, respecting the irrationality of gaiety of dress, was made on her when very young, by the appearance of a little crack-brained woman, who in her rambles was in the habit of calling occasionally at her father's house, and who always appeared as fantastically equipped as the ladies, by whose patronage the monstrous and extraordinary fashions of the present day are honoured. Her mother feeling desirous that her children should be brought up not only in the *profession* of the Gospel, but also in habits strictly according with it, took occasion from the character and appearance of this woman to point out to her daughter, from what an unsteady mind such an inclination to dress must proceed; from which circumstance she was led for some years after to form an estimate of the mind from the outward appearance, and to imagine that all ladies resembling the deranged woman in dress, were equally as unsettled in intellect, and resembled her as much in the interior of the upper garrets, as in the portland stone and other ornamental articles, with which the walls were decorated on the exterior, until as she arrived to a greater degree of maturity in years, she became better acquainted with that word which taught her to believe that she was not astray in her former opinions, and that those who *professed* to regulate their lives by it were, (while by a conformity to the vain fashions of this world they walked in the footsteps of the mad woman) at least *inconsistent professors*.

Apologising, Mr. Editor, for having carried this article to a greater extent than I at first intended, I beg leave to conclude, by informing the females with whom I have the honour to be acquainted, and of whose earnest desire to be made acquainted with their faults, I am fully persuaded, that when next I shall have the pleasure of meeting with them after the publication of this communication, I intend viewing them closely to see if they shall have been prevailed on by the solicitations of a friend, to remove the ear-rings from their ears, and set aside their other needless ornaments, which have been for so long a time marks of their remaining attachment to the world. And hoping, that in consideration of the sincerity of the motives by which I profess to be actuated, any severity that may be observable in these observations will be forgiven by them,

I subscribe myself your friend,

NO QUAKER.

P. S.—It appeared to me unnecessary to make any observations on the monstrous bonnets worn by the ladies of the present day, as any persons desirous to see the vanity of them pointed out, may consult that very admirable article written by Mr. Austin Black, which is to be found in the *Examiner* of May.

A DAY AT THE SEVEN CHURCHES AT GLENDALOUGH.

(Concluded from page 125.)

A practised contributor to a periodical publication, which I may consider myself to be, as far as respects the *Christian Examiner*, as he must be prepared for, so he has no right to complain of suffering under the bad effects of having his production carved up, trisected, and deposited on the shelf to cool, until served up in due course, pursuant to the programme of the Editor's bill of fare. Accordingly, to use a very common and natural question with a prosing narrator, I, together with the reader, may ask—"but where was I?" And Editor replies—the printer just cut the thread of the narrative as the legend of the deer's stone was concluded. Well, that will do. So we shall now proceed towards the lakes, along a new road, (which the proprietor of Derrybawn has, with considerable expense and good taste, executed—very much to the accommodation of tourists—it runs along the left side of the glen, and as you drive onwards, enables you at your leisure to observe all around.

As I am not fond of solitary explorations, I had collected in my passage through the cemetery, no small *cortege* of listeners, idlers, and observers—not only the renowned legendary Joseph Irwin, who in right of *the book*, was my prime pilot, but also in my train, and administering to the cravings of my curiosity, was Master Jim Mulligan—a loose, high-shouldered, bonny, labouring boy—an old, but smart looking trudge-about of a beggar-woman, whose blue mantle was stiffened with a hundred patches, and whose peculiarly pale countenance was corrugated with a hundred wrinkles—more-

over, three or four urchin boys, with red shanks and red heads, followed after, in spite of all the scoldings of Irwin. The whole left side of the glen of the two lakes is composed of Mica slate, whose stratifications break out as you pass along, into the most picturesque precipices, beetling brows, and cloud-catching peaks imaginable—here the rocky ranges are garmented with ivy, there they are brown and bare, every shelf and platform green with grass and ferns, and affording space for the oak, the birch and holly, to grow unmolested. These hills, and indeed the whole country, were once, one forest of oak timber—as the word *Derry*, signifying in Irish, a natural oak wood, sufficiently declares, forming part of the denomination of every hill and towaland in the vicinity, as for instance, *Derrybawn*, *Derrylossory*, *Camaderry*, &c. I confess, I am content with *Glendalough*, as it now is; enough for me, are the wild fringes of wood, that still struggle for existence along the mountain precipices; and the rough rock, and the brown heath, contrasted with an occasional stunted oak, or a white barked birch, or that finest of all evergreens, the native holly—these please me, as being more accordant with the character of the place.—Passing along, we came to where a fissure in the stratified ranges of the mountain presented itself to our notice: I believe such an appearance is called in miner's language a fault, and in every instance where it occurs, the strata fall down more or less, and then at a lower level, continue their course, at the same angle with the horizon.—This fault or break in the stratification, looking as if the side of the hill was cut in two, and the continuity destroyed by some sharp instrument, has given rise to a legend, which of course had its place in Mr. Irwin's catalogue.—“That's *Fin M'Cool's* job—the cut above us he made with his own two-handed sword.”—“No bad specimen, Irwin, of his arm's strength or his steel's temper; but on what occasion pray?” “Look, your honour, across the lake, and you can't but see, on the brow of *Camaderry*, a big white rock. Well, Sir, upon a day, as *Fin M'Cool* was resting and cooling himself with an odd whiff of a pipe,* up there above us, on *Derrybawn*; who should come, but *Brian Boru*, King of Munster, and he sits him down just opposite, on the big white rock of *Camaderry*, and the King cries out to General *Fin*—‘bright morning to you, *Fin*, ma bouhall; sure I'm come from giving the Danes the greatest leatherin that ever the bloody thieves of the world got, since they came from the East sea—troubling and racking poor Ireland—the villains!!—I've finished their job at *Clontarf*,’ or as the place is spelt in English, the *Bulls field*, near *Dublin*—‘ah, its there I've bullied them—I'll be bound its little more nose-rent they'll ever again

* Though not answerable for the exactitude of all Mr. Irwin's chronology, I am inclined to stand by his apparent anachronism, in making *Fin M'Cool* smoke, as I have reason to believe that our countrymen smoked centuries before. Sir Walter Raleigh introduced his Indian weed; for instance, at *Concumroe Abbey* in the County of *Clare*, there is a tomb unquestionably of the 12th century, on which a chieftain is carved out in high relief, with a smoking pipe in his mouth.

gather in green Erin—and Fin, my tight youth, as I have done a good hand's turn for Ireland, now's *your* time; for I have got the hard word that those thieving Danes, fairly beat as they were by me on Clontarf, have got a magician from out of Norway to come and *gotter* all the giants that were ever in the known world, from Goliath of Gath, to Gog and Magog; and he has them all in a camp on the curragh of Kildare. So Fin, my son, you're the only man in all Ireland, you and your Fions, to go against these big factious and Heathenish fellows, who have no fear of God, or of his sacred saints, Patrick, or Bridget, or Kievin, before their eyes. But Fin, my dear man, though I send you, as it is proper I should, being king commander of all Ireland, I'm in dread that I'll never lay my two eyes on you again—for these monstrous fellows must and will eat you up, even supposing you were twice as game and stout, as all the world knows you are.—'Never you fear me,' replies Fin—'I've a bit of a sword along my leg that never yet failed, or let me come off in fight or ruxion second best.'—'Well then,' says Brian Boru, King of Munster, 'I'd give the best cow on all the corksasses of Clare, to see you try that good sword upon a giant's skull.'—'Troth then now,' says Fin, laughing, the good-natured fellow!!! 'more's the pity, for the sake of your Majesty's fun, that I have not the head of one of the fellows under my fist, until I'd give you a pattern of what I could do—but, any how, you shan't want for a holy show—so he ups with his sword, and taking advantage of the fall of the hill, he hits the mountain such a skelp, that he just gashed it down and left it as you now see. 'Come along, my best of Irish boys,' says Brian—'that's enough for me—I'm satisfied.'—So away they went across the mountains to the curragh, where they fell on the giants, cut them all into smithereens, and when they had finished the fight, they set up a circle of stones just on the spot where they all lay butchered, which stones were standing in the memory of old people, who are yet alive."

After admiring this cut, and storing up this history, in which chronology and verity meet together in happy keeping—we proceeded onwards, and at length came to the end of the road, which, for the present, the proprietor of Derrybawn has terminated abruptly, so as to leave the tourist to trudge along for the rest of his way through boggy paths and shaking quagmires. This gentleman (who deservedly has won golden opinions, not only by the urbanity of his manners, but by the positive good he does in giving employment to the poor) continues every winter to occupy the people in working at the road—and the labouring *boy* who attended me, took occasion to observe, that he was employed during the past winter at the job.—"Troth, Sir, its sавere work all out, to stand of a could drizly, driving morning, under the north side of this hill, working on the road—I may say its everlastingly raining, and let you stand where you will, the springs are bursting up under your feet, and stones, and rocks, loosened by the frost, are here and there tumbling down, ready to break our limbs, if we are not on the watch; and the wind moans so mournfully, like the keening at a funeral, down

the hills and hollows, and sweeps so bitterly over the lakes!" "I hope, my lad, when you have worked here that your clothing was better than what it now is." "Why then, indeed, your honour, not a tack nor thread have I been master of for these eighteen months, but what is now on my back; but I'll tell you what—I keep myself warm, the worst of days, by giving the dacent civil gentleman that employs me an honest day's work, not all as one as Bill ———, who was comrade with me in last winter's employ, and who's now lying, and its my belief he'll never rise, with the pains in his bones and rheumatics, that have got through and through him. Bill had as good a frize coat as ever was milled out of mountain wool, and spite of all I could say to him, he thought it better to keep himself warm by lounging and lingering, wrapped in the big jock coat, than by giving Squire Bucky (Euphonicè and properly Bookey) a dacent day's work—and when I spoke to Bill and told him 'twas nothing else than a shame and sin for him to be melin-gering and lounging away all his time, barring the stewards eye was ever over him—Bill said, 'that those that had no big coats had no help for it but work; but as for him, bad manners to him if he cared, so that his day's work was down on the tally.' But no thanks to his frize jock, my lazy lad is now well punished, and its well for him if his pains, and aches, and ague, don't send him sooner than he reckons to rest with his people in the churchyard." Here in the simple narrative of this labouring boy, is instanced, what but too often proves to be the case in Ireland, the want of moral responsibility exhibited by the labouring classes when in the employment of the gentry. I am sure there is not a person acquainted with the rural economy of Ireland, that is not aware of this general and deplorable evil, which has tended so much to retard improvement, and send the landed proprietors, in very despair, to seek in absenteeism, an escape from ruin—for many a gentleman who began life and sat down on his paternal property, with the full intention to improve it, while giving constant employment to the people; has been forced with delapidated fortune to desist—on finding that no trust to their honour, no appeal to their honesty, could induce them to give remunerating labour for the hire or advantages afforded them. "Sure he's a gentleman and can afford it," was, and is still with thousands, a reason for slurring over work, and doing it lazily and insufficiently.

After picking our path through miry ways and sundry sloughs, and leaving the first lake called Lough-na-Peche (or Piast) behind us, we arrived at the ravine dividing the hill of Derrybawn from the higher and more precipitous mountain of Lugduff. Here is one of the most delightful spots I know any where. A wild waterfall tumbling from the mountain to the south, through a ravine fringed with all sorts of appropriate timber—Lugduff rising before you in dark grandeur, very like some views I have got of Turk mountain at Killarney; beneath you the upper lake, winding dark and deep up the glen; just at your feet the still translucent basin of Poolanass, in whose chrystal depths, as in condensed ether, hundreds of trout

are disporting—I don't think any of the waterfalls at Killarney more interesting than this. And now, gentle reader, I do assure you that after feasting the eye, and making many notes of admiration all around—after sketching, and thinking, and speaking, as a person like you, of taste and tact; on such occasions; may be supposed to do, this is a very proper place for taste, physical as well as intellectual; here is plenty of cool shade, into which retreating, and consigning pencil and note book to your side-pocket, you may prepare to indulge the outward man with certain refectious, which I suppose you are wise enough to provide. As for me, I was certainly prepared with no little eagerness to display and discuss certain cates, that Mrs. C. O., careful soul! had laid up for the occasion; and here, sooth to say, the Examiner was near suffering the loss of its travelling partner—for just as deponent was arranging the preliminaries of a regular set-to, at certain slices of beef, most geologically disposed between strata of bread and butter, very like the ranges of basalt and white lime-stone, alternating along the coast of Antrim;—I say, just suppose me preparing to lunch at the foot of the waterfall, and just at the head of an inclined plane, down which the water rushes with force and foam; and more especially so on the day in question, after a prior continuance of rain for some days; I, standing at the head of this cascade, and wielding in my better hand a bottle of the strong sound wine of Ceres, and desirous to extract some of the caloric, which the fervours of a June sun had imparted to this creature comfort, and observing a round rock-shaded basin of clear cold water; “there,” said I, “shall I for a fine deposit, as in a natural wine cooler, my lukewarm bottle”—accordingly, I tripped across the stream, and immersed the flask; when lo, on returning, heedless of the slipperiness of the waterwashed rock, my foot slipped, and I felt myself passing at the rate of a *Montagne Russe* down the inclined plain. While just agoing, and almost gone, I seized on the root of a holly, not thicker than a cutting whip, that was flickering on the stream, and the good tough root, bore my weight, brought me home, and on the bank I stood in a trice, with no injury but a barked shin—“give God the praise,” said the poor labouring boy who was standing by; “whoever you are, I don't think it's the Lord will, that your limbs should be smashed in a drowning hole.” “I am obliged to you, my friend,” I replied—“and indeed I do from my soul give God thanks, and praised be his holy name, that has preserved me now, as often before. And oh! how little deserving, and how insufficiently grateful are we all, and I in particular, for all his mercies in Christ Jesus to me and mine.”

I and others in company, were not long in despatching our very welcome luncheon; and fortified thus, and timbered internally, for fresh exertion, much against the will and advice of Mr. Irwin, for such proceeding was not down in *his* bill of fare—I proposed proceeding by the head of the waterfall to the summit of Lugdruff. “Please your honour,” says Joe, “there's no *raison* at all for string yourself, mounting up there; there's nothing in life to be seen; I never guides any one up that way—Mister Wright says nothing

by any manner of means about going up—it is better for ye, like all the rest of the quality I guide, to come along with me now to the Rhefart church, where is king M^cThoul's tomb, where you can read the illegible inscription, and mind all the fine things I'll be after explaining to ye, and then take a boat and row on to the bed." "Mr. Irwin, with your kind leave, and at the same time, by no means desiring to give you the trouble of escorting me, I shall ascend the mountain; all I require of you is, to take, at your leisure, the boat up the water, and wait for me at the upper end of the lough." So leaving the old guide to take his routine, I ascended a path through the wood-clothed ravine, in company with a young friend, who like myself, had no bad qualifications for an excursion of the kind; to wit, a fortified stomach, a clear head, loose leg, and unincumbered muscles. We soon got to the topmost ledge, from whence the stream bounded down the precipice, and found ourselves at the entrance of one of the prettiest and most secluded vales I have ever visited. Though surrounded on all sides by unbroken ranges of mountain, it was not destitute of habitations, and the sides of the hills at this time of the year, green and pastureable, presented nothing to the view that was rough or horrid: the stream that supplied the waterfall, drawing its sustenance from a hundred little noisy rills and dashing cascades, wound like a silver cord through the centre of the vale. The sun was up, the west wind was abroad, and sent in rapid changes, shadows of high and fleecy clouds, like vehicles of celestial travellers careering along the breast of the mountain; here and there, patches of cultivation, green ridges of oats waving under the breeze, gardens of potatoes rich in blossom; and on a green eminence at the head of the vale, a flock of sheep lay scattered and ruminating, giving a finish to this pleasant picture of mountain seclusion and pastoral repose.

This is called the south prison, and such hollows, under the name of prisons, are not unfrequent in these mountains. Proceeding upwards we gained, at length, with no little waste of animal moisture, the topmost ridge of Lugduff, and truly, I must gainsay Messrs. Irwin and Wright, and assure the tourist that he will be amply repaid his labours in this ascent; for nothing can be more interesting than the view from the highest point; on one side you have the pleasant prison I have just spoken of—on the other, the deep gloomy Glendalough, hundreds of feet below you, with all its lakes and ruins; and around on every side the tops of gigantic mountains, now catching the clouds as they ranged along, and then flinging them off, and piercing the azure heavens in the grey distinctness, that the western breeze brings along with it:—there you could see Doce, and Toulmagee, and Lugnaculla; and sparkling beyond the lower and secondary ranges, to the east, was seen the sunsilvered line of the sea. This was certainly worth straining a man's muscles to come and see—but after seeing—how to get away? how to get down to the lake side?—to go back, would furnish Mr. Irwin and others, with a pleasant laugh at our expense—how then get down the side of Lugduff, whose name in English denotes the

mountains of the Black Gulph—and truly, the whole range of it towards Glendalough, was as perpendicular, as if Fin Mac'Goul had cut its side away with his trenchant blade—you could take a somerset of fifteen hundred feet into the upper lake. So we coasted for half a mile or so along the brink of the precipice, until we came to a cliff, the bed of a winter torrent, which had worn itself a passage not absolutely perpendicular. 'Shall we venture down the ravine?' I see, said I, 'no other way of getting to the people who must be now almost tired waiting for us in the boat, and if we don't make haste they may leave us in the lurch, and we shall have to return round the lake on foot, without seeing Kevin's bed, &c. &c.'—'Well but,' says my companion, 'suppose after we have clambered down half way or so, we then come to a precipice—what's to be done then?'—'Oh! let us take chance, come—who's afraid?'—So down we plunged, and what, with clinging here and creeping there—now sliding, now slipping—here trusting, with many misgivings, our fearful footsteps on that loose ledge—there, staying our whole weight on the root of a bolly, that writhed its old fantastic roots from out the fissures of the precipice.—At length we effected our descent, and reached a comparatively easy declivity that extended from the foot of the mural range, to the edge of the lake. Never since I began to travel over Green Erin, had I ventured on a more hazardous experiment than this. Parting and perspiring, our temples throbbing, our faces on fire with the fever of anxiety and exertion—we looked back, and wondered at our own safety, and we smiled at our impatient fool-hardiness; for about three hundred yards further on, a comparatively easy descent presented itself. On the declivity where we now stood, some uncouth wild animals were depasturing, who seemed in utter astonishment at our sudden apparition amongst them, and the head of the herd stamped defiance, and whistled with a wild and singular noise, peculiar to wild mountain breeds of sheep as well as chamois. I had heard that there was a race of wild goats or mabucks still existing amongst these precipices, and was very anxious to palm on my imagination, the creatures now before me as those identical wild goats; but it would not do, they were plain honest sheep.

In the position we were now standing, nearly at the termination of the lake, behind us the precipices of Lugduff beetling above, with all their craggy fissures and overhanging stratifications; to our right the wild gorge of Glencola, presenting a bosom composed of enormous masses of granite, piled and tumbled together, and down which a torrent dashed, and sparkled, and bounded; now lost amidst the rocks, and again bursting forth to plunge itself into the lake of which it forms the head feeder.—Looking on this wild chaotic termination of the vale of Glendalough, and shut out from its eastern end by the headland of Lugduff, the valley of diamonds, which Sinbad the sailor describes, came to my mind, and I could almost suppose that the Roc should come, to sweep us up with mighty wing out of this *cul-de-sac*. But a much more convenient method of departure soon presented itself, for a good steady boat

hove in sight; freighted not only with Joe Irwin, but also with a strange gentleman, who like us had come to see Kievin's bed, &c., and he also had brought his guide. On taking a seat in the boat, I was nothing loath to wrap myself in a warm cloak, and sit quietly, now admiring the scenery, and now observing the boat's crew; and, indeed, the guide accompanying the strange tourist, was in his way, just as observable a personage as Mr. Irwin—an uncouth mercury cut out from another block—tall, gaunt, and wiry in frame—a sallow triangular sickly face, its nether end a pointed extremity, bushed with two huge tufts of beard—he might have stood for the representative of one of the wild he-goats, I was but just looking out for.—He and Irwin while sitting in the same boat, looked askance and with no gentle eye at each other. While lying on the oars in the middle of the lake, and looking up with admiration at the precipitous face of Lugduff, in the lower ranges of which, and comparatively close to the water, Kievin's bed was pointed out, resembling a daw's hole or squirrel's nest. I observed that the fissures, clefts, and natural and artificial excavations, in the soft rock of which the mountain before us was composed, must in troublous times have afforded ready retreats to rebels and raparees—"Yes, your honour," says the bearded guide—"many a brave Byrne and Toole, has found shelter here, not to speak of the boys in ninety-eight—it was in this valley and around the churches, that they mustered before the battle of Hacketstown—out of this they marched seventeen thousand strong, and here they retreated after the fight. Many a fine lady's quilt and lord's carpet, formed a covering to their tents in the churchyard; aye, and it was well for the Protestant prisoners they had with them, that they had their camp upon holy ground, for the voteens amongst them would not let a single man be piked*—no, not even though he was an Orangeman—in a place sacred to so many saints.—Och, it was there and then, was the boiling and stewing of thick fat beef—not all the Patrons that have been here for a thousand years, could compare with their flesh-pots—for the boys had driven up along with them herds of bullocks from the feeding farms of Meath and Kildare, and just as all the meat was

* County of Wicklow } The informations of Joseph and John Thompson, to wit. { of Roundwood, in said county, yeomen; father and son, who being duly sworn on the Holy Evangelists, say, that shortly after the Patron of the Seven Churches, in June 1798, they were taken prisoners by the rebels, and after some time they were brought to the Seven Churches, and kept prisoners in the old yard. When the Wexford rebels joined those of the County of Wicklow, they asked them what they, the informants, and the other prisoners were? They received for answer, that they were bloody Orangemen. The Wexford man said, why are you keeping them there, they should die? They were then driven by a mob of the rebels to the butt of the steeple; they surrounded them, and made them kneel down and were going to pike them, when some of the rebels cried out that, as they were Protestants, their blood should not be spilled on that blessed ground—but that they should be taken to the mountains, there to be piked; that some of them so far interfered in their behalf with the officers, that at last their lives were spared on condition of their joining the rebels, which they did till they had an opportunity of escaping.—*Musgrave's Rebellion.*

a dressing, and as the biggest pot that ever was seen was hanging from the great yew tree—and by the bye, let them say what they will about it, I say it was the great fire that was lit under the holy yew on that day, that brought it to ruination—just, I say, as the time came to skim the yellow fat from the pots, and lift out the mate; in dashed amongst them the king's army—first and foremost, the bloody cut-throats the Ancient Britons, then the Highlanders and the Horse Artillery; and away broke the poor boys, light and empty as grey-hounds over Camaderry and Derrybawn. Well, Sirs, the Welchmen, and the Scotchmen, and the Orangemen, were about to fall to, at a ready made dinner, when orders came from the general, that not a red coat of them all should taste a morsel—for the hard word was passed about, that the United men had flung arsenic into the pots before they started off.—Any how, the best of good cheer was cast into the river, and went down along the stream, feeding the fishes all the way to Arklow.” “How came you to know all this?” says my man Joe to his rival guide, being quite jealous that any one should attempt to narrate but himself—“how free you are to tell what you know nothing at all about, seeing you were but a gossoon then, not bigger than a milk pitcher.”—“I might know it (retorted the other) any how, as well as you, ould Joe, for what were you then but a dish-licker and dog-boy, about Squire Critchley's scullery.” Here, apprehending that this rivalry between the two “*maitres de place*,” might end in open quarrel, I thought it well to interfere, and request that without waste of temper they would, as duly hired, give what information each could convey. “Who were the leaders of the boys on these and other occasions, when they resorted to this valley?”—“Why, Sir,” said the bearded *Cicerone*, whose fort seemed to lie in these more recent occurrences, “myself forgets, though I've often heard their names—but I remember Holt and Dwyer—Holt was a Protestant, a sort of County Constable or discharged Polisman—the Ancient Britons burnt his house when let loose upon the country to ripen the rebellion by their free quarters—left without house or home, out of passion as they say, he joined *the people*;—he was active and knowing, could set a house, or surprise a picket, or waylay an express—but he was not, they say, a brave leader—he surrendered on terms—went out to Botany-bay, became a Justice there—came home some years ago—stole up to these mountains by night—raised, as they say, lots of money and plate from where he knew it was hid, and set up a public-house at Kingstown, where its not long ago that he died. Tim Dwyer was worth a ship-load of him—a stouter fellow never pointed a pike—a fleetier foot never lifted a brogue—a clearer head or eye never measured danger, or planned an escape. Many a day and night he lay within the face of yon hill—Kievin's bed was his retreat and his sleeping place, until it was made too hot for him. Government hearing that this was his haunt, sent down the Highlanders; they thought that because they were mountain men, they would be the only match for the boys. But soon Tim Dwyer showed the Sawnies a trick or two worth larning—not but that the

petticoats were fine fellows, and if they knew the mountain passes, and the caves, and the bogs, and the toghers, they may-be would have snaffled Dwyer—but every cock crows best on his own dunghill—so Dwyer and his *boys* made a mere show of them.—Dwyer, Gentlemen, was one summer's morning lying fast asleep in the bed, and a serjeant's guard of the Highlanders was patrolling along the other side of the lake just opposite us; the party was commanded by serjeant Donald M'Bane, who is remembered here to this day, as one of the best shots that ever ramed down a bullet; some people were even led to believe he could shoot a man round a corner. Well—this keen canny Sawney, thought he saw something in the hed, and he ups with his terrible gun, and sure enough he was near giving Dwyer his billet for the other world—for the ball grazed along his thigh, cut away the skin upon his ribs, but did no real injury, except tapping a little of his blood; and now my poor fellow thought it high time for him to bolt, and so, naked, that he might run light, he took to his well-known pass up the face of Lugduff. The Highlandmen, like sporting fellows, immediately grounded their muskets, and bayonet in hand, started off in pursuit; some making after him by the head of the lake, towards Gleneola; others turned to the left, and made their way over the stream by Polanass. In the meanwhile, Dwyer was toiling up the face of the mountain, and they could see a streak of blood running from shoulder to flank, and down the white limbs of the clean-skinned fellow; when half-way up the hill, he turned him round to look after the Scotchmen, and saw that all had turned, either the right or left of the lake in making towards him, and had left the whole of Camaderry side without a man. Dwyer at once changed his plan, bounced and bounded down the face of the hill, plunged into the lake at Templenaskellig, swam across the water before you could say Jack Robinson, and took possession of all the Scotchmen's muskets and cartridge boxes—and now may-be it was not he, that shouted, and crowded, and triumphed, as one after another he pitched the guns and ammunition into the lake; you could hear his huzzas rattling and echoing through the hills, as if the mountains clapped hands with joy, tossed the triumph from one to another; he then very leisurely lounged away towards Toulénagee mountain, and so off towards his old haunts under Lugnaquilla."

"Did Dwyer ever come back?"—"Aye, and that he did, though they watched Kievin's bed as a cat would a mouse hole, and ever and always kept patrolling, yet Dwyer was often within ten yards of them. But the best of it was that the Scotchmen, sober and cute as they were, took it into their heads that it was an unlucky place, and that it was haunted, ever since a young man of theirs was drowned; one evening as he was peeping into Kievin's bed, he fell in, and so was lost; and after that, night after night, noises were heard, and lights were seen dancing about, and rising up, as if it were from the bottom of the lough, and flitting up and down—and all this while no tale nor tidings was heard of Dwyer, at all at all. This was mighty well, but it did not satisfy serjeant M'Bane—his

mind misgave him that the boys were not far off—so he set out one morning at screech of day, and patroled up by the head of Lugduff, along the very ridge your honour has just come down from, and there he saw an iron crow-bar stuck close to the edge of the steep, and a strong rope hanging from it down over the brow, and casting himself on his face he looked over, and saw on a ledge about forty feet down, the marks of feet and other tokens that men had been there.—‘As sure as my name is Donald, there are some below there, who have gone for other guess purposes than to take sparrow-hawks; and now I’ll show the tories that it was not for nothing I went bird-nesting in my younger days, along the sea cliffs of my own country, and may-be its room I’ll have to be making in my phallibeg, for all the silver king George will give me for catching these croppies.’—So home he went to his quarters, provided a washing tub and a stout rope of his own, and down the brave fellow, for he was nothing else, went—but its little he thought that all the while there was one or more watching him—for long before he returned, Tim Dwyer was pulled up, and away with him, and serjeant M’Bane got nothing out of the cave for his pains but a few raw praties and an ould blanket, and some bog-fir to make light, and the knowledge from whence came the flames that used to dance about, and be reflected from the lake. Dwyer not long after gave himself up on terms, and went abroad, where has behaved like many other Irishmen, when in foreign places, right honest and loyal, and the Highlanders marched away. Quiet, steady, and except in the way of their duty, innocent people they were, and not to be spoken of in the same day with the marauding villains, the Ancient Britons, or the thick-skulled greedy guts, the Somerset Militia.”

By this time we had rowed under Kievin’s bed, and landing adjoining to it, ascended an inclined stratum of the rock to a sort of ledge, or resting-place, from whence I and some others prepared to enter the bed. Here the guides make much ado about proposing their assistance; but to any one who has common sense and enterprise, there is no serious difficulty; for by the aid of certain holes in the rock, and points which you can readily grasp, you can turn into this little artificial cave, which in fact is not bigger than a small baker’s oven; and were it not that it hangs some twenty-five feet perpendicularly, over the dark deep lake, this cavity, not larger than many a pig-stye I have seen excavated in the side of a bank, could not attract so many visitors. I, and two young men who followed me, found it a very tight fit when crouched together in it: at the further end, there is a sort of pillow and peculiar excavation made for the saint’s head, and the whole of the interior is tattooed with the initials of such as have adventured to come in. Amongst the many, I could observe those of Sir Walter Scott, Lord Combermere, &c. &c.; and we were shown the engravings of certain blue stocking dames, as for instance Lady M——n, who had made it her temporary *boudoir*. Just where the left shoulder of the saint may be supposed to have rested, I took leave to inscribe a little *c. b.*, conceiving it might be well to have an entry on the saint’s head-roll,

along with the gallant and gifted individuals who are registered therein. And yet, after all, while reclining here, some sceptical doubts did intrude, whether any but a madman or an outlaw could ever have thought of making it his resting-place; I could scarcely imagine that Coemgan or Kievip could be so absurdly conobitish, as to have thrust his carcass into this hole, and say, to it, as Hilation, the monkish madman of the Thebic desert, "*Ego te Asellâ faciam ut non calcitres*"—"Mr. Donkey I will treat you so, that you shall give over your kicking." No; I am rather tempted to think that it was cut out as a "*spelunca latronum et fovea furum*," by the homicides, raparees, and land-loupers, who took refuge in this district so far back as the twelfth century, according to old Felix O'Ruadan. But let it be contrived by monk or marauder, it has been, and I fear will continue to be a scene of much folly, fanaticism, and misery, as one of the principal stations where rounds and prayers are to be performed on patron days. It is on such occasions greatly resorted to, and particularly so by females who are impressed with the conviction, that whosoever passes into it, and in faith, repeats a certain duty of paters and ave's, will not die in child-birth. Not long ago, as some of our party informed me, a sad event took place, in consequence of this superstition. A lovely young woman, the pride of the vale in which she lived, and not a year married to a youth, every way worthy of her, came to the patron, attended by her mother and only sister, and large with her first child; after going the usual rounds about the Churches, she was led by her mother towards the Bed; and though she and her sister expressed strong repugnance towards the duty, the superstitious old crone urged them forward, and actually pushed them on to the enterprise. Though midsummer, the day, as frequently happens in these mountains, was dark and blustry; storm clouds enveloped Lugduff, and the waves of the windlashed lake sent their foam and spray even up to the level of the Bed; and from the cliffs and fissures of the precipices around, fitful sounds, as it were wailings of grief and agony, came down. On such a day, there could be no approach to the bed by water, and they must take the path overhead, unsheltered, steep, and slippery: perhaps the young woman's peculiar situation unnerved her—but she felt dizzy, and trembled excessively; still the old voteen goaded her on, and just as they gained the point of the path, over the Bed, a gust from the mountain swept against them, and the eldest lost her presence of mind and footing; with a shriek she went down, dragging her sister after her into the depths of the lake: for a moment they rose, and their white garments were seen mixing with the foam—and then sunk for ever. If the Priests who were at the patron on that day, had the hearts of men, they should have interdicted this station from thence for ever.

On retiring from the bed, I found some of the party amusing themselves at the expense of Joe Irwin, at whom they were laughing for having, not long ago, great a guide as he was, fallen from above the Bed into the lake. "It's easily seen," says a woman who attends

here as a sort of supplementary guide, "that Joe is too ould for the work; when instead of keeping the quality steady and safe along these places, the ould stager staggers into the lough himself."—"Ah then, Catty, its true for you; but maybe 'twas all the half crowns that Joe had quilted within the lining of his ould hat that made him top-heavy—more grief to him if he was all but drowned, for keeping from his poor relations all his savings—to roof his skull with silver slates: any how, if his head was as firmly fixed on that hat as his heart was, Kievin himself would hardly have prayed him up from the bottom, and the quality would have missed the greatest liar that ever walked in Glendalough: any how, the fishes have all his savings instead of his poor people." All this humbug seemed not very palatable to Irwin, and he whispered me, "Sure your honour wont be after minding what these inivous crathurs have made out upon me, for nothing else but to injure me with the quality. But it wont do, for after all, I'm the *boy* that's down in the book, an' it's *that* vexes them; but let them spit spite, and split with malice, I'm the only real guide after all; and now do you come quietly with me, and leave these jokers to their good, kind, fun, hurting a poor body, and I'll show you the turning-stone and Tempulnaskellig, and be after finishing my story about Cathleen, now that we've got to the right place for finishing it off out of a face." Understanding well enough Joe's motive for drawing me off from his offensive rivals, I attended him towards a precipice not far from Kievin's bed, along the face of which, and some fifteen or twenty feet from the water, a ledge runs about four inches broad, at the end of which there is a shelf somewhat wider, and on which, according to tradition, if a person turns round three times, having faith, he will never go to hell. Having a clear head and active body, I ventured on and accomplished the experiment, but as my faith was neither full nor active, I am inclined still to look to some surer safeguard from the wrath to come.

"Look, your honour, a little farther on, and you will see the oldest of the Seven Churches of Glendalough—there's Tempulnaskellig—the church of the Island, where the favourite of God, holy Kievin, loved above all places to sing mass—and here he kept his Lents—he built it and blessed it after resisting the love of Cathleen O'Toole, and quenching the Devil's fire that was in her heart, in the waters of the lough; and look there where the water washes the base of that flat stone, there it was the saint used to bathe, and they say, when his Reverence got ould, his guardian angel used to warm the water all round him to be to the temper of milk from the cow; and with your leave, Sir, I'll tell you a story, before I talk of Cathleen, concerning Kievin while he was a bathing. But by way of a beginning, I must make you *sinsible* how the holy man had one fault: he was giving to gadding, and if he had his nathural will, would be for ever pilgrimaging about;—new, he would be off to see St. Kieran at Clanmacnoise, then to St. Canice at Kilkenny, or to St. Berchin here, or St. Congall there; and they tell how Father Galbany, an ould hermit, came and advised him, and said,

'do brother Kievin, give over your rambles; for do you see me, a rolling-stone gathers no moss—nor does a bird—no, not even a swallow, hatch her eggs while on the wing.' Now, Sir, the Devil, whose eye is as clear as a kite's, when spying down upon our evil inclinations, fastened on this fault, as flies fix themselves on a raw spot; and to be sure, he did his best to take advantage of it, as you'll see from what follows:—One day, Sir, as he was bathing, there beyond, and while St. Moliba, his sister's son was watching his vestments—he, who ever and always before remarked, that the garments of the holy man sent out a delicious smell like meadow sweet, or the breath of a milch cow, now was surprised to find it very different from that, and this tempted him to look sharp and there he saw *spiritually* two Devil's squatting in, and chatting to each other from, the saint's brogues.* 'What brings you there, you filthy bastes,' says Moliba, 'polluting my master's blessed brogues?' 'Why then,' replies a Devil, 'it's the best of *reasons* we have for besetting him, and all belonging to him, for he's our bitterest foe—seeing as how he has usurped this valley, and taken our farm and freehold over our heads—for this glen was our own ever since the world was a world, untill Kievin came, and now he has ejected us out of it—not even the air over it can we call our own; for every now and then we feel ourselves burned up when he takes to his rosary, and at every *ave*, we feel as if drying away to nothing, and we must make ourselves scarce, just like the fogs before the risen sun. And now knowing that he's of a wandering turn, we are, as a body may say, gracing (quare greasing) his brogues, and tempting him off to quit Glendalough; and when he goes, joy be with him and a bottle of moss, and if he never returns it's no great loss.' While the conversation was going on between Moliba and the fiends, up comes me Kievin from the water, as white and stately as a swan, and he also saw *spiritually* the dæmons in possession of his brogues—'out of that, ye *varmint*,' says the sacred man, 'am I never to be quit of the likes of you?—any how, for this time ye're out in your politicks, for God willing, I'll stay at home from henceforth to my dying day, and so begone, or I'll excommunicate you into the Red Sea.' 'Ah! then plase your Raverence, Sir,' replied the Devils, 'where is it we can go, since you have taken from us our glen, you common usurper you, with your psalm singing?'—'Go!' says Kievin—'why go where you like, to the Red Sea, or the world's end, for all I care, but here in this holy ground of mine you shant stay.'—'Well, plase your Raverence, there's a snug little bit of a glen some few miles off, where the river of Wicklow breaks through, between the two hills of Tiglinn and Ballymoneen; let us go in peace and take possession there, and don't, if you plase, be coming after us, and we'll make a child's bargain with you—to let one

* The Bollandists in their abundance give this story, and describe the dæmons, sitting in the Saint's "Fipones." 'Looking into Du Cange's Glossary, I find the following definition:—"Fipo fuerit. Hibernis calceus rusticorum," ergo Brogues.

another alone.' 'Be it so,' says the Saint. So off the dæmons set, leaving a wild garlick smell after them; and they retreated to what has been, ever from that day, called the Devil's Glen."

"Mr. Irwin, as the day is declining, and I must haste homewards, I believe I must forego the pleasure of hearing *you* recount the remainder of Cathleen's story.—I have so often heard it, that I think I have in recollection the heads of the history—are they not as follows?—Cathleen came, and was not welcome to Kievin; his holy ardour had no turn towards a requital of earthly love, and in sanctified anger he pushed her from the Bed, and she popped into the lake—to the bottom she went, and would have remained there still, had not the remorseful saint prayed her up again, and given her in charge to her guardian angel, who landed her safe on shore. Is there any more of her story, Joe?" "Oh yes, Sir; for though the Counsellor's poem ends here, the people have it, that since she could not marry the saint, she gave herself up as a chaste spouse to her Saviour, and went down to the vale of Wicklow, where she built a Nunnery at Kilfee, the very place that is called Nun's-cross to this day."

As my limits are defined, I must haste over the *memorabilia* connected with Rhefeart Church, king M'Thoul's tomb, the illegible inscription that has exercised the acumen of General Vallancy, and sundry other ogham-eyed antiquarians—also, the holy white thorns and the hollow stone, which confers regeneration to such as thrust their arm through it;—happy superstition, that can find atonement for, and regeneration from, sin, by means of stocks and stones! These and sundry other curiosities, too numerous (as Mr. Puff would say) to insert, I must pass by; and also notice most perfunctorily the stone cross, which marks the place where St. Kievin killed the horse-stealer, for telling him a lie. We also passed the cakes of griddle bread, that the saint in wrath, for another imposture attempted on his omniscieny, turned into stones, which remain good indigestible granite to this day.

And here, just as I was approaching the end of my ROUNDS in this glen, the old blue-mantled beggar woman, who had attended me through the churchyard, and who had moved away when the rest of the party took boat, now came across my path.—"Does your Raverence mean to quit the holy valley, without seeing one of the holiest things we have at all, the blessed Kievin's Keeve, that cures so many people of blindness, deafness, falling-sickness, and the like, and before now, has made a man with a broken back as up-right as yon tower?" "Will you show it me, my good woman if I go with *you*?" "Indeed and that I will, with all the veins in my heart." "Sure I'LL go with you, Sir," said Irwin; "for why should you bother yourself with that old hag, when you have *me* to guide you, and when it's all in my day's work." "No, Irwin," said I, "if you please, I'll trust myself to this old blue mantle." "Oh, mighty well, Sir, just as you please—but all I say is, that the world's come to a pretty pass, when an ould growdy of a beggar body is taken for a guide in Glendalough, in preference to him

that's down in *the book*." The old woman seemed quite elevated at being selected on this occasion, her lack lustre eyes lit up with unwonted sparkles as she trudged, staff in hand, before me; and I think it would form a very pleasant picture, and worthy of a sketch from Cruikshank, to exhibit C. O. and the old sybil, going hand in hand, down amongst the rocks towards Kievin's Keeve. "Your Raverence did what was but right, in not letting yourself be pestered any longer by that ould sinner, whose tongue wags like the shoe of a mill hopper, trundling down nothing in life but lies, and he spoils all he has to say, bekase he has no faith, the sinner."—"Well, mistress, have you faith in the cures of this Keeve?"—"Troth and it's I that have, firm faith, and why wouldn't I, for hundreds upon hundreds have I known, and seen to be cured—aye, and more than all, wasn't I cured my own self;—for please you, Sir, it's not very along ago, when I grew all as one as blind—my sight, I may say, became full of cobwebs, and two pearls as big as peas grew on them, and I had no hope but to take up with a dog, and teach him to lead me about, all the rest of my days. When one night as I was sitting sorrowful in my cabin, and nobody within but myself, I hears all around me noises of whispering and tittering—these, thinks I to myself, are the good people—so I lent all my ears to listen, and I hears a little squeeking voice say, 'Biddy (meaning myself) will soon go stone blind'—'small pity for her,' squalls another—'when she has cure at hand, and has not faith to use it'—'why, what can the crathur do?' says another, 'nothing in life, but step on a sanctified day into Kievin's Keeve, and there repeat a full duty of ave's and pater's.' You may be right sure, Sir, that on the next Wednesday, I was betimes at the Keeve; and I made my rounds and went in, in faith, and as sure as the day, the darkness left me, the pearls fell off, though as large as cherry-stones, and now thanks be to God and his saints, I can see as clear as e'er a body of my age in the parish. But here's the Keeve, do, your Raverence, just step down and see the prints of the saint's heels, which he made when he plunged into the stream, and sanctified the place for ever." So down we went, helping one another most lovingly, until she made me *sinsible*, according to her own phrase, that two little indentures in the slate rock were prints of Kievin's heels, when preparing to plunge into the hollow basin.—"An' plase you, do you mark all the rags there above on the bush? these are tokens of cures that have been miracled here."—"Well, Biddy, and might any one that could not come here, suppose they were a great way off, in Tralee or Cashel, or any other distant place, I say, have any benefit from the Keeve?"—"Oh yes! for *sartain*, they might, if they could get a Christhen body to go their rounds, and say the prayers for them on the spot; maybe, Sir, you have some body in your eye, that would want the likes of me, to do *thurrus* for them; and I'm the one that will do it dacently, and in faith, and never a pater or ave will I leave unsaid, but give all honestly to the very last bead: and I'll be bound for it, if they were a hundred miles off, they would find just as much

benefit as if they pilgrimaged the whole way on foot themselves." "Well, Biddy, and what's your charge?" "Och, never a price I'll fix at all—that would'n't be ginteel—I lave all to honour and honesty: I say, maybe you'r after knowing some who wants *thur-rus* done for them?" "And now, my good woman," said I, as I turned away from this exhibition of superstition and absurdity, "can you suppose that any one can do penance, or what is the same thing, make atonement for sin, through the help or work of another sinner, like, or perhaps worse than themselves? You are, I am sure, prepared to allow, that you are a sinner." "Och then God, he knows, how I feel myself to be one." "Then, how can you presume to undertake commuting for the sins or diseases of others, when you have sin and infirmities of your own to be forgiven, and be removed? Or how could one calling herself a Christian, suppose that satisfaction for sin, and its consequences, could be made by any, but by him who died on the cross for lost sinners? Or how can any one of common sense believe, that there is use or need in seeking for Kievin's aid or sanctity to help in any want or infirmity, or make intercession, when he who died and rose again for the pardon of a ruined world, now "ever lives to make intercession for us," and has invited all to come, not unto Kievin or Patriek, but to Him, and they shall find rest?" While speaking thus, and indeed I did not fail to declare and explain to this poor creature, "that other foundation can no man lay, than that which is laid, Jesus Christ," we drew near to where the carriage was drawn up, and waiting now, at evening's close, to carry me to the hospitable mansion of a neighbouring friend. The old woman, just as she saw me departing, drew up close beside me, and in a low muttering voice, as if she almost feared to hear herself speak, said, "before your honour goes, and wherever you go, God's blessing rest with you, I would say one word in your ear; I thought as much as that you were a tall friar from Munster, that has been in the neighbourhood since the Patron day; but I now know you are of another guess sort. Well, then, believe you me, that all poor Biddy's hope rests on her sweet Saviour; and sure I am, sure as yon sun is setting, that no work that ever a poor crathur like me could do, nor penance, nor rounds, nor duty at a Priest's knee, can secure in life or save at death, but the blood of my sweet Saviour. God's comfort be with you, sir, and don't mind what I said to you a while ago—you will never see poor Biddy again; but take it with you concerning a poor sinful, wicked crathur, that she has no hope in life but on the cross of Jesus. And now, God's blessing, and that of a poor desolate widow, be about you;" and so saying, the old woman turned off in the direction of the lead mines; and I having duly satisfied Mr. Irwin and others, departed heartily joining in an opinion, that (if I am rightly informed) Sir Walter Scott has expressed, that no place in Ireland is calculated to excite more interest than the Seven Churches of Glendalough.

C. O.

REVIEW.

Morgan's Life of the Rev. T. Charles of Bala.—London, 1829.

Among the many productions of the press, there is nothing so valuable in the church as good biography; nothing so likely to be profitable as a faithful history of the lives and labours of eminent servants of the Lord, who have been privileged to be useful in their generation. We have on this account been much interested by the life of that eminent servant of God, the Rev. T. Charles of Bala. His name had long been dear to us, his labours had long been known to us; and we felt a peculiar desire to be acquainted with the particulars of his exertions, and still more did we wish to be allowed to look within, and see the springs that set the machine in motion, the principle that animated him in all he did. We have not been disappointed—we have found Mr. Morgan's life of Mr. Charles answer fully our expectations—we have found it edifying, as detailing the work of grace in the individual—and we have found it especially instructive, as exhibiting the particulars of a great revival of religion in the principality of Wales. But whilst this memoir will, we doubt not, be ever valued by those who care for God's work in individuals, or his larger operations on communities, we confess we have felt a peculiar interest in it, from the similarity which we have seen between Wales at the time Mr. Charles and a few others begun their labours, and Ireland at this present moment. We conceive that the history contained in this little book, may give encouragement to all those who are anxious for Ireland's spiritual welfare, may give guidance and direction to those who labour in her cause, and may give a caution and warning peculiarly necessary, in the present time, to those who are in places of authority in church and state, in this country. It is melancholy, and yet when contrasted with its present state, encouraging to think of the state of Wales, in the middle of the last century. There is scarcely a greater darkness in Ireland at the present moment, than there was in Wales then.

“ True religion had forsaken the country. Those who possessed a little of its true spirit, were a few who had been in different parts converted, by the labours of a few individuals, who occasionally came up from south Wales, and itinerated through the country. This labour of love commenced about the year 1740. Though their converts, collectively considered, were numerous; yet compared with the number of the inhabitants, they were but few. Many parts of the country had never heard the sound of the Gospel. The work, therefore, which Mr. C. was now engaged in, was, in a great measure, missionary work. No more knowledge of God, or of his word, was to be found in most places, than in an heathen land. The immoralities and ungodliness which prevailed, were such as might be expected from this state of spiritual ignorance. The Bible was almost an unknown book; seldom to be met with, especially in the houses of the

poor. In many parishes, not even ten could be found capable of reading it; and in several parishes in Anglesea, not even two or three."—p. 224, 5.

Had we opened this book by chance, we might have thought this passage to have been a description of Ireland; so accurately does it paint the situation of our own darkened country.

We have just stated, in our opening, this description of Wales, that it may interest our readers the more in the memoirs of one, who was an honoured instrument of rescuing his country from this state of degradation. From his diary and letters, his biographer gives a most instructive and interesting account of the personal religion of Mr. Charles. Our limits will not allow us to go any length, in making extracts; we desire to recommend the whole to such of our readers as feel an interest in personal religion. We shall only dwell on this part of the book, so long as to show the spiritual character of one, whom the Lord prepared for a great work in his church. He was born in 1755, of humble parents, who early sent him to school, with the view of educating him for the ministry.

"During that time, I first felt serious impressions. The first cause of any thoughts about my soul, I do not recollect. My convictions of sin, were, for a year or more, very slight, and at intervals; but I had almost constantly, though sometimes weaker and sometimes stronger, powerful impressions made on my mind, inclining me to attend the preaching of the Gospel—to read the Bible, and the best books I could get.

"I recollect, I thought every body religious, who went pretty constantly to church; but I often wondered, that I never heard them talk any thing about religion; especially on Sunday I had not one spiritual person to speak to, for some time. At last Providence brought me acquainted with an aged, holy, pious man, by name, Rees Hugh, a few miles off, on whom I constantly called once or twice a week; and his conversation was much blessed to me. I loved him as long as he lived, as my own soul; and always looked upon him as my father in Christ. The remembrance of him will be pleasing to me, as long as I live. During this time, I had but little knowledge of the Gospel scheme.... On January the 20th, 1773, (in his 10th year;) I went to hear Mr. Rowland preach at New Chapel. His text was Heb. iv. 16; a day much to be remembered by me, as long as I live. Ever since that happy day, I have lived in a new heaven and a new earth. The change, which a blind man who receives his sight experiences, does not exceed the change, which at that time I experienced in my mind. It was then I was first convinced of the sin of unbelief; or of entertaining narrow, contracted, and hard thoughts, of the Almighty. I had such a view of Christ as our High Priest—of his love, compassion, power, and all-sufficiency, as filled my soul with astonishment—with joy unspeakable and full of glory."—p. 346.

Thus was the seed of eternal truth, early sowed, watered, and matured, in his heart; that being taught himself of God, he might be enabled to teach others. His diary presents to us a man deeply acquainted with the evil of sin, the deceitfulness and depravity of his own heart; as well as experimentally acquainted with the sufficient remedy which is found in the Gospel of Christ.

He entered the university of Oxford, 1775, and got acquainted with several pious, serious, young men, who were afterwards honoured instruments of good, in the Lord's vineyard.

In 1778, he was ordained deacon :—he thus writes in his diary—

“ I felt an earnest desire, that the Lord would enable me to devote myself wholly to his service, the remainder of my days on earth ; and was not a little impressed with the sense of the great importance of the charge I had taken upon me, and of my great inability to discharge it faithfully, and in a due manner. May the spirit of the Lord Jehovah be upon me, evermore.”—p. 18.

His sentiments may be more clearly learned, from a letter written a few days after.

“ Oxon, June 27, 1778.—I have the pleasure to inform you, that I am in orders since Trinity Sunday. Messrs. Mayer, Bridges, and Crouch, were likewise ordained. My dear friend, this is the most solemn and awful time, I have as yet had to see. My anxious thoughts, about the holy function I have taken upon me, and the mighty work I am engaged in, frequently oppress my spirits very much. That solemn exhortation and charge of St. Paul, in Acts xx. 28, thunders in my ears, day and night. Is the church so dear and precious to Christ, that he purchased it with his most precious blood ? What bowels of compassion and mercy, then, should I exercise towards every one, even the meanest individual in it ? How solicitous should I be, about their welfare ? How anxious about their salvation ? May God, of his infinite goodness, enable to be faithful.”

We shall only give a few extracts to show his personal views.

“ I feel myself poor and lean ; but through grace, hungry : and I can see, not without some degree of joy, an unsearchable treasure in Christ. He knows my wants, and will, I believe, freely communicate to me, when he sees necessity requiring it. I am satisfied that it pleaseth the Father, that in him all fulness should dwell. It is not in us, but in him it is, that all fulness dwells ; and from him, it is freely to be communicated to us, in every time of need. He is our Joseph, who has the key of all the storehouse of God ; and he will not fail to open them, when the famine waxeth sore in the land. In obedience to thy command, O Lord, help me to go to Joseph, in all my spiritual wants. Are not all his riches, mine ? Hast thou not given thy Son, with all his fulness, to me ? Help me, therefore, to live upon the treasures that are laid up in him, as if they were in my own possession. ‘ All things that the Father hath,’ saith Christ, ‘ are mine.’ All the grace and mercy, that are in God as a Father, are given to Christ, that he may give them to his people. All pardon and all grace, which we can want or God can give, are stored up in Christ, for the use of his people. All the grace and mercy which dwell in the Almighty, when full of the counsels of love, and intending his own exaltation by way of grace ; all the grace and mercy which Christ, by the effusion of his most precious blood, could purchase ; all this, is treasured up in Christ, and abounds in him infinitely, to be communicated freely to us, as our wants require, and as we are capable of receiving it. O Lord, enlarge my heart, and empty me of every other thing ; that I may be able to receive, more abundantly, out of Christ's inconceivable fulness.”—p. 119.

We give the following, as showing Mr. Charles's deep convi-

tion of personal sin; which appears to have lain at the root of his personal religion, and his ministerial activity.

"I freely confess, that I find so much of the *old man* remaining, and working in me; and that Satan hath such power over me at times, that I really am often at a loss what to make of myself. Sometimes I think, there is nothing in me but sin and misery, darkness and confusion; at other times, I verily believe myself the greatest hypocrite that ever existed. At all times, I may well adopt the appellations the pious martyr, J. Bradford, gives himself in some of his letters—'The most miserable sinner; hard hearted, unthankful,' T. C., 'The painted hypocrite' T. C. Though I have not, through mercy, ever been permitted to fall into any one gross act of scandalous sin, yet I have not the least doubt, but that I am in fact a much greater sinner, than ever the thief on the cross was; for he never sinned against so much light, so much grace and amazing goodness, as I have, and daily do; and I am sure, if I ever enter heaven, I shall be a much greater monument of grace and love, than he is. Indeed, I am astonished and amazed at the Lord's continual patience towards me; and how he bears with me, a rebellious creature, so long! But, at the same time, what would appear very strange to those who had not experienced the same thing, I am not in general, much troubled with doubts and fears; though in myself I have every imaginable reason for both, yet the infinite fulness, competency, and all-sufficiency of Christ's salvation, leave no room for either. At the sight of his wonderful salvation, all my wants are supplied, all my doubts solved, and all my fears vanish at once. Had I the united guilt of all the world upon me, what could I require more. Sometimes, I really fear my confidence is only presumption; but still, how can I doubt, when there are infinite reasons, all the reasons that God himself can give, to believe?"—p. 96-8.

In the midst of so many beautiful and edifying extracts from his diary and letters, it is hard to know what to select. We fix upon the following, to show the tendency of his mind towards the formularies of our church; and his willingness to be fed by the food there provided.

"The following petition in the litany, hath dwelt a good deal on my mind, all this day—'O Lamb of God, that taketh away the sins of the world, grant us thy peace.' I am fearful of taking peace, or receiving it, from any but Christ; or in any way but having my sins taken away. I believe much of the ease and quietness of my mind, daily, proceeds rather from false peace and carnal security, than from the peace derived from Christ. Time often wears off guilt; and accusations of conscience frequently die away. Attention to other things often drives my sins into obscurity and forgetfulness; and hence proceeds my peace of mind. This, I fear, has been the case too often. I see and feel the danger of such things. The artifices of Satan, and the deceitfulness of my own heart, can find no means more fatal and ruinous to my soul. Hence proceeds my daily neglect of Christ, more or less. I am healed without him, and therefore, he is not sought after. I hope to be, above all things, watchful against this ruinous evil, in future. I will endeavour to keep my sins in mind, in all their guilt; and to have a continued feeling sense of what is due to them, till the Lamb of God takes them away, and grants me his peace.—p. 136.

These extracts will suffice, to give an idea of the personal character and individual religion, of Mr. Charles, fitting him for use-

fulness in the ministry, in any sphere, and making him an ornament and strength to any church. He served curacies in different places; but his heart's desire was for his countrymen, his kinsmen according to the flesh. He wished to spend, and to be spent, for Wales. He appears to have been blessed in his ministry; but he found the offence of the cross had not ceased. His preaching, his activity, and his zeal, gave offence; and by degrees, he found it difficult to obtain employment. In August, 1783, he gives the following account of his situation, as connected with a church in the neighbourhood of Bala.

"I told you, I believe, that I was engaged to serve a church in this country. When I served it for two Sundays, a long letter was sent to me, genteely excusing my attendance for the future. Since that time, I have been assisting Mr. Lloyd, who is but in poor health. However, last Sunday, the whole parish, with two or three of the principal inhabitants at their head, came to me, and accosted me in a rougher strain than I ever have been accustomed to before. They insisted on my preaching no more in their church, for, they added, 'You have cursed us enough already.' I took every care, that nothing but the plain simple truth should give offence; nor is there any thing else laid to my charge. What the Lord means to do with me, I know not; but I hope I shall know soon. I am comfortable and easy in my mind; and, through mercy, am willing to be where, and do what, he pleases. I am happy to think, that I am not at my own disposal. He is my master, and I desire to be disposed of by him, as his servant, according to his own will." — p. 107.

He remained for some time after this, without employment. The following extract will show his mind under this dispensation, and prove the attachment of this good man, to the Established Church; and will clearly throw the blame of his departure from it, on other shoulders than his own.

"I am now waiting to see what the Lord will do with me; making use of every means in my power, to procure some place in the Established Church to officiate; not for the sake of any emoluments I might have, but from a principle of conscience. I can live independent of the Church; but I am a churchman on principle, and therefore, shall not on any account leave it, unless I am forced to do so. But you can well conceive, how disagreeable and uncomfortable it is, to be doing nothing. I never felt before, in the same degree, the force of the expression, 'Woe is unto me, if I preach not the Gospel.' " — p. 192.

After this, he appears to have had employment in two curacies, for a short time. The latter was at Llanymawddwy, fourteen miles south of Bala; from which he was at length dismissed by his rector, on the complaint of some in the parish, who disliked his preaching. We cannot help transcribing the sentiments of his biographer, on this occasion.

"Being once more deprived of the opportunity of exercising his ministry, Mr. C. felt no small perplexity of mind. If he was pre-disposed to leave the Church, he would have done so before now; but the truth appears to be, that he contemplated such an event with sorrow. The many passages which occur in his letters, written at this time, respecting self-denial, and resignation to the will of

God, were evidently occasioned by what he was *foreseeing* would, in all probability, be the final issue of his repeated disappointments; and we may easily conceive, that to quit a Church, whose doctrines he cordially approved, and which commanded general respect, —and to be connected with a despised people, was a step which required no small degree of self-denial. In doing this, he had also to go against the current of former habits and prepossessions. An application to the bishop of the diocese, was made about this time; of what nature it was, we are not able to learn; his letters only allude to such a thing having been made. Every influence which his wife's family and his own friends could command, was exerted in his behalf."

We are forced to be somewhat tedious, perhaps, upon this part of Mr. Charles's history; but we desire that his separation from our church, may appear in its right point of view. If ever we are to be taught by experience, we may here learn the evil to our Church, of excluding from it, or not anxiously keeping in it, men of piety and talent. We have often mourned over the mass of dissent which separates now, almost the whole population of Wales, from the Established Church. We know that the labours of Mr. Charles, in a late period of his life, mainly contributed to this effect; and we wish churchmen really to see where the fault lay, and to whom the blame of this weakening of our Church, is to be attributed. We are bound to say, as impartial judges, that it was not at the door of Mr. Charles. We desire to hold out the facts which this memoir presents to us, as a warning to our ecclesiastical rulers, that they may use their diligence, to have the good work done within the establishment; and not by their coldness or hostility, throw it without the pale of the Church. We must beg the attention of our readers, to a few more extracts.

"There are no tidings of a church; but all friends here, seem to give me up for the chapels in Wales; whilst at the same time, they are much satisfied with my conduct in waiting so long. All I can say is, that I desire, I hope sincerely, to be where the Lord would have me to be. I cannot carry a guilty conscience about me any longer, which I must do, if my days are consumed in vanity.... I am in a strait between two things—between leaving the Church, and continuing in it. Being turned out of three churches, without the prospect of another, what shall I do? In the last church I served, I continued three months; there the Gospel was much blessed, as to the present appearance of things; the people there are calling on me with tears, to feed them with the bread of life. What shall I do? Christ's words continually sound in my ears—'Feed my lambs.' I think I feel my heart willing to engage in the work, be the consequences what they may. But then I ought to be certain in my own mind, that God calls me to preach at large. This stimulates me to try all means to continue in the Church, and to wait a little longer to see what the Lord will do. I thank God I want nothing but to know his will, and strength to do the same. The Gospel spreads here, and thousands flock to hear it; and I believe thousands ~~well~~ parts, have received it in its power. I tremble lest the Lord should find me unfaithful, when I see so much work to do. I often think I hear my dear Master saying to me, 'Why standest thou here all the day idle?' This thought is still sharpened, when I consider that the night is coming on apace, when no man can work."—p. 208.

During the interval of his being first out of employment in the Church, and his beginning to labour in another connexion, he was led to begin that system of instructing the children, which became such an instrument in his hands. His clear mind would not allow him to be wholly unemployed. The ignorance which prevailed among the young people of Bala, excited his sympathy; he invited them to his house to give them religious instruction, and to catechise them. He had them together on the Sunday evenings; his mode of treating them was peculiarly kind, affectionate, and attractive: the love and tenderness with which he addressed them, often melted them into tears. His house became too small to contain those who attended: he was offered the use of the Chapel by the Calvinistic Methodists, who were then, and for a long time after, connected with the Church of England. This offer he accepted, and there he instructed and catechised the numerous children who attended,—the work was the delight of his heart. This was in fact the commencement of the Sunday Schools, being anterior in time to any established in England.

How long it was before Mr. C. had finally made up his mind to connect himself with the Methodists, is not known. It was towards the end of the year 1784, or the beginning of the next, that he commenced preaching among them. His own views of this step may be collected from letters which many years after he wrote to a clerical friend, who was under circumstances somewhat similar to his. The following are extracts, and show, that even as late as 1810, his views were not changed with regard to the church.

“ In reply to your favour, I have but little to say; I feel for your perplexity; but I have no doubt, that if you look up simply to the Lord, he will graciously direct you in the way you should go—but it is not for me to determine. You are much wanted in the establishment, if suffered to continue in it, and suffered to be *faithful*. On the other side there is work enough for you out of the Church, if called and gifted to proceed on the itinerant plan. As you are already in the Church, I think you ought to continue in it, if not *forced* out of it. When I began to itinerate, it was because they would not employ me in the Church in this country. I intended removing to England as soon as circumstances admitted it, without being in any degree deteriorated by a few excursions on the itinerant plan. I got by degrees so far into the work, that I could not conscientiously recede and leave it.”—p. 212.

With the utmost sincerity, we profess ourselves attached members of the Establishment: we see her excellencies, and we love her as a pillar and ground of truth; but we are ready to acknowledge her faults, to grieve over them, and confess them as we would our own; and we are forced to assent to the language of Mr. C's biographer.

“ The conduct pursued towards this faithful servant of God, was wholly unjustifiable as well as impolitic. Zeal in the cause of his Master seems to have been every thing laid to his charge. The doctrines he preached, even to his very last days, were those of the Church.... But the manner in which Mr. C. was treated, was not only unjust, but impolitic also. The Church of Rome would never have been so unwise and regardless of common prudence as to shut its doors against such men as Mr. C. To what are we to attribute the vastness of dissent in the present day;

and to what else as for its *own* cause, but to the scornful and oppressive treatment which Mr. C. and others met with from the bishops and clergy. They blindly thought to silence them, by preventing them from being employed in the Church. How could it be supposed that men who had the great objects of their office so much at heart, could have been thus silenced. The command to preach the Gospel, is of greater authority than any human interdiction. God must be obeyed rather than man: not to repress, but to encourage zeal, diligence, and faithfulness, is the way to promote the true interests of the Church. Happily for our times, a different course is generally pursued; zeal and diligence are not only encouraged, but even practised by many of those who rule over us. May their labours be abundantly blessed."—p. 215.

We have now to follow Mr. C. in his course as a dissenting minister. From the increasing quantity of his labours, he seems to have been obliged to discontinue his journal; he has left therefore no written account of his long and toilsome journeys, nor of his frequent preachings, nor of the trials, difficulties, and hardships which he endured in "wandering up and down" (as he expresses it) through this cold and barren country, to preach the everlasting Gospel.

The benefits of his labours are visible by the great increase in the number of the people with whom he connected himself, in superior Scriptural knowledge, and in the improved practice to which they have attained, and especially in the effects every where made throughout the country, to teach children not only to read, but to understand the truths of the Bible. The final results of his labours will only be known on the great day of account. Mr. Charles having now enlarged the field of his labours, set himself with much industry to ascertain the real state of the country. He made enquiries wherever he went, and the result was most appalling. The prevailing ignorance as to religion was to an extent scarcely conceivable in a country which was professedly Christian. Having acquired a knowledge of the religious state of the community at large, he felt anxious to provide some remedy. The plan he thought of was the establishment of circulating Schools. This idea was probably suggested by what had been done some years before by the Rev. G. Jones of Llanddowror, Carmarthenshire, who, through the liberality of a lady, Mrs. Beran, formed a considerable number of circulating Schools in different parts of Wales.

"Mr. C. had two difficulties to surmount, and they were not small difficulties—to raise money to support the Schools, and to procure teachers: the latter was as great as the former, which appears evident from the measures to which he resorted: some of the first teachers he taught himself. We have been particularly interested in the details of these exertions; they remind us so continually of the state of Ireland, of the remedy it stands in need of, and of the difficulties that oppose themselves to that desirable object: he had every thing to contend with in Wales which we have to contend with in Ireland, except one gigantic enemy, POVERTY. He had to struggle against poverty, ignorance, and a neglected, but loved native language. An account of the commencement of this work, of its progress, and of some of its blessed fruits, shall be set before our readers in Mr. C.'s own words—we give extracts from letters, written many years afterwards, giving an account of these things,

“*Bain, September 18, 1800.*—In my travels through different parts of north Wales, about twenty-three years ago, I perceived that the state of the poor of the country in general was so low, as to religious knowledge; that not one in twenty, in many parts was capable of reading the Scriptures, and in some districts, hardly an individual could be found, who had received any instructions in reading. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another, to instruct the poor in reading, and in the first principles of Christianity, by catechising them: this work began in the year 1785. At first only one teacher was employed, as the funds increased, so in proportion the number of teachers, till they amounted to twenty. Some of the first teachers I was obliged to instruct myself, who afterwards instructed others, sent to them to learn to be schoolmasters. The fruit of these circulating Schools are our numerous Sunday Schools all over the country; for without the former we could not have found teachers to carry on the latter. Whatever we attempted of this nature succeeded wonderfully, till the whole country was filled with Schools of some sort or other—and all were taught at once. The blessed effects were correspondent, a general concern for eternal things was manifested in many large districts. Many hundreds were awakened to a sense of sin, and their need of a Saviour, and are now, I have every reason to believe, his faithful followers: three quarters of a year are found fully sufficient to teach our children to read the Bibles well in the Welsh language. I visit the Schools myself, and catechise them publicly. I have the unspeakable satisfaction to see the general aspect of the country most amazingly changed; the wilderness blossoms as the rose, and the thirsty land is become springs of water; through the Schools and the preaching of the Gospel, the spread of divine knowledge is become universal—bless the Lord, O my soul.”

—p. 231—5.

The account given of the public examination of the Schools is most interesting; we wish we had room for extracts. It is to be remarked, that itinerant preaching accompanied the establishment of Schools; indeed the education of the people appears to have been considered as a preparation for their profitable hearing of the word preached. The accounts of success are quite wonderful; we can only give portions of the very interesting extracts which we find in this delightful volume.

“As to the further spread of the work, the prospect in our country is generally very pleasing. In Carnarvonshire and Anglesea, the congregations are very numerous; thousands flock together at the sound of the Gospel trumpet, and hear with great earnestness and attention. Awakenings also are frequent; the churches every where, are, if I may so speak, in labour, and I cannot but expect that a man-child may be born: they are prepared, they are praying, they are waiting for his coming; he has already done great things in this principality. Within these thirty years, there have been five or six very great awakenings; a land of darkness and shadow of death hath seen great light; O may we live to see still greater things.”

p.

One fact, that proves the reality of the spiritual work carried on principally through the instrumentality of the Schools, and the preaching of Mr. Charles is, the increased demand for the Scriptures

throughout the principality; Mr. Charles exerted himself for the supply of this demand, and we need not remind our readers, that from thence arose the British and Foreign Bible Society. The particulars connected with this great event are too well known to our friends to justify us in detaining them longer; we wish we could trespass on their patience by introducing them to Mr. C. on a tour to Ireland, on the part of these Christian men who set up the London Hibernian Society.

In 1807, Mr. C. accompanied the Rev. D. Bogue, the Rev. J. Hughes, and J. Mills, Esq., for the purpose of ascertaining the religious state of this country; and the conclusion of this memoir gives us extracts from his journal, to which we wish to direct the attention of our readers; but were we now to enter upon this very exciting subject, we fear they should begin to get weary. We may perhaps at a future time take up this portion of the book before us, and make such comments as we trust may not prove unprofitable. We cannot conclude our present review without making some remarks, which have been suggested to us in reading so much of this very valuable piece of biography. We confess we have never read any thing that is more likely to be instructive to those who are alive to the present wretched, darkened condition of Ireland. The facts brought before us have, we think, instructed and encouraged us; we could wish them to be generally known by all our Christian friends, and particularly by all influential persons; we could wish them attentively considered, and seriously weighed by our rulers, both in church and state; we have seen that between forty or fifty years ago, Wales was nearly as ignorant, as uneducated, and as destitute either of Scripture or a preached Gospel, as the greater part of Ireland is at this moment; and now we believe that Wales is as well educated, and as religious a country as any other part of the United Kingdom. The zeal of a few individuals, and mainly of Mr. Charles, has been blessed to the moral and spiritual regeneration of a whole country: schools, catechising, and preaching, have altered the character and habits of a people.

Ought not the servants of God and the friends of man, in Ireland, to take courage? Should not the example of Mr. Charles, animate them? It is true, the friends of Ireland find one enemy in their way, which was not to be encountered in Wales, and that is—Popery; which is set against the enlightening and education of the people, and wields a monstrous power against the exertions of the servants of the Lord. But shall we not feel, that if God is on our side, we need not fear what man can do unto us? Shall not the language of those who survey the land, be like that of faithful Caleb, "If the land delight us, he will give us the land; and though those children of Anak be there, yet we need not fear them; their defence is departed from them, and the Lord is with us; fear them not?" We hope many of our younger men, who are strong to labour, may read this book, and catch some of Mr. Charles's zeal for souls. We hope that many may be led to say, like him, "Woe to me if I preach not the Gospel;" and that they

may feel constrained to the work, in spite of all opposition and all difficulty. We hope our ecclesiastical rulers may read the book, and learn an important lesson from it. This good man was actually forced out of the Church; and the work which the bishops would not countenance, and did not countenance, went on in spite of them; and that work, which, if it had been done in connection with the Established Church, would have been its strength and its glory, has become in Wales, its weakness and its shame. May our bishops take warning. We hope they will not misunderstand us, or take needless umbrage, when we say, that Ireland *must* be evangelized—the Gospel *must* be freely preached, from the Giant's Causeway to Cape Clear. As the servants of Christ, we say, and, we trust, many say with us, *the Gospel must be preached to every creature*. If the bishops of our Church wish that the success which we anticipate in such a work, shall tend to the honour and strength of the establishment, let them one and all, warmly sanction it; else it will be in Ireland, as it has been in Wales, that the moral and spiritual regeneration of the people, will prove the shame and weakness of the Established Church. We wish to ask, whose is the duty? Upon whom did the duty devolve in Wales? Can there be any answer but one?—On the Established Church. Her bishops and ministers did not do their duty; and the consequence is, that the mass of the people who have reaped the harvest of the zeal and labours of such men as Mr. Charles, are separated from her. As friends, attached friends of the Established Church in Ireland, we pray and trust, that it may not be so here.

Is it not pre-eminently the duty of those, who are supported by the country, to seek out the recesses of ignorance—to teach and evangelize the people of the country. There are in operation, schools both in English and in Irish; but not to an extent at all proportionate to the wants of the population; but where is the preaching of the Gospel to the people—to those who are not formally connected with our Church? There has indeed been lately established, the Church Home Mission Society; we rejoice that something of that kind has been set on foot at last. It is, we maintain, no work of supererogation; it is the simple fulfilment of an imperative, crying duty. The work it proposes to do, *must* be done; the attempt has been delayed too long; it *must* be delayed no longer. We were always its cordial friends, from the time we first heard of it; we have been made more cordial to it, since we read Mr. Charles's life. We rejoice at the measure of countenance given to it, by some of our most valuable church rulers; but we confess that we lament exceedingly, that it has not been taken up by them in a body. We would ask them, is not the work which it proposes to do, a work which it is the duty of an established church to perform; and one that it would be for the honour and strength of the church, that she should perform? We would say to those who are hesitating about regularities, and calculating about mere forms—*look to Wales*; see the work done, and every Christian must rejoice at the work that has been done; see it

done without the Establishment, and mark the consequence—the population alienated from the Establishment; and must not the man who loves our church grieve at the effect, and blame these rulers who were the authors of the evil? These are times which impose a peculiar measure of responsibility upon those in authority in the church of Ireland—They cannot sleep on and take their rest—A great excitement is abroad—Great powers are in the field. Those that are in high stations need an especial measure of wisdom; may it be poured out upon them from above! May they be guided by a heavenly hand, that they may indeed be a blessing to the country which maintains them!

We feel unfeignedly grateful to some of the highest of our dignitaries, who set a good example; who countenance such piety as that of Mr. Charles, and encourage zeal. May their example influence even all their brethren, and may their better wisdom guide the counsels of their whole body. Thus we should have nothing to fear for our church—every thing to hope for our country. We have dwelt largely on the part of this memoir directly connected with Wales, but indirectly connected with our own country; we hope on another occasion, to call the attention of our readers, particularly, to some portions of the work more directly bearing upon Ireland.

Sketches of Irish Character. By Mrs. S. C. Hall, in two vols.—London: Frederick Westley, and A. H. Davis, Stationers'-hall Court.

We have perused these volumes with considerable pleasure. They do not, it is true, contain any story of deep and powerful interest; but there is an ease and truth of delineation—a playful gracefulness of fancy—a simplicity of structure about them, which strongly remind us of those incidents that occur in every-day life, as we may have heard them from the lips of some artful narrator who can throw the elegance of his own mind about a plain story.

The volumes contain eleven sketches—all purely Irish, and all founded upon characters and incidents in or about the village of Bannow, in the county Wexford. The volumes are dedicated with great propriety to Miss Mitford, of whose “Village” the work is no unsuccessful rival. But we must give a quotation that our readers may judge for themselves of the graphic powers of the author, and her happiness in sketching living character. The first is a picture of Mrs. Cassidy and her cottage, from “Lilly O’Brien,” with which the work opens; but, though true in Bannow, we regret to say her cottage is certainly not a fair specimen of Irish cottages in general.

“The sweet Lilly of Bannow!—I shall never forget the morning I first saw her. Her aunt—who does not know her aunt, Mrs. Cassidy?—her aunt is positively the most delightful person in the whole parish. She is now a very old woman, but so “knowing” that she settles all the debatable points that arise among good and bad housewives, from Mrs. Connor of the Mill, down to Polly the Cadger, (whose name designates her character) as to the proper mode of making mead,

potatoes-cakes, and strabout; and always decides who are the best spinners and knitters in the country; nay her opinion, given after long deliberation, established the superiority of the barrel over the hand-churn. There is, however, one disputed matter in this neighbourhood, even to this day. Mrs. Cassidy (it is very extraordinary, but who is without some weakness?) Mrs. Cassidy will have it that a quern grinds wheat better than a mill, and produces finer flour; she therefore abuses those both of wind and water, and persists in grinding her own corn, as well as in making her own bread. By the bye, this very quern was in great danger some time ago, when an antiquary, who had hunted hill and dale, seeking for Danish or Roman relics, (I forget which—but it is of little consequence) pounced upon it, declared it was a stone bowl of great antiquity, and that Mrs. Cassidy's maiden name, "Maura O'Brien," carved on it in Irish characters, proved it to have been used either by Dane or Roman, in some religious ceremony or Bacchanalian rite, I cannot take on me to say which;—but this I know, that the old gentleman was obstinate; had been accustomed to give large sums for ugly things of every description, and thought that Mrs. Cassidy could be induced to yield up her favourite, for three guineas. He never was more mistaken in his life; nothing could tempt Mrs. Cassidy to part with her dear quern; so he left the neighbourhood almost heart-broken with disappointment.

"I respect the quern myself, for it was the means of introducing me to the sweet Lilly. There, that little path bordered with oxlips, primroses, and unobtrusive violets,

"Whose deep blue eyes—

Kissed by the breath of heaven, seem coloured by its skies,"

that leads to Mrs. Cassidy's dwelling. You cannot see the cottage, it is perfectly hidden, absolutely wooded in—but it is a rare specimen of neatness. The farm yard is stocked with ricks of corn, hay, and furze; with a paddle-like pond for ducks and geese, and a sty for a little grunting animal, who thinks it a very unjust sentence that consigns a free-born Irish pig to such confinement. How beautiful is the hawthorn hedge; one sheet of snowy blossom! and such a row of bee-hives! while the white walls of the cottage are gemmed over with the delicate green half-laddered leaves of the noble rose tree, that mounts even to the chimney top. The bees will banquet rarely there, by and bye. A parlour in an Irish cabin! yes, in good truth, and a very pretty one—the floor strewn with the ocean's own sparkling sand; pictures of, at all events, half the head saints of the calendar, in black frames, and bright green, scarlet, and orange draperies. A corner cupboard displaying china and glass for use and show, the broken parts carefully turned to the wall—the inside of the chimney lined with square tiles of blue earthen ware; and over it an ivory crucifix and a small white chalice, full of holy water; six high backed chairs like those called "education," of modern days; a well polished round oak table, and a looking-glass of antique form, completes the furniture. The window! forget the window! oh, that would be unpardonable. It consists of six unbroken panes of glass, and outlooks on such a scene as I have seldom witnessed. Let us open the lattice—what a gush of pure invigorating air! behold and gaze, eye first on the flower-bed that extends to where Mrs. Cassidy, with right good taste, has opened a view in the hawthorn hedge; then on, down that sloping meadow dotted with sheep, and echoing the plaintive bleat of the young and tender lambs; on, on to the towering cliff, which sends leaping over its blackened sides, a sparkling foaming torrent, rapid as lightning, and flashing like congregated diamonds, for the sun's brightness is upon it, to the wide-spreading sea, which reposes in its grandeur, like a sheet of

molten silver. Yonder torrent is strangely beautiful. The rock from which it gushes is dark and frowning, not even a plant springing from its sterile bed; yet the pure water issues from it, full of light, life, and immortality, like the spirit from the Christian's clay. Dear Mrs. Cassidy loves the sea; her husband was owner and commander of a small trading vessel; and her happiest days were spent in coasting with him along the Irish, English, and Welsh shores. He died in his own comfortable home, and was quietly buried in Bannow church, leaving his widow (who, but for her rich brogue, might, from her habits, have passed for an English woman) and one son, independent of the frowns or smiles of a capricious world. They had wherewithal to make them happy in their own sphere."—vol. i. pp. 3—7.

The following portrait of "Peggy the Fisher," and the bargain scene between her and Mrs. Cassidy are hit off with much spirit; they evince close knowledge of Irish manners, and of those particular traits which constitute individuality of character. It is one of those likenesses whose peculiarity enables us to pronounce the resemblance faithful, even when the original is unknown.

"I wish I could bring Peggy 'bodily' before you, for she is almost a non-descript. Her linsey-woolsey gown pinned up behind, fully displayed her short scarlet petticoat, sky blue stockings and thick brogues; a green spotted kerchief tied over her cap, then a sun-burnt, smoke-dried, flatted straw hat, and the basket of fish resting 'on a wisp o' hay,' completed her head gear. Whenever I met her in my rambles, her clear loud voice was always employed either in singing the 'Colleen Rhue,' or repeating a prayer; indeed when she was tired of the one, she always returned to the other; and stopping short the moment she saw me, she would commence with:

"Wisha thin it's my heart bates double joy to see you this very minit. Will ye turn y'er two good looking eyes on thim beautiful fish lepping alive out o' the basket, my jewil. Och it's thimselves are fresh, and it's they 'ud be proud if ye'd jist tell us what ye'd like, and then we'd let ye have it a dead bargain!"

Peggy was certainly the queen of manœuvring! and thought it no "harm in life, to make an honest pinny out o' thim that could aford it;" but she had strong affections, keen perception, and much fidelity; her ostensible trade was selling fish, but there was more in her basket than met the eye—French silks, rich laces, or some drops of smuggled brandy for choice customers; and when the farmer's wives could not pay her in cash, they paid her in kind—meal, feathers, chickens, and even sucking-pigs, which Peggy disposed of with perfect ease; so extensive were her connections. Then she was the general match-maker, and match-breaker, of the entire county. Those who could write, confided to her their letters; those who could not, made her the messenger of sweet or bitter words, as occasion required. And to do Peggy justice, she has even refused money, ay, solid silver and gold, rather than prate of love affairs; for she pitied (to use her own words,) "she pitied the young craturs in love; well remembering how her own saft heart was broke many's the day ago." Peggy lived any where—every where. There were few married or single, who either had not needed, did not need, or might not require, Peggy the Fisher's assistance; and the best bit and sup in the house were readily placed before her.

"Och Peggy, honey," exclaimed Mrs. Cassidy, "is that y'erself? sure I'm glad to see ye, agra; and what'll ye take?—a drop o'tay, or a trifle o' whisky to keep the could out o' y'er stomach, or may be a bit to ate; there's lashings o' white bread, and sweet milk, and the freshest eggs ever laid."

"Thank ye kindly, Mrs. Cassidy, ma'm; sure it's y'erself has full and plinty for a poor lone woman like myself. I'll take the laste drop in life o' whiskey—and may be ye'd take a drop o' this, ma'm dear. a little corjlal I has, to keep off the water brash," continued she, screwing up the corner of her left eye, and placing her basket on the table.

"Have ye got any thing striking handsome under thim dirty sea weeds, and dawny shrimpeens, agra?" inquired Mrs. Cassidy.

"May be I have so, my darlint, though it's little a poor lone cratur like me can afford to do these hard times; and the custom officers, the bad villians, are grown so 'cute that there's no ho wid em now, at all, at all. There's a thing fit for Saint Patrick's mother any how,"—displaying a green shawl with red roses on it—"there's a born beauty! and such nat'ral flowers, the likes of it not to be met wid in a month of Sundays—there's a beauty!"

"Sure I've the world and all o' shawls, Peggy, avourneen! and any how that's not to my fancy. What 'ud ye be axing for that sky blue silk handkerchief?"

"Is it that y'er after? it's the last I got o' the kind, and who 'ud I give a bargain to as soon as y'erself, Mrs. Cassidy, ma'm; and ye shall have it for what it cost myself, and that's chape betwixt two sisters; it's raal Frinch, the beauty! and it's wronging myself I am to give it for any sich money—dog chape, at six thirteens!"

"Och ye Tory!" exclaimed Mrs. Cassidy: "six thirteens for that bit of a thing, is that the way ye want to come over a poor widow? ye thief o' the world!" and she avoided looking at the tempting article by fixing her eyes on her knitting, and working with double speed.

"Well, mistress dear, I never thought ye'd be so out of all rason," and Peggy half folded up the handkerchief; Mrs. Cassidy knitted on, and never even glanced at it.

"It's for Miss Lilly I'm thinking ye wants it; and sure there's nothing in life, would look so nate on her milk-white shkin, as a sky blue handkerchief; and so ma'm ye won't take it, and it killing chape."

Mrs. Cassidy shook her head.

"Well, to be sure for you I would do—so, there—" (throwing it on the table) "ye shall have it for five thirteens: and that's all as one as ruination to myself."

"I'll tell you what, Peggy a'cushla!" and Mrs. Cassidy took off her spectacles, and looked at the kerchief attentively: "I'll tell you what; it was four thirteens ye meant, and ye meant also to give Lilly two yards o' that narrow blue ribbon for knots, that ye promised her long ago."

"I own to the promise, as a body may say;" responded Peggy; "I own to the promise; but as to the four thirteens for sich as that! woman alive!"

"Aye, aye, Peggy honey, no harm in life," interrupted Mrs. Cassidy, "take the blue rag, it's no consarn o' mine."

"Blue rag, indeed! but"—after a pause—"it's no rag, Mrs. Cassidy, ma'm, and there's no one knows that betther nor you, that has all the wisdom in the whole counthry to y'erself; but howsomever, take it, sure I wouldn't disagree with an ould residenther, to say nothing of a counthry woman, for the vallee of a few brass fardins."

Mrs. Cassidy extracted from the depths of an almost unfathomable pocket, a long stocking, slit like a purse in the centre seam, and tied with a portion of red tape at either end. From amid sundry crown, half crown, "thirteen," and "sixpinny" pieces, the exact sum was selected, paid, and the kerchief deposited in an ancient cupboard, that extended half the length of the kitchen, and frowned in all the dignity of Jamaica mahogany, on the chairs, settle, and deal table.

"The boy and girl are out I'm thinking," commenced Peggy, as she lit her cutty pipe, and placed herself comfortably in the chimney-corner, to enjoy the bit of gossip, or, as well bred people call it, conversation, which the ladies, aye, and the lords of the creation, so dearly love.

"They're steep down to Connor's to have a bit of a jig; I'm right glad to get Lilly out, she's so quiet and gentle, and cares as little for a dance, and less by a dale nor I do!"

"Och, ma'm dear, that's wonderful, and she so young, and so perfect handsome,—and more thinks that same nor me!"

"Who thinks so, Peggy?" inquired Mrs. Cassidy, anxiously.

"What! ye don't know, may be?—Why thin I'll jist bould my tongue."

"Ye'll do no such thing, Peggy; sure the colleen is as the sight o' my eye—as dear to my heart as my own child, which, I hope she'll be one o' those days, please God; and I tould you as good as that before now, the time, d'ye mind I bought her the green silk spencer? and why not? an't I raising her up in all my own ways? and isn't she o' my own blood, as a body may say? And Ned, the wild boy, that has full and plinty to keep him at home, if he'd jist mind the land a bit, and give over his sailing talk, 'ud make a fit husband for her; and thin I could make my sowl, and die aye in yon little room betwixt my son and daughter. And I tell ye what, Peggy the Fisher, there's no use in any boy's casting an eye at my Lilly, for Ned's wife she shall be; and I Maureen Cassidy say it—that was never gainsaid in a thing she took in her head, by man or mortal."

"Very well, my dear, very well, why!"—ejaculated Peggy, as, gathering herself over the dying embers of the turf fire, with her elbows on her knees, she jogged slowly backward and forward, like the rocking motion of a cradle. They both remained silent for some time. But Mrs. Cassidy's curiosity, that unwearied feeling of woman's heart, neither slumbered nor slept; and after waiting in vain for Peggy to recommence the conversation, she could contain no longer:—

"Who was talking about Lilly's beauty, Peggy?"

"Oh! my dear, sure every body talks of it; and why not?"

"Ay, but who in particular?"

"Och, agra! no one to say particular, that is, very particular."

"I'll tell you what, my good woman," said Mrs. Cassidy, rising from her seat, and fixing herself opposite the Fisher, "If I find out that you've been hearing or saying any thing, or what is more, hiding any thing from me, regarding my boy and girl, when I gets you at the other side o' the door (for I wouldn't say an indecent thing in my own house,) I'll jist civilly tell ye my mind, and ax ye to keep y'er distance, and not to be meddling and making wid what doesn't consarn ye."

Peggy knocked the ashes out of her pipe, crammed her middle finger into it to ascertain that all was safe; and putting it into her pocket, curtsied to Mrs. Cassidy, and spoke—"As to good woman! that's what I niver was called afore; and as to not hearing! would you have me cork my ears whin I hard Ned and Harry Connor discoursing about the girl, and I at the other side o' the hedge? Och, och! to think I should iver be so put upon—but good night, good night to ye, Mistress Cassidy—cork my ears, agra! And now," she continued, as she hastily stepped over the threshold, "I'm at the other side the door, so say y'er say."

Mrs. Cassidy was more curious than ever; and her short-lived anger vanished as Peggy withdrew.

"Stop, Peggy, don't be so hot and so hasty; sure I spoke the word out o' the

face, and meant no harm; come in, a-coushla; it's but natural I'd be fiery about him, and they my heart's treasure."

In three minutes they were as good friends as ever, and Peggy disclosed the secret, which, notwithstanding her apparent unwillingness, she came to the cottage to tell—

We extract the following graphic sketch of a priest's residence—one of the old worthies—who, provided he had his goose, his tumbler, his ham, and leg of mutton, all duly forthcoming, gave himself little trouble about the state of his kitchen, his garden, or indeed any thing else. It is accurately touched off, though it rather represents what has been, than what is. A modern priest's residence is associated with clipped hedges, gardens well stocked with fruit, not omitting flowers, and substantial haywards, without; and with carpets, and book-cases, newspapers and mahogany side-boards, pier-glasses and polemics, port and politics, within.

"In the kitchen of Old Father Mike's abode the usual family were assembled; of which Molly and Martin formed a principal part. The house stood on a bleak hill-side, exposed to the full rush of the sea blast, without a tree to shelter either dwelling, barn, or yard. On such a night its exterior presented any thing but a comfortable appearance; it was an ill-built slated house, flanked by thatched offices, which formed a sort of triangle; at the smallest point of which, a wide gate stood, or rather hung, almost always open; to say the truth, it was only supported by one hinge, the other never having been repaired since the county member's carriage frightened it to pieces, when he visited the worthy Priest, a month or two before the last general election; although Father Mike had a thousand times directed Martin to get it mended, and Martin had as often replied, "Yes, please y'er Reverence, I'll see about it."

"At the back of the house nearly a quarter of an acre of land was enclosed, as a garden; but as the good Priest cared little for vegetables, and less for flowers, it was of course, overrun with luxuriant weeds, that insolently triumphed in the summer time, over the fair but dwindling rose, or timid lily, that still existed, but looked as if they pined and mourned at the waste around them. The inside of the dwelling was rambling and inconvenient; it had a dark entrance-hall, or passage, a kitchen, a parlour, a cellar, on the ground-floor; while a sort of ladder stair-case led to the upper chambers. The kitchen was the general family room, the parlour being reserved for company, and kept in tolerable order by the Priest's niece, a dark-eyed little lass of sixteen.

"Martin and Molly had resumed their seats on a black oak settle, that occupied one side of the large open chimney: Molly, of spindle-like stiffness, her lean figure and scraggy neck supporting a face "broad as a Munster potatoe," while her wide mouth and long sharp teeth betokened her passion for taking and eating. Martin, whose shaggy elf-locks clustered so thickly over a well-formed fore-head, and deep-set but bright grey eyes, resembled, very much resembled, a cluricawn—that particularly civil, wily, sharp-sighted, Irish fairy; Martin Finchley was almost as little, quite as knowing, quite as clever, and by trade a brouge-maker, to which fraternity all cluricawns belong; yet the straw peeped forth from his brogues! Ah! but Martin was a genius, knew more of every body and every thing than any man in the county, sung a good song, told a good story, brought home the cows, fed the pigs, minded the horse, and performed many domestic offices in the Priest's establishment, yet found time to learn all the news, and nurse half the children in the parish.

Molly and he had lived fifteen years with Father Mike, and had never passed a day during that period, without quarrelling, to the great amusement of Dora Hay, the Priest's little niece, who was now kneeling at the other side of the fire, her wheel laid aside, carefully administering some warm milk to a lamb that had suffered much from the heavy snow. Two large dogs, a cat, and a half-grown kitten shared, also, the wide hearthstone, and enjoyed the bright cheerful light of a turf and wood fire. On an old-fashioned table, partially covered with a half-bleached cloth, was spread the Priest's supper; a large round of salted beef, a silver pint mug, with an inscription somewhat worn by time, an unbroken cake of griddle-bread, with a "pat" of fresh butter on a wooden platter, and two old bottles, containing something much stronger than water. An antique arm-chair with an embroidered but much soiled cushion, was placed opposite the massive silver-handled knife and fork; all awaiting his Reverence's coming. From the rafters of this wild-looking apartment hung various portions of dried meat and fish, and the pig's heads, that looked ghastly enough in the flickering light. The dresser which, as usual in Irish kitchens, extended the whole length of the room, made a display of rich china, yellow delf, wooden noggins, dim brass, and even old but chased silver candlesticks. A long deal "losset," filled to overflowing with meal and flour, was (if I may use the expression) united to the wall by a heap of potatoes, on which a boy, or "runner," was sleeping as soundly, as if he had been pillowed on down; a large herring barrel, a keg of whiskey on a stand, to "be handy like," and a firkin of butter, occupied the spaces along the wall of the apartment."

Our readers will perceive by the length of our extracts, that the volumes are highly pleasing: indeed, we think from the ease with which the materials are put together,—the *naïveté* and truth with which the outlines are filled up, that the authoress is well qualified for a work on Irish life and manners, of more general and profound interest; even allowing these "Sketches" the praise to which they are justly entitled.

Polynesian Researches, during a residence of nearly six years in the South Sea Islands; including descriptions of the natural history and scenery of the Islands, with remarks on the history, mythology, traditions, government, arts, manners, and customs of the inhabitants. By William Ellis, Missionary to the Society and Sandwich Islands, and author of the "Tour of Hawaii," in two volumes.—London: Fisher, Son, and Jackson, Newgate-street, 1829.

Although we have of late had in our hands sundry volumes written in support of the millennium, we are free to declare, that nothing so cogent and convincing has at all come within our cognizance, as the work to which we would at present direct our reader's attention. Mr. Ellis's book announces in a manner not to be gainsayed, that the Lord, having a great work to do in the earth, has indeed set to his holy arm to gain himself the victory, and that he is about to fulfil the promise made to his Son, that he should have the Heathen for an inheritance, and the utmost parts of the earth for a possession. We believe that the light of that period is fast dawning on the nations, when Satan, being bound for a thousand years, shall no more go forth to deceive them as heretofore;

and when the knowledge of the Lord, having extended itself from the least unto the greatest, blessedness and peace shall adorn the face of the lower world in a manner never known hitherto among the children of men. Had we any doubts of this, Mr. Ellis's book would convince us; and we desire our readers to study it, and judge for themselves, whether it be not calculated to fill the Christian's bosom with joy, and gladden his soul with high and holy contemplations of the speedy coming of the Messiah's kingdom.

We are not about here to introduce any thing in the shape of a disquisition upon Missions. The book before us would serve the purpose of advocating them sufficiently, as far beyond any thing we could say, as facts are beyond theories. We therefore hasten to lay some extracts before our readers. Mr. Ellis, it appears, quitted England in January, 1816, in company with a Mr Threlkeld, but did not arrive ultimately at the Georgian Islands until nearly twelve months after. Their detention, however, at New South Wales, afforded Mr. Ellis an opportunity of visiting the chief settlements in that quarter, and beholding several of the rare and interesting animals, and vegetable productions of that important colony. He visited New Zealand also on his way; and as the place is interesting in a Missionary point of view, we shall subjoin here some interesting matter concerning it:—

“Circumstances detaining us about a week in the Bay of Islands, afforded me the means of becoming more fully acquainted with the Missionaries, making excursions to different parts of the adjacent country, and witnessing many of the singular manners and customs of the people. I visited, in company with the captain of our ship, and Mr. Hall, one or two of the forests which produce the New Zealand pine, recently discovered to be so valuable as spars for vessels.

“In one of these excursions, shortly after leaving the Bay of Islands, we reached Kowakowa, where Mr. Hall proposed to land. As we approached the shore, no trace of inhabitants appeared; but we had scarcely landed when we were somewhat surprised by the appearance of Tetoro and a number of his people. The chief ran to meet us, greeting us in English, with “How do you do?” He perceived I was a stranger, and, on hearing my errand and destination, he offered me his hand, and saluted me, according to the custom of his country, by touching my nose with his. He was a tall, fine looking man, about six feet high, and proportionably stout, his limbs firm and muscular, and when dressed in his war-cloak, with all his implements of death appended to his person, he must have appeared formidable to his enemies. When acquainted with our business, he prepared to accompany us; but before we set out, an incident occurred that greatly raised my estimation of his character. In front of the hut sat his wife, and around her played two or three little children. In passing from the hut to the boat, Tetoro struck one of the little ones with his foot; the child cried, and though the chief had his mat on, and his gun in his hand, and was in the act of stepping into the boat where we were waiting for him, he no sooner heard its cries, than he turned back, took the child up in his arms, stroked its little head, dried its tears, and giving it to the mother, hastened to join us. His conversation in the boat, during the remainder of the voyage, indicated no inferiority of intellect nor deficiency of information, as far as he had possessed the means of obtaining it. On reaching Waikadie, about

twenty miles from our ship, we were met by Walea, Tetoro's brother; but his relationship appeared to be almost all that he had possessed in common with him, as he was both in appearance and in conduct entirely a savage.

"We accompanied them to the adjacent forests. The earth was completely covered with thick-spreading and forked roots, brambles, and creeping plants, overgrown with moss, and interwoven so as to form a kind of uneven matting, which rendered travelling exceedingly difficult. The underwood was in many parts thick, and the trunks of the lofty trees rose like clusters of pillars supporting the canopy of interwoven boughs and verdant foliage, through which the sun's rays seldom penetrated. There were no trodden paths, and the wild and dreary solitude of the place was only broken by the voice of some lonely bird, which chirped among the branches of the bushes, or, startled by our intrusion on its retirement, darted across our path. A sensation of solemnity and awe involuntarily arose in the mind, while contemplating a scene of such peculiar character, so unlike the ordinary haunts of man, and so adapted, from the silent grandeur of his works, to elevate the soul with the sublimest conceptions of the Almighty. I was remarkably struck with the gigantic size of many of the trees, some of which appeared to rise nearly one hundred feet, without a branch, while two men with extended arms could not clasp their trunks. About three in the afternoon we left Walkadie, but the darkness of night veiled every object from our view, long before we reached our vessel."—pp. 25, 26, 27.

Mr. Ellis's account of his arrival at Otaheite (or Tabiti, to use the improved mode of spelling it,) is interesting, and we shall insert it:—

"Mid-day was past before we entered Matavai bay. As we sailed into the harbour, we passed near the coral reef, on which Captain Wallis struck on the 19th of June, 1767, when he first entered the bay. His ship remained stationary nearly an hour; and, in consequence of this circumstance, the reef has received the name of the Dolphin rock. As we passed by it, we felt grateful that the winds were fair and the weather calm, and that we had reached our anchorage in safety. Ma-ta-vai, or Port Royal, as it was called by Captain Wallis, is situated in latitude 17°. 38'. S. and longitude 140°. 35'. W. It is rather an open bay, and although screened from the prevailing trade winds, is exposed to the southern and westerly gales, and also to a considerable swell from the sea. The long flat neck of land which forms its northern boundary, was the spot on which Captain Cook erected his tents, and fixed his instruments for observing the transit of Venus. Excepting those parts enclosed as gardens, or plantations, the land near the shore is covered with long grass, or a species of convolvulus, called by the natives *pohue*; numerous clumps of trees, and waving cocoa-nuts, add much to the beauty of its appearance. A fine stream, rising in the interior mountains, winds through the sinuosities of the head of the valley, and, fertilizing the district of Matavai, flows through the centre of this long neck of land, into the sea.

"Such, without much alteration, in all probability, was the appearance of this beautiful bay, when discovered by Captain Wallis, in 1767; and two years after, when first visited by Captain Cook; or when Captain Bligh, in the *Bounty*, spent six months at anchor here in 1788 and 1789; when Captain Vancouver arrived in 1792; Captain New, of the *Dædalus*, in 1793; and Captain Wilson, in the *Duff*, who anchored in the same bay on the 6th of March, 1797.

"It was on the northern shores of this bay, that eighteen of the Missionaries,

who left England in the *Duff*, first landed, upwards of thirty years ago. They were

‘ ————— the messengers
Of peace, and light, and life, whose eye unsealed
Saw up the path of immortality,
Far into bliss. Saw men, immortal men,
Wide wandering from the way, eclipsed in night,
Dark, moonless, moral nights, living like beasts,
Like beasts descending to the grave, untaught
Of life to come, unsanctified, unsaved.’

To reclaim the inhabitants from error and superstition, to impart to them the truths of revelation, to improve their present condition, and direct them to future blessedness, were the ends at which they aimed; and here they commenced those labours which some of them have continued unto the present time; and which, under the blessing of God, have been productive of the moral change that has since taken place among the inhabitants of this and the adjacent islands. Decisive and extensive as that change has since become, it was long before any salutary effects appeared as the result of their endeavours. And, although the scene before me was now one of loveliness and quietude, cheerful, yet placid as the smooth waters of the bay, that scarcely rippled by the vessel's side, it has often worn a very different aspect. Here the first Missionaries frequently heard the song accompanying the licentious areois dance, the deafening noise of idol worship, and saw the human victim carried by for sacrifice: here, too, they often heard the startling cry of war, and saw their frightened neighbours fly before the murderous spear and plundering hand of lawless power. The invaders' torch reduced the native hut to ashes, while the lurid flame seared the green foliage of the trees, and clouds of smoke, rising up among their groves, darkened for a time surrounding objects. On such occasions, and they were not infrequent, the contrast between the country, and the inhabitants, must have been most affecting, appearing as if the demons of darkness had lighted up infernal fires, even in the bowers of paradise.

“ Within sight of the spot where our vessel lay, four of the Missionaries were stripped and maltreated by the natives, two of them nearly assassinated, from the anger of the king, and one of them was murdered. Here the first Missionary dwelling was erected, the first temple for the worship of Jehovah reared, and the first Missionary grave opened; and here, after having been obliged to convert their house into a garrison, and watch night and day in constant expectation of attack, the Missionaries were obliged, almost in hopeless despair, to abandon a field, on which they had bestowed the toil and culture of twelve anxious and eventful years.”—pp. 60, 61, 62, 63.

(To be continued.)

NOTICES OF BOOKS.

The History of the Hebrew Commonwealth, from the earliest times to the destruction of Jerusalem, A. D. 72. Translated from the German of John Jahn, D.D., formerly Professor of the Oriental Languages, of Biblical Antiquities, and of Theology, in the University of Vienna; with a continuation to the time of Adrian. 2 vols. 8vo. Hurst, Chance, and Co., London.

This work fills up a vacuum in our catalogues of Biblical literature. It

contains a succinct and well arranged history of the Hebrews, from their first rise to the destruction of Jerusalem, and thence by the appendix to their second destruction under Adrian, and their subsequent depressions. For the former part we have, indeed, the folio volume of the *Ancient Universal History*, and the connexions of Prideaux and Shuckford, all learned, but too vo-

luminous, too discursive, and the last too unfinished, to be useful manuals for the student. Basnage, the principal writer upon the latter part of the subject is too long, too excursive, and too loose a writer to serve the purpose, even if there were a modern translation of his highly valuable work; but none exists, except, we believe, one in folio, made above one hundred years ago. We feel, therefore, glad to be able to announce this translation from Professor Jahn's original German, and we recommend it as a very important addition to our Scriptural information. It is, perhaps, the book best calculated to give the student correct notions of the history of the remarkable people of whom it treats, and the connexion of that history with the synchronous events of the countries around them; and the appendix translated from Basnage, furnishes much information about their subsequent history. The first book contains a view of the state of society to the time of Moses, and includes the latest researches on the origin of the different nations by whom the Hebrews were surrounded. We perceive that Jahn makes the Hyksos or Shepherd Kings, by whom the Israelites were oppressed in Egypt, Amalekites of the country of Arabia; and that the same country is regarded by him as the *Cush* or Ethiopia of the books of Genesis and Kings. The second book gives an interesting analysis of the Mosaic institutions considered entirely in a civil point of view. He remarks

"The ancient legislators, that they might secure the reception and authority of the new order of society introduced by them, always pretended that they had been authorised to impose laws by some divinity. These lawgivers, however, did not invent the religious systems of their people, as some have erroneously supposed; but improved the false religions already in existence, and artfully employed them as the means of establishing and perpetuating their civil institutions. But Moses did not, (as Strabo and Diodorus Siculus assert,) proceed in the same manner. He did not deceitfully pretend that he received his laws from the god Jao (יהוה); but he proved his mission to be really divine by such supernatural works and wisdom, as no other lawgiver could ever lay claim to. The whole nation heard God himself speak from Sinai. Neither did Moses employ religion to support his political institutions; but he

reversed the usual order, and introduced a civil constitution which was designed as a means, and, as the event has proved, was in reality a means of establishing pure religion permanently upon the earth, and of preserving the knowledge and worship of the true God to the latest generations."—Vol. I. pp. 29, 30.

It is added—

"The condescending manner in which Jehovah really represented himself to the Hebrews, was yet insufficient to perpetuate the knowledge and worship of the true God among them. He, therefore, through the intervention of Moses, suffered himself to be elected their king by a voluntary choice. The land of Canaan was considered as the royal possession, of which the Hebrews were to be the hereditary occupants, and from which they were to render to Jehovah a double tithe, as the Egyptians did to their king."—Vol. I. p. 31.

This seems to give us a just view of the peculiar government of the Hebrew nation. God was their king; he took up his residence among them; the tabernacle and afterwards the temple were his habitation, the furniture, the throne and all the instruments and attendants of worship, were intended to confirm the same notion, which was maintained in all the civil regulations; so that

"The nation, therefore, so long as it had a national existence, could not entirely lose the knowledge, or discontinue the worship, of the true God."—Vol. I. p. 33.

It ever follows, naturally, that the laws against idolatry are high treason, though Jahn adds with great judgment:—

"Though coercion for the purpose of preserving the worship of the true God was in this manner sanctioned by the Mosaic law, it was in that age no restraint upon liberty of conscience. According to the universal opinion of the pagans, every people and every country must have its own deities, and pagan religions obligated no man to worship this or that particular deity, much less all deities without exception. Each individual was left at liberty to choose what gods he would worship, and what neglect. The law which required capital punishment for idolatry as treason was not applied to the inward faith, which manifested itself by no external acts, and consequently could not be known or proved by a human tribunal, but solely to the public worship of other gods by adoration, pro-

tration, kissing, altars, sacrifices, statues, groves, &c. and to the enticing of others to idolatry. He who believed in the existence of many gods, and secretly put his trust in idols, was indeed guilty of impiety; but as his transgression was unknown, how could it be punished with death? This distinction, which arises from the very nature of the case, is everywhere implied by Moses. When he awards capital punishment to the crime of idolatry, he always speaks of the external worship of false gods, and of enticing others to idolatry. On the contrary, when he speaks in the character of a religious teacher, he requires an internal faith in the one true God, and inculcates, in the most decided manner, supreme love, perfect confidence, and constant obedience to God and his laws."—Vol. L pp. 34, 35.

In conformity with this view were the other regulations; the Hebrews were ordered to be separate from Paganism, and guarded against idolatry, but they were not to be the enemies of foreigners, or to indulge national animosities; when they had any necessary transactions with strangers they were to treat them as neighbours; they could even enter into alliance with other states on occasion of the public good, with a few, and but a few, exceptions.* However, the charge against the Hebrew code of harshness and inhospitality is erroneous, the exception is taken for the principle, and in latter ages the spirit of the exception supplanted the principle in the Hebrew mind.

In the third and succeeding books, Professor Jahn pursues the theocracy of the Hebrew government; marks how the prosperity or adversity of the commonwealth, coincided accurately with the maintenance of this principle, and the conviction that the real King of Israel was the Lord Jehovah. It is, indeed, a circumstance most signal, as an evidence for the truth of the Sacred Scriptures; that such a people as the

Hebrews, so apparently unsocial in their relations, so intolerant in their religion, should yet not merely exist in the neighbourhood and collision of the greatest empires of the world, but exist in comparative splendour, and for a considerable time; nor is it less remarkable that such a people never conspicuous for arts, or science, or literature, never reckoned among the nations that cultivated with success the arts of reasoning, should yet be alone among antiquity, in their knowledge of the unity and spirituality of the Supreme Being; that the secret, hidden from the eyes of Thales and Solon, of Hermes and Zoroaster, of Socrates and Aristotle, was discovered by or to, and maintained in purity by a race of persons, whom the countrymen of Solon or Hermes would have branded as barbarians. If the present state of the Jews be a standing evidence of the truth of prophecy, certainly their former condition was a remarkable proof of the general divine origin of their nation and their Scriptures.

One of our correspondents has mentioned that Jahn has embraced the idea that the ten and two tribes were united after the captivity, both in their return to Jerusalem, and subsequently, under the name of Jews. We certainly think on an examination of the evidence, that such must have been the fact; that the children of Israel were in a corporate capacity restored to their own land, under Zerubbabel, Ezra and Nehemiah, and that in Jahn's words—

"All questions, therefore, and investigations, for the purpose of ascertaining what has become of the ten tribes, and whether it is likely they will ever be discovered, are superfluous and idle."—Vol. I. p. 184.

What bearing this may have upon the interpretation of prophecy, as connected with the anticipated restoration of the Jews, it belongs not to us to say. Jahn pursues from the restoration, the history of the Jews and their neigh-

*The exceptions were the nations of Canaan who inhabited Palestine, with the Canaanites and Philistines, originally Egyptians from Cyprus; yet even these, though hereditary enemies, remarkable for their profigacy, treachery and idolatry, they seem to have permitted to leave the country if they willed; and even could have made peace with them. The Amalekites or Canaanites of Arabia, the Moabites, Amorites, and Edomites, were not to be admitted to political union; but the Hebrews were forbidden to wage war on them; they, however, in process of time provoked hostilities, and suffered for it. It may be generally remarked that the return of the Israelites to Canaan was a seeking to regain ancient possessions.

hours* unitedly, and in a clear and succinct narrative, joins the Old and New Testament together. Our Author's view of the system that pervades the Scriptures, may be seen in the following extract from his concluding remarks, which shall be ours too, recommending most strongly his work to our young friends:—

“The attentive reader of the preceding history, who has preserved the thread of the narration unbroken in his own mind, and can comprehend at one view the principal subjects embraced in it, cannot fail to perceive a connected plan running through the whole. This plan commences with the call of Abraham, is sustained by the theocracy of the Hebrew state introduced by Moses, is gradually developed by subsequent occurrences, and finally brought to perfection by Jesus Christ and his apostles. It is a plan which men could never have devised, nor have prosecuted without interruption through so many ages, nor have finally executed in so remarkable a manner, with such important results, and to so great an extent.”

Having alluded to the state of the family of David when the kingdom of Judah was overthrown, and his posterity degraded and obscured, he proceeds—

“After the captivity, the family of David sunk still lower, as was necessarily the case, since the promised son of David was not to appear as a temporal prince. But the theocracy did not cease during this period. We have already observed how it was manifested during the captivity, and after the captivity to the time of Malachi, B. C. 410. The promise given to Abraham, Isaac, and Jacob, respecting the possession of the land of Canaan, was fulfilled according to the condition prescribed in the theocratic constitution; and exactly as those conditions were, subsequently, more accurately defined by Moses, Deut. xxviii. xxix. 1—6, and by the later prophets. Even the duration of the Chaldeo-Babylonian dominion did not exceed the predicted period of seventy

years. After the captivity, the prophets Haggai, Zechariah, and Malachi, made the necessary disclosures for the future; and as these prophecies were continually fulfilling, by the building of the temple, by the victories of Alexander, by the Greek kings of Syria and Egypt, particularly by Antiochus Epiphanes and the Maccabees; and later, by Jesus Christ, and the last war with the Romans (which Christ himself more clearly and definitely foretold, Matt. xxiv.)—so the divine government over the nation was continued without interruption.

“It may at first appear unaccountable, that God, during the last four hundred years from Malachi to Christ, never interposed in a supernatural manner for his people, not even in the times of the Maccabees, when men of the highest rank, and priests and high priests, did all in their power to abolish the worship of the true God and introduce heathenism. But what we have remarked above, respecting the constant fulfilment of prophecies during this period, is sufficient to prove the uninterrupted continuance of the theocracy; not to mention that, even in more ancient times, there are long periods in which we find nothing of supernatural intervention, and the people appear to have been left to themselves; as for example, the four hundred and thirty years in Egypt, and the four hundred and fifty years under the Judges, during which latter period supernatural interposition was very unfrequent, as is remarked in 1 Sam. iii. 1. The divine government of the Hebrews always proceeded in the ordinary course of providence, so long as that was sufficient for the preservation of religion; and it was only when natural means failed to effect this purpose that supernatural methods were employed. But the history in the books of Maccabees shows, that religion could then be maintained without the miraculous intervention of God, and consequently, that supernatural aid was unnecessary, and would have been superfluous. The fulfilment of the ancient prophecies

* The singular correspondence between the Jews and Spartans, (1 Macc. xii. 5—21) is regarded by Jahn with suspicion, and not unjustly—the name of the Grecian King, a name not to be found in any catalogue, and the strange affinity claimed by him with the Jews, are quite sufficient to justify the idea, that the true name of the people referred to was altered by some transcriber and lost. Michaelis thinks the true reading to be “Spardians,” and that the country mentioned by Obadiah, v. 20, is the one intended, which Jerome places in the Crimean Tartary.

respecting the Babylonian captivity, the return to Palestine, and the building of the city of Jerusalem and the temple, had so confirmed the Hebrews in their religion, that, without any new miracles, they were ready to die as martyrs for its sake. Still, even during this period, the footsteps of divine Providence, especially in some very dangerous conjunctures, are too plainly marked to be mistaken."—Vol. II. pp. 199, 202, 203.

Heaven Opened, or the Word of God: being the Twelve Visions of Nebuchadnezzar, Daniel and St. John, explained by Alfred Addis, B. A.—London, 1829.

Whatever views our readers may have on the subject of unfulfilled prophecy, we think they will bow before the modesty and claims of Alfred Addis, B.A., who after his high-sounding title page, opens his preface thus:—

"To the discovery of the *Name* and *Number* of the *Name* of the Apocalyptic Sea-Beast of St. John, which we completed on January the 9th, in the year 1828 of the Christian era, after it had escaped the ingenuity of near eighteen centuries, this book owes its origin."

"We hope that those learned men, who have already formed an opinion upon some doctrinal and other points, concerning which we have thought proper to treat in this volume, may not be so prejudiced against new lights, as to reject without examination the opinions of one, who is possessed of such good credentials as we are. For if St. John saw Heaven Opened towards the

close of the prophetic drama (Rev. xix. 11.) to which we are now arrived, it is plain that Heaven must have been before *shut*; and if Heaven *was* to be opened at some time or other, to whom is it more likely, that the key of the mysteries of that kingdom should be given, than to that person, who twice in the prophecy of our blessed Lord, (Rev. xiii. 18; xvii. 9.) is declared to be possessed of the gift capable of opening it."

It must be unnecessary to discuss claims so authoritatively put forth, and we shall only add, that the great secret is, that "Cæsar of the Romans," is the name of the Beast, and "Roman Saint," or "his holiness of Rome," the number of his name, and that Mr. Addis finds an opportunity in his discussion of unfulfilled prophecy, to introduce the old and often refuted errors of the Sabellian heresy.

A Catechism of the Christian Religion, from the Heidelberg Catechism. Composed by Zacharias Ursinus, and first published in 1563. Dublin, 1829.

We are glad to see a translation of this valuable compendium of Evangelical doctrine, which contains a body of Protestant Divinity, coming, as may be said, with all its firmness and freshness, from one of the best of the German Reformers. We do not know where the plan of salvation is better exhibited in a short compass, or the fall and recovery of man explained in clearer terms, and with more happy reference to the word of God.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Missionaries.—The first Missionaries sent out by the Evangelical Society of Paris, three in number, have the Cape of Good Hope for their destination, and are to go out with Dr. Philip. They are the first French Protestants who have gone to preach the Gospel to the Heathen, since the mission to Brazil, undertaken in 1556, under the protection of the celebrated Coligny. We trust they are but the advance-guard of a noble company of preachers.

Protestant Forgetfulness.—The "Archives de Christianisme" for May, contains a very just censure on the Committee of the Protestant Society, for

having held the anniversary meeting on the Sabbath Day. "We know," they say, "what may be urged in justification of the measure, but nothing can excuse a Protestant Society, for consecrating to temporal interests, a portion of that day, which belongs in its entirety to the Lord, and which he has devoted to other employments. We never should forget, that the respect shown for the day of rest by all Protestant nations forms one of the boasts of the Reformation."

Basque Bible.—The Basque country, situated in the valleys of the Southern chain of the Pyrenees, between Barneres, Orthez, and Pau, contain

population of about 60,000 souls.—Before the revocation of the Edict of Nantes, there were among them many Reformed Churches, possessing the word of God in their own language. The Bible was extensively circulated and read, and its genuine fruits of piety and morality were conspicuous. Persecution dispersed the people into foreign countries; but there are still to be found in the valleys, some families who profess the faith of their ancestors. The British and Foreign Bible Society were anxious to bestow upon the relics of this ancient people, the New Testament in their own language. M. Martini, a Protestant pastor at Bourdeaux, was employed by them to make enquiries in the country, for the purpose of procuring a copy of the former edition, of whose existence even, there was but a traditional knowledge; but so zealous in the destruction of the Bible had the enemies of Protestantism been, that not a single copy could be discovered. The Bible Society then thought of applying to the descendants of the French refugees residing in England, and at last learned that the only one supposed to exist had been deposited in one of the libraries in Oxford. It was printed at Rochelle by Peter Hanler in the year 1571, the year before the massacre of St. Bartholomew; and is dedicated to "the most illustrious Lady Jane D'Albret, Queen of Navarre, sovereign lady of Bearn, by her most humble servant, John de Leçaragnu, desiring grace and peace in Jesus Christ." A copy of this edition made at the expense of the Society was sent to Bayonne to M. Pyt, who, assisted by some persons skilful in the language of the country, has revised with care the translation, and directed the impression of a new edition, which is, we trust, about to renew the knowledge of the Gospel in those countries, where Jane d'Albret, the mother of Henry IV. had made so many efforts to extend its influence.

AUSTRIA.

Roman Catholic Toleration.—The news received from Gallneukirchen, where the Gospel has been preached by Martin Boos, and many persons some years since had separated from the Church of Rome, is very distressing. Although their toleration law permits Roman Catholics to embrace the Protestant faith, if after having undergone the instructions of a priest, they persist in their determination, the

civil authorities continue to refuse to very many the necessary sanction, hoping by means of the difficulties they present to disgust the proselytes. These continue, however, to meet in private for prayer and instruction, but if discovered, they are imprisoned and condemned to severe penalties. We rejoice to hear that the perseverance of these persons in the midst of persecution, excites even the admiration of their enemies.

PRUSSIA.

Missionary Institution.—The Missionary institution at Berlin, has been for sometime deliberating on the necessity of founding an institution for the education of their own missionaries. This plan has been realized; the institution has been opened on the 15th January of this year, and three pupils have been already admitted.

SAXONY.

Moravian Missions.—At the end of the last year, the Moravian brothers had 191 persons employed in preaching the Gospel to the heathen; 102 men and 89 women, distributed into 39 different stations, in Greenland, Labrador, North America, West Indies, South America, and Africa.

SWITZERLAND.

Pays de Vaud.—We lament to learn that religious persecution still disgraces this country. Recently M. Alexandre, sen. has been condemned to a year's banishment and the costs of his trial, for the following offence; having been found by the magistrate on the 5th of last January, in the house of M. Buacher, in company with many persons not belonging to the family; for being a Missionary of the dissenting Churches; for having employed more than fifteen days in going from Villeneuve to Charbonnières; he having been arrested several times on the road: for having by his own confession resided in the house of M. Rapi, from the 1st to the 5th of January, and prayed and preached every evening, particularly on the 4th January, when seven or eight persons not belonging to the family were present! Can the annals of Spain or Portugal exhibit any instance more revolting to humanity and religion, than thus to punish an individual for having been detected in the offence of reading the Bible! * If M. Lenoir,

* The very phrase used by the public accuser.

instead of reading that book, had been detected in singing licentious songs, or intoxicating himself with wine, all would have been legal, and M. Lenoir would not have been disturbed. The French Protestant clergy have published a strong and energetic declaration against this and similar acts of intolerance.

RUSSIA.

Education.—A new establishment has been formed at Dorpet by the Emperor of Russia; it is principally intended for the education of those who purpose labouring as ministers among the German colonies in the South of Russia, and the Churches in the interior of the empire and Poland.

AFRICA.

Hottentot Civilization.—The progress of the Hottentots seems to be remarkable—they have built at their own expense an asylum for the poor and the infirm, it is the only one in the colony. The best forge in the colony belongs to an Hottentot, who has in his employment nine apprentices, and three English workmen. Such are the wonders wrought by Christianity and the Bible.

AMERICA.

United States.—Numerous petitions have been sent into Congress, praying that the issue and despatch of letters and all other public business shall cease on the Sabbath. Newspaper proprietors have declared their intention of not appearing on Sunday; and at Montreuil, the people are busy signing petitions for the purpose of stopping all fairs and markets. The Committee of the Senate has excited great dissatisfaction by recommending that the prayer of the petitioners should be rejected.

UPPER CANADA.

Extract from a letter written by a gentleman in Canada to a friend in Dublin.

“The poor Indians are very badly treated by some of the European traders, who being rich and powerful, live at ease, and employ others to do their business; these are frequently lawless and unfeeling men, who care not what they make the natives suffer, as their only desire is their own aggrandisement. These men do not hesitate to rob the poor people, supposing they have no friend to espouse their cause. Seeing the manner in which the poor In-

dians were oppressed, I had some of the people who robbed them taken up, and lodged in jail; they were immediately hailed out, as they belonged to a rich man who had much influence. I had them again taken up and sent to York Town, and again they were bailed. I met them at an inn on my way to York Town, they were then on their return home; they used very abusive language, and violent threats. Wishing to know what the law allowed me to do, I consulted the attorney-general, and judge S—, and was assured I had acted with perfect propriety, and that if their employer should bring an action against me, it would be of no avail.”

Here is an instance of a magistrate supporting the rights of those, who suffered from the oppression of men that use every means to keep them in abject poverty, and to appropriate to themselves the property which those industrious poor people have earned for the support of their families; how many cases of robbery and oppression may there be, where no magistrate will have either a sense of duty or sufficient benevolence to oppose the influence of rich traders, determined to uphold their people in every kind of violence and injustice?

The following is an extract from the letter of a teacher in Upper Canada, to the gentleman who espoused the cause of the poor Indians.

June, 1828.

“Dear Sir,—I received your favour, in which you desire me to give you an account of our Christian Indians; with this request I comply with great pleasure, and shall be as brief as possible.

“Peter Jones who now travels as a Missionary among the different tribes, was the first subject of converting grace at the Grand River in the year 1823. As soon as he had experienced the pardoning love of God in Christ Jesus, he began to entreat his brethren to repent, and believe in Him who came to seek and to save the lost. His labours among his countrymen, have been blest in a peculiar manner, for since his conversion, many, in various parts have turned to the Lord. At Belleville, Bric-lake, Mud-lake, Shugog-lake, Simco, and a few at the river Thames, the number of adults who have embraced the Gospel amounts to more than five hundred, and many children are now receiving the benefit of education. At each of these places there is a school, except at Mud-lake

the children from that settlement attend the school at Shugog-lake. In most places the number of scholars is so great, that they have been obliged to separate the boys and girls, and have now two schools where lately there was but one; the girls are taught needle work, and learn to knit, and do many other things that fit them for domestic life. There are at present ten schools among these native tribes, and about three hundred scholars, some of whom can now read, write, and cypher. I have just had the pleasure of hearing boys, who did not know their alphabet the middle of last November, read very distinctly in the New Testament; (these were the books which you so kindly bestowed on them).*

"The progress of these children in writing is still more remarkable, as they seem to have a particular talent for imitation. I have one scholar who surpasses all the boys I ever saw in this way. The docile behaviour of these children, and their quickness of comprehension are truly encouraging.

"It is well known in what state these poor people were before their conversion to Christianity. Ignorant and degraded, they abandoned themselves to every species of vice; destitute of all knowledge, living without God, and without hope, habitually drunkards, they had scarcely the appearance of humanity, and their only desire seemed to be to obtain spirituous liquor; their thirst for it was never to be satisfied, until converting grace made them abhor this and every sin. Yet I hear there are several who would rejoice to see these poor Indians reduced to their former state of poverty and wickedness, exposed to the inclemency of the weather, lying under the shelter of a fence, without a blanket to shield them from the stormy winds, the rain, frost and snow; and this because they wish to have them wholly in their own power, and strip them of the furs they procure in hunting, without any remuneration; and this would be the case had they no friends to protect them. Previous to their conversion, these poor people used to say, they could not see any advantage it would be to them to become Christians: they observed white men could get drunk, and swear and fight as well as Indians; they were then ignorant that there is much difference between the profession

of Christianity, and the influence of Christian principles. When I now witness the fervour of their devotion, their humble deportment, and their Godly example, I am ashamed of my own want of love to Him, who "gave me all." When I see their contentment with a scanty meal, and hear their expressions of thankfulness to Almighty God for the blessings they enjoy, I am induced to think that *here* Christianity peculiarly flourishes, that in this place is to be found in an eminent degree the religion of the heart. When you recollect, Sir, that drunkenness was the vice to which these people were most addicted, it will gratify you to hear, that since their profession of Christianity not more than six instances of intoxication have occurred among the whole body, consisting of fully a thousand individuals.

"The desire for learning is great among these poor people. The Indians at lake Simco when asking for a teacher, said, they would reserve part of the fur they had procured to pay him, and actually stripped themselves of their silver ornaments to purchase books for the school. I believe the amount of trinkets sold for this purpose was £16. This desire for instruction is universal among those who have embraced the Gospel, but when they are strangers to divine grace, they have an aversion to education, nor will they be persuaded to let their children attend the schools. Surely the words of the Apostle are visibly verified in these people. 'If any man be in Christ he is a new creature, old things are passed away, behold all things are become new.'

The tribe at the Cudit have a comfortable settlement, as government assisted them in building; and the people at Belleville have also a little village in an island in the bay of Quinta. This village was built entirely from the missionary funds, and were these funds sufficient, there would be many more erected; but they are scarcely enough to support the teachers and missionaries at the different stations. I trust, however, as the work is evidently of the Lord, he will increase the desire of those who have the means of giving, to contribute more to this interesting cause, and that a missionary spirit may pervade all nations, and warm all hearts; and may we have the happiness of seeing this once despised and neglected people enjoy the blessings of civilization, and rejoice in the

* These Testaments are a grant from the Hibernian Bible Society.

triumph of divine truth. I have Sir, the honour to be yours most respectfully.

"P. S.—I forgot to mention that a female school has been lately established here; the Indians have erected a neat little cottage of the bark of trees, for the purpose of having the girls instructed in the different occupations calculated to make domestic life comfortable."

Extract of a letter from a captain commanding one of our ships of war on the South American station, dated Rio, April, 1829.

"Mr. Stewart, an American Missionary to the Sandwich Islands, passenger on board the American fri-

gate 'Guerrero,' Commodore Thompson, arrived here. He gave me a pleasing account of the religious sentiments of the Commodore and his ship's company in general; he does duty as chaplain on board her, and they have public prayers on board daily, when nearly the whole crew attend, and he says the effect produced in the moral conduct of the men is astonishing, for so short a time as they have had such a privilege; which is only since they left Norfolk, in America; and to the present day not one man has behaved in such a way as to deserve corporal punishment, consequently there has been none."

DOMESTIC RELIGIOUS INTELLIGENCE.

FROM AN ENGLISH PERIODICAL.
To the Editor.

SIR—The following very spirited letter was written by the Rector of L—, in Ireland, to his Diocesan, and appears to me to deserve publicity and preservation. It may afford a specimen to persons in similar circumstances. If you think with me, you will perhaps deem it worthy of being deposited in your Magazine, and its insertion will oblige

Yours, &c. &c.

B,

The Bishop of C—, writing to the Hon. and Rev. W— S—, in June, 1778, among other things, which, being of a private nature, we omit, says, "In case of your return to L—, I fairly warn you to lay aside your objectionable doctrines: for, without entering into paper-controversy, I must needs, and surely will, proceed in the most effectual manner to suppress all such."

To this the champion for the truth replies:—

"MY LORD—After having written to your Lordship in the most respectful terms I could conceive, I was astonished at the unprovoked offensiveness of your Lordship's answer. Menaces, my Lord, between gentlemen are illiberal; but when they cannot be put into execution, they are contemptible. In spiritual matters your Lordship acts as a judge, and no judge is to treat a man as an offender, till an accusation come officially before him. When you are pleased to call my doctrines exceptionable, you ought to particularize what is exceptionable in them.

"But, after all, does your Lordship know what my doctrines are? That you may have the most authentic information, I will give them myself.

"I maintain (not a partial, but) a total and absolute apostasy of man through the fall, so that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; and that works done before the grace of Christ and the inspiration of his spirit are not pleasing to God, and without doubt have the nature of sin.

"I preach justification by faith only in the merits, blood, and righteousness, of Jesus Christ. I preach the equality of the Son and Spirit with the Father in the GODHEAD, and that these are three divine persons, and but one God. I preach the doctrine of regeneration or the new birth, the sanctification, influence, adoption, sealing, and testimony of the Spirit. I preach the full assurance of faith, as the privilege of God's believing people, whereby they know that their sins are forgiven for Christ's sake, and they are reconciled to the favour of God. I insist, moreover, that though we are justified by faith only, without our works and deservings, yet that every true believer will be careful to maintain good works; and that we are not to consider a man as possessed of saving faith, who leads an ungodly life.

"These, my Lord, are the doctrines which I must and will preach in defiance of the whole world. I can but smile at your Lordship's threatenings to suppress my doctrines, and beg leave on this occasion to relate a matter of fact:—

"It is now about twenty years ago, Dr. ——— being Bishop of Clonfert, and Dr. ——— Archbishop of Tuam, that his Lordship of Clonfert, Mr. P——, and Mr. C——, went to Tuam, to consult with his Grace how they might proceed against me; and the Archbishop, with much candour and good humour was pleased to tell me what passed:— 'Do you know,' said he, 'that your bishop and archdeacon and your own curate having picked up some scraps of your sermons, came galloping over to me to know, what they could do to you? and what do you think my advice was? Said I, let him alone: for, if you bring him to trial, he will appeal to the Articles and Homilies. Since the Articles and Homilies are as they are, you can do nothing to him, so let him alone.'

"And now, my Lord, having the authority of the Church of England on my side, confirmed by the Word of God, be assured, that to my latest breath, I will bear a faithful testimony to the constitutional doctrines of our establishment, and will expose the inconsistency, the iniquity, the religious juggling of those, who solemnly subscribe the articles of faith with their hands, from which they differ fundamentally in their hearts, and maintain diametrically opposite doctrines from their pulpits.

"I am, however, willing and desirous to be on a proper footing with your Lordship, and while your deportment toward me is such, as is due to a gentleman and to a minister of Christ, you will never find me wanting in that respect, to which your Lordship's station entitles you; but I see no necessity of submitting myself to be trampled on by the first man in the kingdom.— Hoping, that your Lordship and I shall understand each other better for the future,

"I remain, &c. &c.

To the Editor of the Christian Examiner.

SIR,—Allow me to put on record my disapproval of the *spirit* in which the above letter is expressed. While we approve of his determination to adhere to the Articles of the Church, we could heartily wish, he had exhibited more of the meek wisdom, which the doctrines contained in the Articles are designed to produce.

It may, perhaps, suggest matter of profitable thoughts to ourselves, when we see a *master in Israel* err so far from

the right respect due to those in authority.

I am, Sir,
Yours truly, &c. &c.

WARDEN.

Struel Wells.—Our readers have already heard of the shameless nocturnal orgies periodically held at Struel Wells, and of the scenes of degrading superstition and infamy publicly exhibited in that neighbourhood. The present Editor of *The Belfast Guardian* sought to turn public attention, through the medium of *The News-Letter*, when under his management, to this extraordinary subject, in hopes that by the open exposure of the anti-Christian and demoralizing practices of the *Struelite* devotees, the clergy of the Romish Church would be induced to interdict the attendance of their flocks during the performance of these debasing rites and ceremonies, which are a disgrace to Ulster; nay, to the civilized world. To a certain extent he succeeded. The tide of crime was checked for an instant, but it has returned with full force; and the chariot of Juggernaut is not regarded by his slaves with more ardent emotion than the waters, or rather the *puddle*, of Struel, by the besotted votaries of St. Patrick.

Struel Wells are situated, as our readers already knew, within a mile and a quarter of Downpatrick, and not far from *Shieve-na-grideal*. They were originally four in number—each covered with a vault of stone. The water, which was endowed, it is said, by St. Patrick with a power of healing diseases, and purifying from sin, is conveyed to them by pipes from a stream in the neighbourhood. Precisely at twelve o'clock on each Midsummer-eve it was accustomed to rise and overflow in the large well, and all its miraculous powers had then attained their maximum. In the days of Harris, the author of the history of the county of Down (A. D. 1744), this object was cunningly effected by means of a sluice, which retained or transmitted the water at pleasure. Since the publication of his work, the sluice was withdrawn, and the knaves who made money by fraud, substituted in its place sods, which they removed with their feet at the usual time; and when the expecting devotees saw the water rising in the wells, they attributed the phenomenon to St. Patrick, and crying out, "a miracle! a miracle!" stripped

themselves naked, and rushed promiscuously, men, women, and children, into the holy fluid. A few years ago, however, a respectable inhabitant of Belfast perforated a part of the embankment, and let the water escape in another direction, and thus disappointed the miracle-mongers. The wells, of course, remained dry; and in the succeeding year there were but few visitants, comparatively speaking, to these resorts of debauchery and superstition. This season, however, the pilgrims to Struel have again been numerous. The water has been permitted to reach the wells, but the penance-doers did not wait, as formerly, till midnight, for their miraculous rising; but, eager to wash off their crimes and their ailments, that they might be enabled to begin a new score of sin, rushed into the sacred fountain in continued succession. On this subject we have received the following communication from an eyewitness, on whose veracity the public may implicitly rely:—

“On leaving Downpatrick, about ten o’clock at night, on my road to the far-famed Struel, I met several groups of well dressed people, both ladies and gentlemen, coming into town from the wells; and there were many of the lower orders hurrying on to the grand scene of attraction. On arriving at the entrance to the valley, where the wells are situated, I perceived a light on the side of a hill, to the right, and an immense multitude kneeling around some object, which, on a nearer approach, I found to be a young clerical-looking man, dressed in dark coloured clothes. He was reading from a book, whilst a man with a very forbidding aspect, gloomy as an inquisitor, held a lighted candle to him. The subject he was reading, while I remained near him, was a descriptive account of the crucifixion of our Saviour. The words which he read were nearly, the following import:—“One of the hands of our blessed Lord, when about to be crucified, was pierced; and after it had been extended on the arm of the cross, a large nail was thrust through the wound, and the hand was then nailed to the wood by thirteen great blows of a hammer. The other hand having then been pierced in the same manner, the muscles and sinews shrunk or contracted themselves, and augmented the Saviour’s agony. O, what most excruciating pain—what exquisite torture must our blessed Lord

have suffered when the arm was violently forced out to its full extent! yet this was done, and a nail was also thrust into the wound in the left hand, and with thirteen great blows of a hammer it was also fastened to the cross.” He then went on to read how the feet were in like manner fixed on the tree; and he described the distance at which the two thieves were placed. I think he said one was four feet and an inch, and the other three feet two inches; but, while reading, his voice was occasionally drowned by a number of women, in various groups, singing hymns or sacred music. I could not correctly distinguish the words, but I think I heard several times, “*Gloria in excelsis Deo.*” Leaving this congregation, I proceeded to an old building which I was informed is the ruins of a Romish Chapel, in front of which was piled a parcel of loose stones in the form of a parallelogram, which they called an altar. Around the sides of that altar a great number of men, women, and children were kneeling, muttering prayers, counting their beads, and occasionally kissing the ground and beating their breasts.—Further from the old building, and ranged directly in front of it, were five or six *cairns* of stones, around which numbers were kneeling, employed in the same manner as those at the rude altar—and as each finished the routine of prayers, they respectively rose and walked barefoot seven times around each of the *cairns*, still muttering prayers, using their beads, and crossing their breasts and foreheads. Some, indeed, appeared to have no beads, and as they performed each circuit around the *cairn*, they dropped one of the stones into the left hand until the seven rounds were completed. The next object to which they lent their attention was a well, enclosed with stonework, in a circular form. Each person descended into this well, and took three drinks or *laps* of the water, generally from the palms of their hands, and performed the same evolutions around it as around the *cairns*. They then proceeded to another well, enclosed like the former, but square, where the same forms were observed, with this addition, that the devotees generally washed their eyes in it. Two other *cairns* were honoured with the same observances, as were the two bathing-houses, after which they made seven circuits round the entire, and then crawled on their

bare hands and knees up the rugged face of a very steep hill, to a spot where a projection in the rock is formed, which is called St. Patrick's chair. With torn flesh and bleeding limbs, they approached this chair, where a miserable old lame beggar-man, called Charlie M'Cabe, sat as master-general of the ceremonies, who is stated to be one of the fraternity of mendicant friars. Here they again repeat a number of prayers, and then bowing in the most solemn manner to the representative of the saint, and kissing his *stone faststool*, they made a wide circuit seven times around the chair. Then having deposited some pecuniary memento in the old friar's hat, placed there for that purpose, they descend as quickly as their bleeding and lacerated knees, shins, and feet, will permit them, and, *reeking hot*, run for the bathing-houses. Here a scene that beggars all description presented itself to my astonished eyes.

"On coming up to them, I was indeed struck with amazement that such infamous orgies should be tolerated in any civilized country. Men, women, and children, were stripping near these houses. The one I looked into was about twelve feet by eight. The men and children, stripped to the skin, the women keeping on their chemises until they got to the door of the house, when they cast off their smocks, and in they pushed, pell-mell, until the house was filled; each vying with the other who should first gain admittance. There they continued till they were tired, jumping and splashing in the accumulated mud and filth, and alternately squeezing themselves up to the spout at the upper end of the room, through which the water entered, holding themselves in a stooping position under it—the women screeching, the children squalling, the men swearing, laughing, and bawling, using the most indecent and disgusting expressions. When these votaries of superstition had got their turn under the spout, out they rushed in the same promiscuous manner in which they entered; and in doing so had to force their way, in a state of nudity, through a crowd of wretches naked as themselves, nearly all of whom had been standing outside in that state from the time the others had got admittance.

"At one of the *cairns*, about midnight, the same person (so far as I could identify him,) who was reading in the early part of the evening, ad-

dressed the votaries in a long harangue, on the benefits to be derived from observing the regular performance of the various stations, the miracles that had been wrought, and the virtues of the water of Struel.—He undertook to prove to them, from the fathers, that the identical water then flowing beside them at Struel, was part of the famed river Jordan, and was endowed with a power of purifying believers from all sin, as well as of healing all bodily infirmities. I could not form any correct idea of the number of persons present; but I do not think I would overrate it if I named 5,000. On coming out of the water and dressing themselves, the greater part of them adjourned to tents and shebeen-houses, where whiskey flowed in abundance.

"In the course of the night I conversed with several of the devotees, and they professed to believe firmly that the waters possessed great value, and that several miracles were performed yearly. One woman assured me, in the most solemn manner, that she saw a child of seven years old, that had been brought there in the evening; it had lost its eyesight when a year old, by the small-pox, and for the last six years could not discover light from darkness. It was in that state when brought it to the well that evening. She said, that on the child being washed in the wonderful water, a candle was held up and moved to and fro, and the child followed the direction of it with his finger! This, she said, was no hearsay evidence, for she had witnessed it with her own eyes; and, moreover, there had been two other similar cures performed that night! I conversed with another woman, who said she came from near Ballynahinch, with her daughter, who had been deaf, and had that night recovered her hearing, through the miraculous effects of that water. I spoke to the girl, and she certainly was not deaf at that time; but I cannot say whether she had been so or not *before* she had dabbled her ears in the puddle. Other cases were related to me, and all were stated with the greatest gravity, and ready, as the reporters affirmed, to be verified on oath, if required.

"Previously to this I had visited St. Patrick's chair, and perceived that the miserable-looking old man who presided there, had a crutch, and was lame. I now paid him a second visit. After scrambling up the face of the rocky precipice, at the risk of breaking

my neck, and affording thereby a subject to try the effect of the magical spring, I reached his reverence, and again got into conversation with him. He said his lameness arose from *rheumatism*, with which he had been afflicted for years. I asked him if he had not tried the effect of the water on himself. He at once perceived the drift of the question, but evaded it in the most masterly manner. His reply was—"O! I often try bathing in the warm weather, and reap advantages from it;" and more he would not say on the subject, although the question was repeated. He said that he had presided there for about sixteen years, and that his business was to direct the devotees, and that the donations bestowed on him formed his only means of support.

"I must not omit to mention, that a stone at one of the wells has a round hole in it, into which the pilgrims thrust their fingers as they pass. That was the spot, they say, which the blessed Saint Patrick's thumb touched when going into the well to drink. At the outside of the bathing-house there is also a stone fixed in the wall, much smoother than its fellows, and rather hollowed, which they describe as St. Patrick's face—they stop opposite to that in their peregrinations, and rub it with their hands and with their foreheads, and again repeat certain prayers.

"There was a good deal of quarrelling, and some fighting during the night, more especially towards morning, when the effects of the whiskey began to be felt. On the whole, such a scene of superstitious mummery, profane swearing, and debauchery of every kind, I never witnessed; and was informed that those infamous scenes were likely to continue during the entire week, and that the coming Sunday was expected to be a *great day* there."

O, Popery, Popery! with what complicated folds—what invincible tenacity, does superstition embrace thee! It is thy inseparable companion, which "grows with thy growth, and strengthens with thy strength"—it grasped thee in the cradle, and will descend with thee to the grave.

On Saturday last, August 8th, the public Annual Meeting of the Sligo Branch Bible Society, was held in the Court-house at Sligo, Major Crawford in the chair. A deputation attended,

consisting of the Rev. Duncan M'Farland, from Glasgow, of the Scotch Church, and Rev. John Gregg of Kilsallaghan, of the Church of Ireland. The resolutions, four in number, were moved and seconded in the following order, nearly all the gentlemen addressing the meeting at considerable length, especially the gentlemen of the Deputation, whose addresses produced a powerful impression on a numerous and highly respectable audience.

Resolution 1st.—Rev. Frederick Hamilton, Rev. Wm. Armstrong; 2d, Rev. Josiah Wilson, Rev. John Gregg; 3d, Rev. Thomas Hull, Rev. J. Carlisle; 4th, Rev. James Heron, Rev. Duncan M'Farland. The resolutions were carried unanimously, and the meeting separated much edified and encouraged to perseverance in the good cause of the Bible and of man.

THE CHURCH.

The remarkable and highly important cause of Lord Kingsland against the Bishop of Elphin has been heard in the Court of Error, and decided by a majority of the Judges in favour of the Bishop's right of presentation to Kilglass in his diocese, the long contested living, on the fate of which to many other cases are said to depend. This decision overturns the claim of a lay impropiator to present to a vicarage, merely on account of his being possessed of the rectorial title, which was the ground of Lord Kingsland's claim.

We understand that the Rev. S. Adams has been promoted to the Deanery of Cashel. From the appointment of the Rev. Mr. Murray to the Deanery of Ardagh, and from the offer of this Deanery of Cashel being made to the Rev. Robert Daly, we have reason to believe that there is an anxiety on the part of Government to exert their Church patronage in favour of men of talent, piety, and parochial industry. We should therefore hope, that in the present instance, their selection has fallen upon one capable of upholding the Established Church in the face of public opinion, and standing on the same ground with the rectors of Askeaton and Powerscourt.

His Grace the Lord Primate will, we understand, hold his Triennial Visitation for the diocese of Ardagh in Longford, on Wednesday, 2d of September.

On Wednesday, the 19th, his Grace the Lord Primate, held his Triennial Visitation at Lisburn, for the Winter diocese of Down and Connor. The Sermon was preached by the Very Rev. the Dean of Connor.

On Thursday, the 20th of August, the Archbishop of Cashel, held his Annual Visitation in the Cathedral of Cashel. The Sermon was preached by the Venerable Archdeacon Pakenham, from the 10th and 11th verses of the 4th chapter of the 1st Epistle of St. Peter.

On the 25th July, being St. James's day, an Ordination was held at Killalla by the Lord Bishop of the diocese, when the following gentlemen were admitted to the order of Priests, all for the diocese of Killalla; Rev. James O'Connor for cure, Kilmactigen; Edward Wood, cure, Kilglass; Wray, Swinford; Steck.

DEACONS. — Messrs. Huston for the diocese of Killalla; Gildea for the diocese of Jamaica; Minchin and Carroll.

VIEW OF PUBLIC AFFAIRS.

Affairs, both foreign and domestic, during the past month, have assumed an aspect of great and increasing interest; the French King has changed his ministry, and as it is said, at the instigation of the Jesuits, has thrown himself into the hands of the Ultra Royalist party; which proceeding has called forth all the hostility of the liberals, who have possession of the press, and are bringing with infinite industry that powerful engine to bear on the antipathies, the passions, and natural pride of a most excitable people. It seems to us, that either the reigning family and their advisers, feel themselves strong enough to react upon the press, and put it down, or are given over to an infatuation that may foster into activity the spirit of democracy and anarchy; and we may yet live to see the Parisian mob set up their old song of "Ca Ira."

The Russians have passed the Balkan mountains; and if their commander can keep open his communication and lines of supply with the Black Sea and the Danube, the Sultan must either sue for peace, or contend, in pitched battle, on the plains of Roumelia, for the sovereignty of Constantinople. The successes of the Emperor Nicholas are not less in Asia: his commanders there have annihilated the armies opposed to them; the Turkish Pacha's cannon, and fortresses, have fallen into their hands. We confess, that though desirous to see the Levant trade of Great Britain prosperous, and the influence of England undiminished in that quarter; as Christian Journalists, we cannot but hail with satisfaction the prospect that is now opening of having the Moslem savage driven from the fairest portion of the

globe; and those fine countries, dear to us by every classic and Christian recollection, rescued from the grasp of a people, who seem to rule only to create misery, and whose sway is an abomination that maketh desolate.

Our own country presents an awful picture of domestic fury, and fell civil strife: bigots of both parties seem to march under banners, on which are inscribed mottoes of HATRED, not of LOVE. In the south of Ireland, bloodshed and murder seem as rife as ever; and in the northern district of Tipperary, the Romish peasantry seem to be agitated by an heretofore unheard of animosity against Protestants, and are seeking occasion to commit infuriate acts of violence against the constabulary, and lower order of Protestants dispersed amongst them: and those, whose delight and occupation it is to keep alive party rancour and religious animosity in the island, are using all diligence to represent the late acquittals of the police and Protestant yeomen at Clonmel, as proofs that no justice can be had for Roman Catholics, when they appeal to the tribunals of the land.

We make no doubt, but that the Irish Government will use timely exertions to protect that valuable and ever loyal class of his Majesty's subjects, the Protestant yeomanry of the South of Ireland; whose emigration in a body from a country, where their lives and properties are no longer safe, must very shortly take place, if measures are not resorted to for their assurance and protection; and we trust his Excellency the Lord Lieutenant, will bear in mind, that precautionary are ever better and more paternal, than punitive counsels.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. LII.

OCTOBER, 1829.

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WILLIAM CURRY, JUN. AND CO. DUBLIN,

AND

HURST, CHANCE, AND CO. LONDON.

SOLD ALSO BY ALL THE BOOKSELLERS OF THE UNITED KINGDOM.

Printed by P. D. Hardy (late Bentham and Hardy).

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NOTICES TO CORRESPONDENTS.

"J. K." in reply to Φιλος, "Y. N." "C. A." "W. H. I." have been received.

We fear the plan proposed by "X. Y." would be too expensive to meet the wants of the class he intends to benefit. His wish is to have an edition of the Scriptures, with the originals, Hebrew and Greek, printed on the same page, and on the same line, with the corresponding passage in the translation. Such an edition would certainly be desirable.

"A Galway Curate" requests the advocates of millenarian views, to state distinctly, for the information of inquirers, what they consider to be essential, and what non-essential to their system, as he has found so much disagreement on *all* points among the modern interpreters of unfulfilled prophecy. He would likewise wish to know the degree of importance they attach to their doctrines.

We hope to find room for "J. D. S." at least in part, in our next. The notice of Mr. Falloon's book has been received.

The communication from Paisley was too late for the present Number.

"A Clerical Hint" is under consideration, "W. N." "Σ." and "A Connaught Curate," received.

We have to apologize to the Editor of Bagster's Comprehensive Bible, for having mislaid for so long a time his communication on the subject of some observations inserted in the Examiner for May, last year. We have given a place to his letter in the present Number.

THE
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Church of Ireland Magazine.

No. LII.

OCTOBER, 1829.

VOL. IX.

PASTOR OBERLIN.

IN some recent number we introduced to our readers the interesting events that marked the benevolent career of the learned and pious Francke. In him we have noticed an individual who was enabled, by the Divine blessing, to be the means of extensive and lasting good, even though apparently unsupported by this world's favour. Francke possessed learning, and talent, and perseverance, but many, very many, even of his contemporaries, have equalled and surpassed him in these; yet not only did he mainly co-operate in effecting the revival of the true principles of the Reformation when forgotten and slighted, but, through his exertions was a tone given to the religious education of the Continent, a direction to the minds of the young, a substantial reality to the exertions of benevolence that has survived other labours however meritorious—other exertions however conspicuous. This was because Francke was truly a man of God—because he saw nothing but the glory of his Redeemer as his object, his motive, his end—because he literally lived and walked by faith: Whenever this is the character of the individual—whenever there is this singleness of purpose, and this unreserved devotedness to God, then the Lord usually vouchsafes his blessing; and, if we notice but few of these moral miracles, it is because but few such characters are to be found, who, through the cloudy atmosphere of this world's bustle and business, can clearly see their Lord and their God. We would briefly advert, for the advantage* of our clerical friends, to another and a very different character, whose name we have prefixed to this article, who exhibited the same species of moral and

* We are indebted for the matter of this article to a very interesting publication, entitled "Memoirs of John Frederic Oberlin, Pastor of Waldach, in the Ban de la Roche." We have preferred giving an abstract of this work, to a review that might have been overlooked, by those to whom Oberlin ought to be an example and an encouragement.

mental power, chastened by the Gospel, and under very different circumstances—who overcame difficulties of a very peculiar and trying kind, and who, though not labouring in the learned dust of an University, or the streets of a wealthy city, has erected in the rugged rocks of Le Rocbe, an imperishable monument to his piety and his perseverance.

John Frederick Oberlin was born at Strasboursgh, on the 31st of August, 1740. His parents, though not opulent, were in respectable circumstances, and gave all their children the best education their situation could afford, not neglecting, above all, the inculcation of religious and Christian feelings. Much of what subsequently distinguished Oberlin may be ascribed to the care of his parents at this time, and more especially of his mother, who seems to have been a woman of great piety as well as intellectual energy. Perhaps if we were permitted to know the means by which the Lord has drawn his children to himself, we would find that none have been more frequently employed than the intervention of pious parents, and above all, than maternal care and instruction. In the very earliest years the mother can teach, and none but the mother can teach the lessons that may be matured into love of God and love of man, and the responsibility devolving on that relation is but corresponding to its duties and its privileges. At an early period the instruction of this excellent person seems to have been blessed, as piety, self-denial, and perseverance appear to have marked the progress of young Oberlin's mind; the two latter qualities were eminently characteristic of his course in after-life, but they derived their real value from the lustre shed over them by the first.

"It appears from various memoranda found amongst his papers after his decease, that he was, from his very infancy, the subject not merely of pious convictions, but of holy affections towards his heavenly Father. "During my infancy," he says, "God often vouchsafed to touch my heart, and to draw me to himself. He bore with me, in my repeated backslidings, with a kindness and indulgence hardly to be expressed." Even at a very early age his frequent prayer was, "Speak, Lord, for thy servant heareth. O God, teach me to do thy will."—pp. 26, 27.

His eldest brother, Jeremiah James Oberlin, had acquired considerable celebrity as a skilful and industrious antiquary; and his father destining him for a literary course, early repressed the rising inclination for a military profession, which was natural to a mind of so much ardour and buoyancy as that of Frederic. While studying in the theological class, he was invited by his mother to attend a sermon preached by the celebrated Lorentz, whose powerful statement of the doctrines of the Gospel had drawn on him the censure of the superiors of the University, and he reluctantly complied with her request. The statement of Evangelical truth affected his pious and unbiassed mind; the preaching which he subsequently attended with regularity, was blessed to the serious conversion of his soul, and confirmed him in the resolution he had taken of devoting himself to the ministry. For some years after the completion of his studies, he continued in Strasbourg, qualifying himself

for the active duties of his profession, waiting until an opportunity of usefulness should be presented to him by Providence, and supporting himself with the utmost frugality by private tuitions. Of that frugality an idea may be formed from the following extract; and of his patient waiting for the call of Providence, it is only necessary to say, that when the curacy of the Ban de la Roche, which he subsequently accepted, was proposed to him by his visitor, he declined its acceptance, until he had ascertained that no candidate for clerical preferment who had a prior claim to himself, would accept the situation.

"It was a little attic up three pair of stairs. On opening the door, the first object that caught his attention was a small bed, standing in one corner of the room, covered with brown paper hangings. "That would just suit the Steinthal," said he to himself. On approaching the bed, he found Oberlin lying upon it, and suffering from a violent tooth-ache. He rallied him about the simplicity of his curtains, and the homeliness of his apartment. "And, pray," continued he, after having taken a survey round the room, "what is the use of that little iron pan that hangs over your table?" "That is my kitchen," replied Oberlin; "I am in the habit of dining at home with my parents every day, and they give me a large piece of bread to bring back in my pocket. At eight o'clock in the evening, I put my bread in that pan, and, having sprinkled it with salt, and poured a little water upon it, I place it over my lamp, and go on with my studies till ten or eleven o'clock, when I generally begin to feel hungry, and relish my self-cooked supper more than the greatest dainties."—pp. 39, 40.

The object of the visit mentioned in the extract, was to offer him the curacy of the Steinthal, or Ban de la Roche; and the visitor, Mr. Stouber, was no common man. Seventeen years before this, he had himself entered upon the ministerial duties of that wild and inhospitable district, and during that period, with the exception of four years, he had laboured, and with much success, to raise the degraded character of its inhabitants, and to introduce the comforts and the charities of the Gospel. The Ban de la Roche is a mountainous canton in the north east of France, between Alsace and Lorraine, and forming part of the declivities of Haut Champ, or Champ de Feu, a range of lofty mountains, separated by a valley from the chain of the Vosges. It contains about 9,000 acres of land, of which only about 1500 are cultivated by the plough, and occupies two parishes, Rothau, and another higher in its site, and where five hamlets are exclusively inhabited by Lutherans. The Alpine character of the country, by its sterility and the neglect it had sustained, afforded but small facilities for temporal industry or prosperity, and its moral state seemed to partake of the same features. Stouber had not indeed to encounter persecution; for when Alsace was incorporated with France, the inhabitants were permitted to enjoy liberty of conscience, but the deplorable ignorance and wretchedness that prevailed demanded all the energies of a mind devoted like his.

* The Champ de Feu is about 3,600 feet above the level of the sea; and Waldbach, the central hamlet, stands at the elevation of 1,800.

"The following anecdote will convey some idea of the state of the parish on his first arrival there. Desiring to be shown the principal school-house, he was conducted into a miserable cottage, where a number of children were crowded together without any occupation, and in as wild and noisy a state that it was with some difficulty he could gain any reply to his inquiries for the master."

" 'These he is,' said one of them, as soon as silence could be obtained, pointing to a withered old man, who lay on a little bed in one corner of the apartment."

" 'Are you the schoolmaster, my good friend?' inquired Stouber."

" 'Yes, Sir,' replied the old man."

" 'And what do you teach the children?'"

" 'Nothing, Sir.'"

" 'Nothing!—how is that?'"

" 'Because,' replied the old man, with characteristic simplicity, 'I know nothing myself.'"

" 'Why then were you instituted schoolmaster?'"

" 'Why, Sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment they sent me here to take care of the children.'"

"The schools in the other villages were of a similar description; for, if the schoolmasters were not swine-herds, they were shepherds, who, in the summer, followed their flocks over the mountains, and, during the winter months, imparted to their little pupils the knowledge they possessed. If shown the commencement of a chapter in the Bible, it is reported of them that they could seldom find the end of the preceding chapter, and that even the most accomplished of the masters found it difficult to collect the sense of what he was reading. Nor was this all; for on seeing the unconnected syllables which were proposed as lessons for the scholars, they were at a loss to comprehend their meaning, and for a long time opposed their introduction from the idea of some concealed heresy or divination."—pp. 8, 9, 13.

Of the Scriptures they were so profoundly ignorant that they knew it only as a large book that contained the word of God, and the pastor could scarcely give them an idea of what was meant by the Old and New Testament, or a book, chapter, or verse,—a circumstance not to be wondered at, when we learn that the last pastor had not possessed a Bible for above twenty years. Stouber undertook the task of raising these poor people, and by gradually introducing improvements, erecting school-houses, establishing systems of instruction for adults, circulating the Scriptures, and preaching with faithfulness the doctrines of the Cross, a great and general improvement appeared to be commencing; and it was to follow up this laborious but important duty that Oberlin was called. He acknowledged in the call the voice of Providence; he deemed the very misery of Steinthal to be a demand upon his services, and leaving, without reluctance, Strasburg, where his intellectual powers were known and valued, he became, in the 27th year of his age, successor to M. Stouber in this desolate scene of affliction.

Oberlin soon felt the difficulties of his situation. He was called upon to labour among people equally destitute of the means of social and mental intercourse; while their rude Paris

prevented any external information, the total want of roads cut off all communication with the neighbouring districts; the husbandmen were destitute of the most common implements for agriculture; and the provisions raised from the sterile soil were insufficient even for their scanty population:—not was the moral and intellectual state of the people less deplorable: no schools, no education, nor a wish for any, and the ground that had been opened by Stouber settling fast into its former state. Oberlin was not terrified; he believed that Providence had committed the care of this destitute region to him, and in obedience to the will of God, he devoted to it all that he possessed of science, philosophy, or religion. One of his first cares was to induce the indolent and ignorant peasantry to exertions in forming and preserving their roads; under his direction, and indeed after his example (for he first commenced it,) a road was formed with great labour along the banks of the river Bruche, and a wooden bridge thrown over the river which still bears the name of *Le Pont de Charité*. The obvious advantages from these measures, increased Oberlin's influence over his people; while his energy, self-denial, and promptitude, excited the most inactive. He himself mingled in all their labours, and with his pick-axe on his shoulder, set the example of industry, which at length opened the communication between all the hamlets, erected comfortable cottages instead of the wretched cabins that had been hewn out of the rocks or excavated from the mountains, introduced frugality and care, established a depot in the valley for agricultural tools; and by sending some of the elder boys to Strassburg to learn trades, not only procured assistance to save the trouble of having recourse to the neighbouring towns, but kept the money at home which would have been sent to a distance. To this he added the establishment of a lending fund, which enabled the very poorest to take advantage of his plans:—these soon extended to agriculture and gardening. In imitation of his success in the parsonage garden, his parishioners began to plant trees; and the cottages, hitherto bare and desolate, soon began to be surrounded by orchards and gardens. He gradually conducted his people to improvement in the management of their ground—taught them how to remedy the deterioration of the soil, and the degeneracy of the potatoes, their general food,—introduced tillage instead of pasture; and in the year 1778, absolutely formed an agricultural society, which he connected with Strassburg, and established a fund for giving prizes to the most deserving and successful farmers of his parish. In fine, he devoted two hours on every second Thursday to give the young a familiar lecture on the subjects of agriculture and useful science. Every year effected some beneficial change in the character of the people;—industry and neatness became their general characteristic, and the neighbouring districts beheld with

“The only mode of communication, from the bulk of the parish to the neighbouring towns, was across the river Bruche, a stream thirty feet wide, by stepping-stones, and in winter along its bed.”—p. 43.

astonishment the progress in civilization made by the once neglected and destitute Steinthal.

On Oberlin's arrival in the Ban de la Roche, its population amounted to 80 or 100 families at most; in the course of a few years it increased to five or six hundred, constituting altogether above three thousand souls. To procure work for such a population was no easy task; various branches of mechanical industry were gradually introduced—straw-plaiting, knitting, dying, spinning of cotton, and weaving, all were partially successful; and when the introduction of machinery into the neighbouring districts threatened a stagnation of trade in the Ban, Providence sent thither a benefactor in the person of Mr. Legrand, an eminent ribbon manufacturer, who persuaded his sons to remove their business thither, and Foudal, one of Oberlin's hamlets, became their head quarters. Under the care of this benevolent family, industry revived, full employment was given, and, from the peculiar nature of the work, the ribbon looms were distributed among the houses in the villages, so that the pernicious effects of congregating together in large and ill-aired manufactories, were entirely obviated. It must not be supposed that Oberlin's plans were either rapidly developed, or immediately successful; they were the result of the exertions of a long and active life, devoted to the benefit of his flock, and so interwoven with his pastoral occupation as to give to him advantage from his spiritual superintendence. So eminently successful had he been as to attract general attention, and in 1818, a gold medal was presented to him for his exertions, by the Royal Agricultural Society of Paris. We extract part of the observations of Comte de Neufchateau, on proposing the vote:

"If you would behold an instance of what may be effected in any country for the advancement of agriculture and the interests of humanity," said he, when addressing the Society upon this occasion, "quit for a moment the banks of the Seine, and ascend one of the steepest summits of the Vosges mountains. I have been long acquainted with the valuable services rendered, for more than fifty years, to the Ban de la Roche, by John Frederic Oberlin. Ever since that time, and to the advanced age of seventy-eight, he has persevered in carrying forward the interesting reformation first suggested and commenced by his virtue, piety, and zeal. He has refused invitations to more important and more lucrative situations, lest the Ban de la Roche should relapse into its former desolate state; and by his extraordinary efforts and unabated exertions, he averted from his parishioners, in the years 1812, 1816, and 1817, the horrors of approaching famine. Such a benefactor of mankind deserves the veneration and the gratitude of all good men; and it gives me peculiar pleasure to present you with the

* The new crop of potatoes that Oberlin had introduced, formed the principal subsistence of the people during those disastrous years, when the season was so cold and rainy that they could not get in two-thirds of the corn at all; and the scarcity so great, that poor little children, exhausted with hunger, were seen to drop down in the streets. A sack of wheat during that time of distress rose to 145 francs, and the potatoes to nearly one sou a-piece. The precise acquaintance which the inhabitants of the Ban de la Roche had acquired, through Oberlin's assistance, with the vegetable productions of their canton, was believed to be the means of preventing the most distressing diseases.

opportunity of acknowledging, in the person of M. Oberlin, not a single act, but a whole life, devoted to agricultural improvements, and to the diffusion of useful knowledge among the inhabitants of a wild and uncultivated district.—pp. 208, 209, 210.

We have seen Oberlin in the character of the active and philanthropic friend of his parishioners; energetic in devising means for advancing their temporal good, and promoting their temporal comforts; in this situation we have seen him acquiring and using his influence over the people to the promotion of an unexampled degree of industry and good conduct, and that, in the very face of prejudice and opposition.*

But we must not suppose that philanthropy formed the whole of Oberlin's character; it was a love to man, founded on love to God, derived from the knowledge that "God first loved us;" and as every development of his active and benevolent mind led him to ascribe all

* "On one occasion, soon after his arrival, they laid a plan to way-lay their new minister, and inflict upon him a severe personal castigation, judging that such a measure, at the commencement of his career, would prevent his future interference.

"Oberlin happily received information of their intention, and, without being disconcerted at the intelligence, immediately determined upon a mode of correction, in which the peculiar gentleness and decision that formed such leading traits in his character were remarkably displayed.

"Sunday being fixed upon for the execution of this attempt, when the day arrived he took for his text those words of our Saviour, in the fifth chapter of St. Matthew:—'But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also;' and proceeded from these words to speak of the Christian patience with which we should suffer injuries, and submit to false surmises and ill usage. After the service the malcontents met at the house of one of the party, to amuse themselves in conjecturing what their pastor would do, when he should find himself compelled to put in practice the principles he had so readily explained. What then must have been their astonishment, when the door opened, and Oberlin himself stood before them.

"'Here am I, my friends,' said he, with that calm dignity of manner which inspires even the most violent with respect; 'I am acquainted with your design. You have wished to chastise me, because you consider me culpable. If I have indeed violated the rules which I have laid down for you, punish me for it. It is better that I should deliver myself into your hands, than that you should be guilty of the meanness of an ambuscade.' These simple words produced their intended effect. The peasants, ashamed of their scheme, sincerely begged his forgiveness, and promised never again to entertain a doubt of the sincerity of the motives by which he was actuated, and of his affectionate desires to promote their welfare.

"A few weeks after this event another circumstance, of a similar nature occurred in one of the adjoining villages. He was informed that the young people belonging to it had determined to seize him the following Sunday, on his leaving their place of worship, and to duck him in a cistern. He consequently took occasion to speak, in his sermon, of the happiness and security enjoyed by those who trust in the Lord; of the special protection which he vouchsafes to his servants; and of his firm belief that not a hair of our heads can be injured without his express permission. He was in the general habit of returning home on horseback, but this time he set out purposely on foot, desiring a peasant to lead his horse. He had not proceeded far, before he saw two or three men partly concealed behind the hedge, and awaiting his approach. He passed them, however, with so calm and composed a countenance and step, that they were daunted, and did not venture to put their plan into execution.

"These occurrences are believed to have had a good effect in accelerating the execution of his projects of reform."—pp. 43, 45, 46, 47.

praise and glory to Him, so, from his sense of duty to Him, was every exertion deduced. "Rien sans Dieu," was his favourite maxim, and its influence was extended over his entire life. We could have wished that more accurate memorials had been preserved of the manner in which he effected the moral and religious change in the character of his parishioners; but enough remains to show his entire dependance on Almighty God for assistance, the ardent faith with which he cast himself upon his protection, and the deep humility th which he contemplated his success.

"He had an unbounded confidence in the goodness of his heavenly Father, and was convinced, as he often said, that if he asked for any thing with faith, and it was really right that the thing should take place, it would infallibly be granted to his prayers. 'When, indeed, are our plans more likely to succeed, than when we enter upon them in humble and simple dependance upon God, whose blessing alone can render them successful?' "—pp. 85, 86.

In this spirit he commenced, soon after his arrival, a school-house, contrary to the wishes of his parishioners, who forced him to enter into an engagement that neither the building nor repairing of the edifice should ever come upon the parish funds. The Lord assisted his endeavours, and not only was the projected school-house erected in Waldbach, but in the course of a few years, one in each of the other four villages, to assist in which the inhabitants came voluntarily forward. To Oberlin we owe the first conception of that admirable plan which, by the institution of infant schools, has conferred so great a benefit on both parents and children. We subjoin some extracts on the subject.

"Observation and experience had convinced him, that, even from the very cradle, children are capable of being taught to distinguish between right and wrong, and of being trained to habits of subordination and industry; and, in conjunction with his wife, he therefore formed *conductrices* for each commune, engaged large rooms for them, and salaried them at his own expense. Instruction, in these schools, was mingled with amusement; and whilst enough of discipline was introduced to instil habits of subjection, a degree of liberty was allowed, which left the infant mind full power of expansion, and information was conveyed which might turn to the most important use in after life. During school hours, the children were collected on forms in great circles. Two women were employed, the one to direct the handicraft, the other to instruct and entertain them. Whilst the children of two or three years old only, were made at intervals to sit quietly by, those of five or six were taught to knit, spin, and sew; and, when they were beginning to be weary of this occupation, their conductrice showed them coloured pictures relating to Scripture subjects, or natural history, making them recite after her the explanations she gave. In addition to this, she taught them to sing moral songs and hymns. Thus she varied their employments as much as possible, taking care to keep them continually occupied, and never permitting them to speak a word *superfluous*."—pp. 87, 88.

From these schools the children passed into the higher, where reading, writing, arithmetic, geography, the principles of agriculture, astronomy, and history are taught, while Oberlin reserved for himself the religious instruction of the whole.

"Every Sunday the children of each village, in rotation, assembled at the church, to sing the hymns they had learned, to recite the religious lessons which they had committed to memory during the week, and to receive the exhortations or admonitions of their common father.

"Besides this Sabbath service, with a view to excite a spirit of emulation between the several schools, and to improve the modes of instruction by comparing those of the several Masters, Oberlin established a weekly meeting of all the schoolmasters at Walbach.

"The success that attended these benevolent and interesting exertions, induced his friends at Strasbourg to increase their subscriptions; and means were expedited, (which were lost at the Revolution,) and Oberlin was thus enabled to establish a library of valuable works for the private use of the children; he also made a collection of indigenous plants, and procured an electrical machine, and other philosophical and mathematical instruments. Prizes were likewise awarded to both masters and scholars; and various works upon natural history and other branches of science, some of which he printed at his own expense, put in circulation on the plan of a little book-society.

"Oberlin knew how to blend amusement with instruction in the wisest and most judicious manner; and whilst his primary object ever was to ground the young people in the principles of our Christian faith, and to induce them to consider religion as the guardian and inspirer of their happiness, he had also the talent of diffusing amongst them that taste for pastoral and agricultural life which their circumstances rendered so peculiarly desirable.

"In order to familiarize the children of twelve or fifteen years of age with these pursuits, they were accustomed to write, under the direction of their teachers, short essays on agriculture and the management of fruit trees, selected and extracted from the best authors.

"The *Bande la Roche* presented a delightful field for botany, and they were, even at a still earlier period, initiated in the principles of that pleasing science, being allowed to ramble in the woods, in summer, in search of plants, of which they had learned the names and properties during the winter, and to transplant them into little gardens of their own, which their parents had been induced to give them, for the exercise of their industry and skill. They were also taught to draw the flowers; an art in which some of them succeeded remarkably well.

"From what has been related, it will be supposed that the schoolmasters were, at this period, persons of a somewhat different description from the shepherd schoolmasters in Stouber's time. Individuals of the first distinction in the village were generally fixed upon for the office, now become a very important one.

"Among other things, the regents were required to impress upon the minds of their pupils, that from the peculiarity of their local circumstances, (their maintenance depending almost entirely on the products of the valley,) it was a duty incumbent upon them to contribute their share towards the general prosperity; and, previously to receiving religious confirmation, they were expected to bring a certificate from their parents, that they had planted, in a spot described, two young trees. The day on which the first fruit was presented to their de-

"It is in the injunction of the Apostle that "whether we eat, or drink, or whatsoever we do, we do all to the glory of God,"—1 Cor. x. 31. The views of religion, which Oberlin entertained, made him bring the greatest principles to the minutest operation. Take, for instance, a direction to his people on

loved pastor, was an interesting and useful festival."—pp. 89, 90, 91, 95, 96, 97, 98, 99.

Under this singular and interesting plan of Christian education, ignorance and misery were gradually dispelled from the Ban de la Roche; and Oberlin has the honour of having been almost the first in Europe to perceive that, when founded on Christian principles, and interwoven with Christian teaching, knowledge is pre-eminently useful to the lower orders. To this was, doubtless, owing the remarkable gentleness and suavity of manners for which Oberlin's parishioners were conspicuous in the midst of their poverty and privations, and by its influence were they enabled to struggle against that poverty and these privations, and to struggle with resignation and humble confidence. Knowledge thus sanctified, expands and directs the mind, without inducing pride or presumption;—it calls out that intelligence which is peculiarly useful to the struggling poor, while it assures a power of abstraction from, and superiority over, the occurrences of life best fitting them for their arduous task. Thus blessed, the intellectual habits, secure their possessor from the recklessness that leads to vice, the indolence that conducts to intoxication, and the man who feels himself to be an intellectual, while he knows himself to be a responsible being, is not likely to suffer either mental or bodily oppression. Hence do we ardently desire the extension in our own country of general and scriptural education, being convinced that, with awakening of the intellect, spiritual emancipation is connected; and knowing too, that apart from its spiritualizing and sanctifying tendencies, there is no book that possesses so awakening an influence as the sacred Scriptures, that so unlocks the springs of mental energy, and by appealing to the diversified feelings and relations of the moral constitution, excites it to a sense of its powers and its duties. By means of that book, revolutions the most decisive have been, and will be again, accomplished; while there is no danger of error, or enthusiasm resulting from its pages;—*its light is light from Heaven.*

A valuable correspondent of the Examiner has, in a late number, argued for a literary, to the exclusion of a Scriptural education; not as being the best system, but the best that can be procured in Ireland, under existing circumstances, and as calculated to produce in time the spiritual emancipation of the peasantry. We have too

planting trees. This, with other men, would be an affair of convenience; with him, in his circumstances, it was a religious duty. He thus addressed his parishioners:

"Satan, the enemy of mankind, rejoices when we demolish and destroy. Our Lord Jesus Christ, on the contrary, rejoices when we labour for the public good.

"You all desire to be saved by Him, and hope to become partakers of his glory. Please Him, then, by every possible means, during the remainder of the time you may have to live in this world.

"He is pleased, when from the principle of love, you plant trees for the public benefit. Now is the season. Be willing then to plant them. Plant them also in the best possible manner. Remember you do it to please Him.

"Put all your roads into good condition; ornament them; employ some of your trees for this purpose, and attend to their growth."

often declared our sentiments on the subject to require repetition ; but we would briefly remark, that we do not think the system he proposes *could* be applied—that if it could, it *would* be successful, or even if we could flatter ourselves with its apparent success, that it would be our duty to have recourse to it. We have had some experience of the Roman Catholic Priesthood, and we feel convinced that their objection to a school patronised by a Protestant, and under Protestant superintendence, is extended even to those that are purely literary in their character. We have known it applied even to some where the only object was to instruct the female children of the peasantry in needle-work ; and the principle boldly avowed by the late Bishop Poynter, that *it was better the Catholic poor should be without education, than receive it from Protestants*, pervades the entire system. In no instance has the compromising plan succeeded ; while the bold and open avowal of Scriptural Education has in very many. We would say too, that the influence of the Roman Catholic Priests over minds unacquainted with the Scriptures, and from their earliest period taught to regard it as an unnecessary or dangerous book, must go far to neutralize the effect of the very limited literary education that can ever be communicated to the lower orders ; while, to deter us from looking for the accomplishment of our wishes by such means, so clogged with improbability, we have what we deem the direct sanction of the Scriptures enforcing Scriptural education. We would shudder, we confess, at giving the lower orders learning, without the inculcation of Scriptural doctrines and Scriptural duties ;—it would seem to us to be a separation of what God had united,—a Satan-like rending of the tree of knowledge from the tree of life. We rejoice to believe, that these which we own to be our convictions, are generally being acted on at present, and we trust that Protestant schools, which we feel convinced the peasantry will frequent, will ever be found acting in the plain and uncompromising system of direct Scriptural instruction.

Our limits will not allow us to pursue, in the present number, the interesting subject of our notice, through his pastoral and domestic labours. We hope to continue our abstract on a subsequent occasion, convinced that by seeing the power of Divine grace manifested in such characters, and the success they experience in the Lord's work, those who, though in different circumstances and situations, have to contend against similar or equal obstacles, may receive suggestions from their experience, confidence from their triumphs, may "thank God, and take courage."

RELIGIOUS COMMUNICATIONS.

BIBLICAL CRITICISM.—Row N. 31.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In your number for April, a letter appears, under the head of Biblical Criticism, with the subscribed initials L. B. The writer finds some difficulties in the explanation of the 31st verse of Romans, 11th chap. as grounded on the authorized version of that passage; and, in proposing, with great humility, his own views on the subject, requests more satisfactory information from some of your correspondents, better versed than himself in the critical interpretation of Scripture.

It is not from a confidence of possessing the critical knowledge and acumen necessary for examining and elucidating abstruse and involved contructions, that I trespass on you with these remarks, but because I am unable to discover any difficulty or obscurity in the English version of the passage alluded to, authorizing or warranting the changes proposed; and unwilling, unnecessarily, to tamper with the authorized version, I am disposed to vindicate it as agreeable to the drift of the Apostle's argument, and formed on a construction usual and intelligible in the Greek of the New Testament.

L. B. regards the authorized version of the 31st verse of the 11th of Romans as incorrect, and his judgment rests on the following considerations: First—the punctuation of the passage in the Greek being different from that of the English version, and that pointing believed the true one from the situation the conjunction *ἔτι* holds. Secondly—the English version does not exhibit the different objects of the belief of the Jews and Gentiles; and thirdly—it does not formally and explicitly convict the Jews of unbelief in the Gospel of Jesus Christ.

Before entering on an examination of these reasons, I feel it necessary, for the sake of clearness, to quote the whole verse in the original Greek.

31. Οὕτω ἔ, ὅσοι τὸν ἠπειθήσαν, τῷ ὑπερέσσῃ ἐλέει ἵνα ἂ αὐτοὶ ἐλεηθῶσι.

The punctuation suggested as the true one is to place the comma at *ἐλέει*, and thus make the words *τῷ ὑπερέσσῃ ἐλέει*, dependant on *ἠπειθήσαν*. The new version growing out of this arrangement would then be, "even so have these also now not believed what proved a mercy to the Gentiles, i. e. the Gospel."

With regard to the punctuation, little needs to be said; only it is plain that the copies of the Greek Scriptures examined were very limited. It is plain also, that L. B. concluded all Greek copies and versions to be similar in pointing to that one he consulted. They do not, however, all agree; for, according to our own version, and that of Theophylact, the comma should be placed at *ἠπειθήσαν*.

And as to any difficulty arising from the position of the conjunction *ἵνα* as in the same clause with *τῷ ἑμαυτοῦ λέει*, it may, I think, be obviated by remarking that such transpositions are not unfrequent in the New Testament Greek; and, on this point, I refer to Ephes. iii. 10, as it stands, not in the authorized version, but in most Greek copies; and to 2 Cor. ii. 4, *ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε*.

I am disposed to consider the pronoun *ἑμαυτοῦ* the adjunct to *λέει*, as bearing the sense of "which proceeds from you." And for this sense of it, I refer to John xv. 20, last clause, and 1 Cor. xv. 31.

With a further view to vindicate the authorized version, and the meaning usually given of this passage, I may remark, that the conjunction *ἵνα* expresses the event or result, and the aorist subjunctive *ελεθῶσι* governed of *ἵνα* is used to express in this situation an action either in itself or its consequences *continued*.

The next point of enquiry is, the English version does not show the different objects of belief of the Jews and Gentiles. Here it is to be noticed that L. B. himself acknowledges that the object of belief with the Gentiles, was God, as it is formally expressed in the 30th verse. But this is not the case as regards the Jews: the object of their belief is not stated, unless by removing the comma from *πισθῆσαν*, we place it at *λέει*, and then the sense is clear and intelligible. But seriously—was it necessary formally to specify this object? or, is the new construction proposed, in order to create a very elegant and significant parallelism? I should think that, on this point, it were enough to refer to the 10th chapter of this Epistle, as proving beyond question, that the Jews were rejected because they would not believe in the Messiah, though the Gospel had been preached to them plainly enough. The like omissions of the objects of Faith are of frequent occurrence in the Holy Scriptures, as may at once be discovered by an attentive reader, or even by reference to a concordance, where their number will be found so large, as to make selection on my part altogether needless.

The remaining point is really answered already in what has been said. The Greek verb *πισθῆσαν* brings home the charge of unbelief to the Jews; and, taken in connexion with the other parts of the Epistle, it would appear there could be no doubt who the object of their Faith was.

In investigations of this kind, it were well to keep always in view the connexion in which the point of discussion stands with the other parts of the argument. This, I think, L. B. has not done. He gives a very partial and defective statement of St. Paul's argument. He has omitted any mention of the practical tendency of St. Paul's reasonings, and the fact on which it is principally urged—the unbelief of the Jews. It will be seen on reference to the 25th verse, that St. Paul is anxious to acquaint the Gentiles of the mystery of the future restoration of the Jews. And why?—"lest they should be wise in their own conceits." He shows by a reference to their own Prophets, that the present defection of the Jews is partial and temporary, and will end when the Gentile Church is completed.

They were rejected because enemies of the Gospel; but, as regards the election, they are yet beloved, for their fathers' sake. God's free gift, and the calling of Abraham's posterity, are not to be changed.

The whole passage, verses 30, 31, 32, inclusive, may, on the basis of the authorized version, be thus freely paraphrased: and I should hope the few critical remarks already made will abundantly authorize whatever liberty it may be imagined I have taken with the passage.

30th verse—For as you, Gentiles, in times past, have not believed God, but now, through the Jews' unbelief, are become objects of God's love and favour.

31st—Even so have these Jews also now refused belief and obedience to Jesus Christ, so that through the Gospel or the knowledge of salvation, that will proceed from you, it will come to pass that they shall continue to experience God's love and mercy.

32d—For God hath permitted both Jews and Gentiles to be alternately subject to unbelief, in order that he may have mercy upon all, by bringing Jews and Gentiles to the knowledge of his salvation by faith in Jesus Christ.

Thus it appears that the Jews and Gentiles are allowed to be alternately disobedient to the light they possessed; that the free gift or pardon might be equally bestowed on all. The Gentiles are, (verse 30) shown to have been in unbelief till Christ's coming, while the Jews were the chosen people, the Church of God; now, through the Jews' unbelief, God's mercy is extended to the Gentiles, in calling them into the Church: and the Jews have been convicted of unbelief in their rejection of Jesus Christ, but through the knowledge of salvation proceeding from the Gentiles, shall the Jews be again reinstated in God's favour.

It seems then that the Apostle's argument requires an emphasis on the word *ἀπορία* in the 30th verse, as well as a closer comparison between the 30th and 31st verses, than your correspondent, L. B., conceives necessary. I enquire not how far the words *ὥστε* and *ἔγω* imply such comparison; it rests upon a more solid foundation. And, if a further confirmation of this is required, it may be found in the 33d verse, where, in language issuing from a heart warmed by Divine love, the Apostle expresses his wonder and admiration of the unfathomable depth, and infinite treasures of the wisdom and knowledge of God, shown in making, *first*, the rejection of the Jews; for unbelief, the means of evangelizing the Gentiles, and then working upon that unbelief and obstinacy, by means of his mercies shown to the Gentiles.

If this be a correct view of the subject, the mention of the unbelief of the Jews in the 30th verse, is far from incidental, being one of the hinges upon which the Apostle's reasoning turns.

I shall now conclude, expressing my hope, that no necessity appears for the change proposed; the chief considerations that led L. B. to suppose a mis-translation, and suggest a new version, being already fully provided for in the authorized version of the passage.

VERAX.

BIBLICAL CRITICISM - Rom. xiii. 8.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

The true meaning of this sweet passage, does not seem, I think, to be well understood; its force and beauty at least, are not in general fully appreciated. In the preceding verse, the Apostle lays this down as the Christian's rule: "Render, or pay, to all their dues," i. e. what you owe them; tribute to whom [you owe] tribute; custom to whom [you owe] custom; fear to whom fear; honour to whom honour." And then he repeats the precept, "owe no man any thing," with this beautiful restriction, "except it be, (*εἰ μὴ*) to love one another." He seems, as it were, to recall the universality of the injunction he had given in favour of this single exception, as if he felt he had said too much, when he recollected that there was one debt due *BY* all and *TO* all, which could never be paid—the debt of love. "Thou shalt love thy neighbour as thyself," is the writing in the bond of everlasting truth, and therefore, until a man ceases to love himself, he cannot cease to be his neighbour's debtor in the duty of love. But in exact proportion as a man is in this respect a debtor, he is creditor likewise; and by his equal claims on others, the more he is himself indebted, he is owed the more; and therefore he can never become poor, for as he pays to others, he is himself enriched. It is one of the Christian paradoxes, that the cup of love is never filled, yet should be always running over. Love is a debt we *all* and *always* owe—a debt that is never paid; for every payment only proves the claim, and leaves the balance still against us as before; a sum remaining due.

But if all this be true respecting man, how much more with regard to what we owe to God. Reader, are you sensible of the immensity of the debt you owe to God. He has made you—He has fed you—He has clothed you; He has pitied and he *has redeemed* you. Do you feel that eternity cannot repay all this, but only add to and increase it? But has he *saved* you? Can you say you "therefore love him much, *because* you have been forgiven much?" If, indeed, you can say so, your happiness will be to love him more and more for ever, who has "loved you with an everlasting love, and with loving kindness thus has drawn you." And even if your conscience cannot say this, but tells you, that, though perhaps loved and honoured, kind and generous and amiable among men, you are still at enmity with the God of heaven; O how ought it to humble and soften your proud and flinty heart to hear, that God has nevertheless a love of holy compassion; a feeling of kindness and tender pity for you, and has opened his arms wide to admit you to a share of his mercy and his love, as it is proclaimed from Calvary, bought with blood; stronger than death; and victorious over the grave; that grace might reign through righteousness unto eternal life by Jesus Christ our Lord. Here then, is a debt you owe; and like your neighbour's claim upon your love, a debt you never can pay. But here, too—though all desire to pay—yet none that feel its power,

would wish the debt were paid; for he who feels he owes the most, has ever most good will to pay, and strange to state, finds true delight and all his sweetest joy in what the world most hates; giving in payment all he has to give; his only sorrow, that he can give no more.

Reader, remember "God is love, and he who loveth not knoweth not God;" remember also, who has said, "by this shall all men know that ye are my disciples, if ye have love one to another." Oh, never, never forget, that all the love you give to him, or them for his sake, is only what He first has given you.—In love your debtor.

POLITELOS.

THE WORD OF GOD ITS OWN INTERPRETER.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Perhaps few persons are sufficiently influenced by the belief of what most are ready to admit, and which is, I am persuaded as true as it is important, viz.—that Holy Scripture is, in itself, altogether complete and perfect, and that any difficulties or apparent contradictions which meet our view in its perusal, arise from the imperfection of our minds, and not from the structure of the Divine writings.

Every observation calculated to establish this fact, and to show that the word of God, studied with patience, attention, and humility, is its own best interpreter, however unimportant otherwise, is surely not without its use; for one great means which the Holy Spirit employs for enlightening the mind of the believer, and promoting growth in holiness, unquestionably is, the reading of God's word in an humble and simple spirit, with prayer for Divine teaching. Whatever tends, therefore, to promote an unfeigned dependence upon that word as our guide and counsellor, cannot but be useful.

The following observations will show, at least in one instance, that the Scriptures furnish the humblest reader with a solution of difficulties which sometimes perplex the most learned; and therefore, that difficulties, instead of distressing our minds, or weakening our confidence in the Sacred Volume, should only lead us to a more diligent, watchful, and attentive perusal of it, by which they will often be removed in the simplest, most pleasing and most unexpected manner.

I was applied to lately, Sir, by a valued friend, for an explanation of the apparent contradiction between John xviii. 28, and Mat. xxvi. 17-25; the latter of which passages gives an account of our Saviour's eating the *Passover* at the proper time with his disciples, "on the same night that he was betrayed;" while the former states that on *the next day*, the day after his apprehension, the Jews

would not go into Pilot's house, for fear of being defiled, and so prevented from eating the *Passover*.

On consulting the Commentaries, I found, especially in Whitby's, a very clear and satisfactory explanation which easily reconciled the conflicting passages. From Jewish authorities quoted by the learned writer, and by a reference to 2 Chron. xxxv. 8, 9; and Ezek. lxxv. 21, it fully appeared, that the expression of the Evangelist in John xviii. 28, relates to the peace offerings which were a part of the services of the seven-day feast of unleavened bread; which, and not the Paschal lamb, the Jews were afraid of losing by incurring Gentile defilement. He also showed, that the term *Passover*, was a general appellation applied to the whole of this feast, and that the peace offerings were called *Passover* offerings. 2 Chron. xxxv. 8, 9. This was, of course, quite satisfactory. Some short time afterwards, however, I was much struck with a view of the simplicity of Scripture, compared with the elaborate arguments of human learning, while reading Luke xxii. 1. The words are as follows: "Now the feast of unleavened bread drew nigh, which is called the *Passover*." From this it was at once plain, that there was no discrepancy whatever between the passages above referred to, because it is evident from hence, that *πασχα*, (*passover*), was the name of the whole seven-day feast of unleavened bread, as well as of the eating of the lamb on the evening when it began.

This simple passage, reconciled, also, at once, another, and I would say, a more difficult expression, to be found in John xiii. 14. "And it was the preparation of the *Passover* about the sixth hour." *Παρασκευη*, i.e. "the preparation," was, it is well known, the common name among the Jews for Friday, as being "the preparation" or day before their weekly Sabbath. *Παρασκευη Πάσχα*, therefore, simply means, *passover* Friday, or the preparation day in *passover* week. This at once renders the whole narrative clear and consistent with fact; and thus does Scripture fully explain itself, and best interpret its own language.

Should these remarks be satisfactory to the minds of any of your readers on the subject referred to, or have the effect of leading them to a minute examination of the word of truth with regard to any difficult passage, that may have occurred in reading; or should they induce any one, when difficulty occurs, instead of at once yielding to present impressions, to exercise humble faith, by suspending his hasty judgment, and waiting the result of a more slow and deliberate enquiry upon the subject: so as that "by patience and comfort of God's holy word, he may embrace and ever hold fast the blessed hope of everlasting life," which He has given us in our Saviour Jesus Christ, I shall feel thankful that I have not in vain presented myself to their attention, and for that purpose sought an humble place in your pages.

HELIZAPLOS.

OBSERVANCE OF THE SABBATH.

"That thy man-servant and thy maid-servant may rest as well as thou"—Deut. v. 14.

When we consider these words to have been spoken by the Almighty, and the promises attached to the obedience, and the curse to the disobedience of his laws; we do well to remember that "God is not man that he should lie, neither the Son of man that he should repent, hath he said and shall he not do it, or hath he not spoken, and shall he not make it good:" and as he has bequeathed to us, his most holy word for our guidance and instruction, and has so marked the road to his mansions of glory by the precepts therein contained, "that he who runneth may read," ought it not to fill our hearts with cheerfulness, in running the race set before us "looking unto Jesus?"

It is true, that by the generality of professing Christians, the Sabbath is observed by constant attendance at the temple of the Lord, and that we who do not come under the denomination of those afterwards spoken of, do more strictly observe the commandment in that particular; but it is to the concluding injunctions I would beg to call attention, as I think if they are not forgotten, they are too frequently overlooked. When we consider that in the old law, a breach of the Sabbath was punished by death, Numbers xv. 32 to 35, how ought we to feel, who employ our servants on the blessed day of the Lord, "man-servant, maid-servant, and cattle," to transgress his law? We who are engaged in religious institutions, and influential in societies, whose chief object is to disseminate the word of the Lord whom we profess to honour; how can we thus openly commit such a breach of his statutes, which he has commanded "to be observed throughout generations", "for a perpetual covenant, as a sign between the Lord and the children of Israel for ever," Exodus xxxi. 16, 17, by commanding our servants to work on the day which the Lord has blessed, and sanctified, and consecrated, to his own service and his own glory? How much is it to be lamented, that in families whose members otherwise serve the Lord, the servant's business on the Sabbath day exceeds that of any one of the other six, and the preparation for the Sabbath (so well calculated to fit the mind, tossed by the billows of this world's anxieties, to enjoy that sweet season of calm, whispering into the ear of each believer "peace be still,") is disturbed by the view of another day's labour and anxiety, whilst the masters and mistresses have all the benefit—they all the toil. I would ask, is this line of conduct consistent with the words—"no manner of work, thou, and thy son, and thy daughter, thy man-servant, thy maid-servant, and thy cattle," &c. or do we think that such a plain and clear commandment is duly obeyed, by suffering our servants to attend their various places of worship? or will this relieve us from the weight of responsibility that adheres to us, by employing others as our instruments in violating God's most holy laws? Must we not deem ourselves guilty of inconsistency, in beseeching the Lord to incline our hearts

to keep this law, when at the same time we are determined to keep no such law?

I am sorry to say, that if the above-mentioned classes had been altogether omitted in the law of the Lord, we could hardly more effectually take advantage of such a state of things than in the present enlightened day.

How happy would it be if those who profess to follow the Lord, would determine that the bondage which has so firmly held our servants in the days that are past should now be removed, and that more should not be required from them than necessity calls for. This would deprive us of some luxury it is confessed: it is true, that while it would be a gratification to our servants to be enabled to worship their God with an heart, not as formerly, reproaching them with the actual breach of his laws, we could not have those luxuries which we formerly enjoyed; but does it not become the disciples of Christ to make the gratification of their appetites subservient to the will of Almighty God, and that they should enjoy his benefits only so far as they are sanctified to his most holy will and service? How can we pray for a blessing on those meats which in the very preparing for our use, our servants have been made to transgress the commandment of the Lord, "no manner of work," &c.? How can we speak of the words of Jesus with fond delight, and ponder on the merits of his death with mingled feelings of sorrow and heartfelt gratitude, when we wound his holy spirit by acting exactly contrary to his divine command, and thereby give the enemies of the cross of Christ an opportunity to revile? The Almighty, in condescension to our many infirmities, having appointed one day out of the seven, and sanctified its most holy observance, how shall we presume to honour the day of the Lord, or vainly suppose that in otherwise keeping this law ourselves, we fulfil it toward our servants, to whom all the privileges of the commandment belong as much as unto us?

It has been observed by some, that although a strict observance of the Sabbath as laid down in the law, was indispensably necessary under the Jewish dispensation; yet, under that of the Gospel we are freed from "the law of commandments and ordinances," and therefore not obliged to observe the Sabbath with that strictness with which it was formerly obeyed.

To such persons, I would answer, that it is true that our Saviour came to abolish "the law of commandments contained in ordinances," and by one offering of himself to set aside the ordinances instituted to prefigure the promised Messiah. For the law was a conductor to lead us to Christ, and by types and shadows, prefigured him who was to come, even the time, substance, and antitype. "Now when the fullness of the time was come, God sent forth his Son made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4—see also Hebrews x. 1 to 10. When he who was prefigured by sacrifices exclaimed, "it is finished," those types and shadows were at an end, for the antitype was come. Google

But did Christ come to abolish the moral law contained in the decalogue? Certainly not.—See Matt. v. 17. As well might we aver, that the first commandment was abrogated by the death of Christ as the fourth, for both are contained in the decalogue, and if we admit the one to be binding, we must admit the other, and if we reject the one, we must reject the other; but the decalogue is duly admitted and received by the ordinances of our Church, and proved by various parts of Scripture as being equally binding on us at present as under the old law, for in the liturgy of our Church, we return our weekly response to the identical words which were given to the Jews from Sinai, and written with the finger of God.

We find this commandment referred to under the Gospel dispensation, and Jeremiah, whose prophecy was written so late as 588, B. C. confirms the commandment upheld in the other parts of Scripture, Jeremiah xvii. 21, 22, also 27—see Isaiah lviii. 13, 14. Now, I would ask, do we thus obey the precept of the Lord? do we prevent, as far as in us lies, the breach of the law of the Lord? do we, as we would quote other parts of Scripture which do not interfere with our luxuries, conveniencies, and interests, lay before our servants the whole will of Almighty God, and command them, “thou shalt do no manner of work, &c.” for this is the word of the Lord which he has commanded.

How cheering is it to look forward to the time, when all those precepts of the Lord will be honoured by those professing to be his children? when all that opposes the will of our blessed Saviour, though dear to us as a right hand, shall be cast from us; when we shall worship him whom not having seen, we love in the beauty of holiness, when the very cattle which have participated, in the consequence of man's disobedience, shall enjoy the day of the Lord as a rest from their burdens, and thus far partake alike in the bounty of the Lord, with creatures created for higher ends and more glorious attainments. “When the knowledge of the Lord shall cover the earth as the waters cover the deep; then shall the earth break forth into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be a sign to the Lord, which shall not be cut off.” Ομὸδορος.

ON THE MILENNIUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—May I request insertion in this number of your Examiner for the following brief observations on the reply of a “Connaught Curate,” to my remarks on the personal reign.

I have been grieved to find that your correspondent has departed, in a great measure, from the spirit in which the controversy has been hitherto carried on in your pages, and conceived it necessary to support his system, by descending to personal invective and

abuse, and by adopting language most unsuitable, in my humble judgment, to the character he bears of a professor and minister of the religion of Christ, I cannot at all admit that such a course is necessary for the investigation of truth, and I would entreat of those who take a part in the controversy, to avoid by all means, such unholy weapons.

His first charge is, that in my quotations from the 17th Genesis, there is "the slime of a Romish controversialist"—that it is "singularly garbled, and sedulously weeded of every thing that was likely to set the promise in its true light"—and, again, that it is "tongue-clipped." Such is the beautiful and becoming language, with which your friend from Connaught, had adorned the pages of the Christian Examiner. He also charges me with ignorance of the writings of the Fathers, and the commentaries of the learned, with not having read the Old Testament or examined the New. These are all weighty charges, and I am anxious, with your permission, to clear myself as well as I can. And first, as to garbled and tongue-clipped quotations, I request that you will take the trouble of reading over the whole passage in Gen. xvii. as transcribed by your correspondent, and judge for yourself whether my quotation from it is garbled. I have given an entire paragraph, without alteration or "clipping," and while I did not think it necessary to swell out the article, by referring to the *covenant* of circumcision, and quoting more than was necessary, I must maintain that the *promise* of an everlasting possession of the law of Canaan is fairly and fully quoted. As to my ignorance of the writings of the Fathers and of the learned, as well as of the Old and New Testament, I must to the first plead guilty, and to the last, my plea is *non est factum*, to use a forensic term.

I may, perhaps, be permitted to make an observation with respect to the article on the personal reign. I must confess, that it was written under very great disadvantages, for I was altogether ignorant whether you would think proper to give insertion to any article of the kind, or to open your pages at all to the controversy. My opinion, and that of many of my friends was that you would not—with this impression, therefore, I felt the importance of brevity in any remarks I should make, that you might have some inducement to insert them, knowing that Editors are often better pleased with the shortness of an article than with its real merit. This circumstance will, I hope, account in some degree for the want of fulness in the arguments and proofs of the article in question. They are in fact merely glanced at.

In alluding to the passage, Gal. iii. 16, your correspondent asserts, that the Apostle makes no reference to the promise in Genesis xvii. 8, but that on the contrary, his allusion is to the promise of the seed of the woman, who was to bruise the serpent's head, and to the seed of Abraham, in whom all the nations of the earth were to be blessed. In reply to this, I shall quote the Apostle's argument, and then we shall see whether he alludes to either of these promises. "Now to Abraham and his seed were the promises

made, he saith not, and to seeds as of many, but as of one, and to thy seed which is Christ, and this I say, that the covenant which was confirmed in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, for if *the inheritance* be of the law it is no more of promise, BUT GOD GAVE IT TO ABRAHAM BY PROMISE," Gal. iii. 16, 18. From this it is evident, that the seed spoken of was the seed of Abraham; that the promise was that made to the patriarch four hundred and thirty years before the law of Moses, and therefore, was not made in the garden of Eden; that an inheritance was the substance of the promise, and not a blessing to the nations; and finally, that it was made not of, or concerning the seed of Abraham, but to him. God promised Abraham that his seed, viz. : Christ, should possess an inheritance, and "the promise that he should be THE HEIR OF THE WORLD, was not to Abraham or to his seed through the law, but through the righteousness of faith," Rom. iv. 13. Now, let me ask, where is this promise? Is it not that I have quoted in 17th chapter of Genesis, and again let me ask, was it ever fulfilled? Was either Abraham or his seed ever heir of the world? Did Christ ever yet get the promised inheritance?

I differ entirely from the worthy Curate's remarks about the Jews, and indeed I might say from his whole system of theology, as far as he has given us his views. I shall not, however, occupy your pages on that point; but I cannot conscientiously pass over his flippant, and I would say dangerous, remark, that "all the promises of God are conditional." Does the "Connaught Curate" mean to say that the promise of eternal life, through a crucified Saviour, was conditional? I would bear my feeble testimony against such erroneous doctrine, wherever it may be brought forward, and I am sure that I shall have the hearty concurrence and co-operation of the Editors of the Christian Examiner. "All the promises of God in Him are yea, and in Him amen, to the glory of God by us." St. Paul, in Rom. iv., after stating that the promise was to Abraham, through faith, and not through the law (in the passage I have quoted,) says, "therefore, or for this reason, it is of faith that it might be by grace," or gratuitous, or *unconditional*, "to the end the promise might be sure to all the seed."—v. 16.

With respect to the typical character of the priesthood of Melchizedec, I must still maintain that it was a royal priesthood, and that the Apostle refers to it as such. Does he not expressly say, that by the interpretation of his name, he was *King of righteousness*,—that he was literally *King of Salem*, and figuratively *King of peace*? And why does he so accurately explain all these matters in treating of Melchizedec's priesthood, if it were not to show that in this respect also he was an eminent type of our Saviour? In Zechariah, vi. 16, we are told that he should be *a priest upon his throne*, and we know that the throne he was to

* See Valpy's Note on Heb. vii., and Jones's Cyclopædia, article Melchizedec.

inherit was not that of the Majesty in the Heavens, but "the throne of his father David."

It appears that I have made an error (in the opinion of the Curate,) in supposing that the Salem of which Melchizedec was king, was the same as Jerusalem. If so, I have erred with many eminent authors. Baxter's Comprehensive Bible states it as a settled point, that they were the same. Scott, in his Commentary, maintains the position against those who oppose it; and, above all, the spirit of God in the Psalms, distinctly declares it, and settles the point—"In Salem is his tabernacle, and his dwelling-place in Sion."—Ps. lxxvi. 2. The Salem mentioned in John, iii. 23, is not the Salem in which Melchizedec reigned;—the words are spelled differently, both in the original and in the translation.

I shall say nothing about the throne of David, having, in my last article on the Millenium, advanced some further arguments in support of the literal interpretation of it. I shall merely copy the following from the Morning Watch, and request, that if our friends cannot answer the pithy questions of Mr. Irving, they will, at least, give us credit for having some argument on our side:—"All I have to say is, I do not know what the spiritual throne of David means. It is the throne of a believer's heart. *Where learned you to call a believer's heart the throne of David?* It is the throne of the Majesty on high. How dare you blaspheme, and call the throne of God the throne of David?"

Your Correspondent says, "the Kingdom of God—of Christ—and of Heaven, seems synonymous with the Church." This theology may do for our friends in the west; but I rather think it is unsound. Let us try;—"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Now, suppose we insert "the Church" for "the Kingdom," will the passage be more intelligible then than it is now?—or rather will it not lose all its meaning? But, again—"thy Kingdom come." Does this mean "thy Church come?" No, it means *the Kingdom*, and the Gospel is *the Gospel of the Kingdom*, as believers are *the children of the Kingdom*.—Matt. xiii. 38.

It was promised, says the Curate, that David "should never want a man to sit on his throne;" but his literal throne has been long vacant, and therefore this cannot mean his literal, but his spiritual throne. This is all very fine; but, suppose we were to alter the argument a little, might it not answer full as well.—The throne of David, I would say, was never to be without a Monarch; but it has been many ages without one. Christ was to sit on the throne of David; but he has never yet been seated upon that throne. When the antitype of David should be King over his people, Judah and Israel were to be one people upon the mountains of Israel; but they are not one people, nor are they upon the mountains of Israel. Therefore, these declarations shall we say are untrue?—or that they are not to be understood literally? Let us not venture on such dangerous ground; the inference is natural, and manifest without straining a single expression; and i

is this,—*These prophecies are yet unfulfilled.* When the fulness of the time shall come, the Messiah (David's Son and autotype,) shall "restore the Kingdom to Israel"—shall "sit on the throne of David," and from thenceforth "David shall never want a man to sit upon the throne of the house of Israel."—Jer. xxxiii. 17.

J. K.

QUERY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EXAMINER,—Allow me, through the medium of your valuable miscellany, to propose to your numerous readers the following Query:—Is it justifiable for any Christian person to attend a distant place of worship, in preference to his Parish Church, even if the service be performed with less decorum and respect in the latter? Although I have been present at discussions on this point, carried on by persons of talent and ingenuity, I have not been biassed on either side.—Very truly yours,

M.L.

MISCELLANEOUS COMMUNICATIONS.

THE GHATS, OR A MARCH FROM BOMBAY TO POONAH, IN FEBRUARY, 1829.

(Extracted from an Officer's Journal.)

Early on the morning of the 7th inst. the regiment got under arms, after having embarked our stores and baggage during the previous evening. Sir Thomas Bradford arrived at day-light and made his inspection of the regiment in heavy marching order; after which we filed past him on our way to the pier from which we were embarked. The regiment never looked better, though in their old clothing, knapsacked and haversacked for the march. Sir Thomas expressed himself highly pleased; we had not one man drunk—a circumstance of very rare occurrence in India, when leaving an old quarter. Before eight o'clock every man was on board the boats, and we pushed off a fleet of twenty-five vessels. The men gave three cheers, which were answered by the few inhabitants of the island who came down to see us off. Our band played as long as we were in hearing of the shore. A pleasant breeze carried us very rapidly up the bay, passing the islands of Elephants, Caranga, &c. &c. The views at the upper end of the bay are lovely, I have seldom seen their rivals except in our own Dublin Bay. Having the 'good fortune of being one of the regimental staff, I had a most comfortable boat, in

which I had for my companions Major A——, E——, and the adjutant. We reached our haven sooner than the other vessels, and got ashore at Panwell about half past four in the evening. I was ordered on, as interpreter, to assist in pitching tents, &c. very hot work, as the ground for our camp lay above two miles from the shore. Every thing was arranged for the regiment before six o'clock, when I was happy to see our advance guard top the rising ground, and close after them the regiment. In less than half an hour they were in their tents, and as much order and regularity prevailed, as if the camp had been formed a month. The distance of Panwell from Bombay is about twenty-five miles, yet we heard the eight-o'clock gun distinctly that evening. The scenery about Panwell is romantic, and reminded me strongly of that near Bray; you might fancy some of the distant patches of woody land, to be gentlemen's seats, with groves and streams; the River Pen, winds through the low lands, and gives green fields along its banks, which are denied to the rest of the country. There is a majestic mountain much resembling Table Mountain in miniature, which hung over the encamping ground, and our men immediately recognized in it the resemblance to their giant friend at Cape Town. I felt in common with others, a peculiar sensation of freedom, once more released from the close imprisonment of forts, and still worse, petty isles. This was the first night for years that I had not heard the sea tell me that I was his prisoner. Major A—— sent for me as I was going to bed to interpret for him; I then found that the commissary department were unable to procure carriages for the regimental stores and baggage for another day, and consequently that we could not march from Panwell till the morning of the 9th; we therefore spent the 8th in looking about us and making arrangements for our personal convenience on the march. There are at Panwell two bungalows kept by government, for the use of travellers: I mention this, for it is a peculiar feature in the country to see two well-built houses, except on the Poonah road: all travellers have to carry their tents with them. After many fair promises of the contractor, we found that on the evening of the 8th, not more than half the carriages for the regiment had been provided. Another day was thus lost, and we spent the 9th as we had done the 8th. The heat of the place was very great, yet few wished themselves back in Colaba, however cooler than the N. Concan; as for myself, a camp life has so many charms, so much variety, that I hardly thought of the heat except when I used a handkerchief (by the way, seldom used for the nose in India.) The nights were cool, and braced what the day had enervated.

On the 10th, having at last got all our carriages, we marched out of Panwell at four o'clock in the morning, and arrived at Chowk. The stages on this march are short—the distance was only twelve miles; the road was as good as our Irish ones; the country was of the most picturesque kind; every three hundred yards the hills assumed new forms and hues, giving such variety as I had no reason to expect from what I had seen in Cutch.

The heat was still greater here than at Panwell, for we encamped between four hills, in a valley not longer than Stephen's-green. The sun, however painful to us, seemed not to have been injurious. The rear-guard in charge of the baggage, which was exposed to the sun till three o'clock in the afternoon, did not suffer in any way. In Cutch we often lost four or five men in one day on that duty.

11th—Our next stage was to Campoollee, a lovely spot, immediately at the foot of the Bhorre Ghaut, which rises like a scarped work, to bar entrance to the Decan. Here the excessive heat tortured us; our lips, noses, and ears, swelled into the most uncouth shape—and sun-blisters were in abundance: I seldom felt any heat so distressing to me; I ran like a mad dog with half the regiment, as soon as the sun got behind the hills, to a noble tank near our camp, and swam about for nearly an hour; the water was tepid: the doctors were the first to recommend by example this refreshment. The tank is a most splendid one, four hundred yards square, faced with cut stone, an inverted hollow pyramid, ninety feet in depth; it is capable of being emptied and cleaned, and re-filled at certain times, by letting the stream from the Ghaut pour into it. It was built by the celebrated Nana Phurnawees: on one side is a large pagoda, dedicated to Purvutee, but it seems now deserted. The distance of Campoollee from Chowk, is eleven miles three furlongs; the village is a large one, and I was surprised to see the supplies in the bazaar so abundant. Leading into the village, the road is shaded by trees of great age and size. In the days of the Marhatta power, the place was evidently much favoured by the Peshaws; and still the village retains under our government freedom from some particular imposts.

Thursday, 12th—We struck tents at the first streak of daylight, and passing through the village of Campoollee, we seemed for some time to march against the wall-like face of the Ghaut, and had indeed neared it within fifty or sixty paces, when the road suddenly seemed to cease; but turning to the left at a right angle, the steep road of the Ghaut commenced; and looking up, as I did, at the regiment climbing up, the men looked as if upon a ladder, very little less steep than for escalading. I found this was the most abrupt part of the road during the ascent of the Ghaut, with one exception: to ride up, is hardly practicable, and to descend it in horseback impossible. With some few slips of level road, we were indulged during the march in the morning; but even these were awful—winding round hills, on one side of which rose a perpendicular gloomy crag—on the other side lay a steep precipice: I felt a shudder, when I crept on my hands and feet to the edge, and looked down, down, down, a horrid depth! In some parts the jungle was excessively close. We met several men, natives of the Ghaut, armed in a rude manner; some had bows, swords, and spears; others had match-locks. They are celebrated plunderers, and cut a throat in as good a style as any White-boy in Ireland. The Apothecary of the regiment, who

had preceded it only a few hours, was seized by some of these fellows, who cut him in the head: several of the sutlers who had started early, were similarly treated; and one of the servants got his arm broke by a stone cast from the height. After we had been ascending about an hour, a great number of our men fell out of the ranks completely blown: the lungs failed sooner than the limbs. The windings of the road often put us into strange convolutions: at times the grenadiers were marching above us. The scene was one of great interest to me, although I was very weary, having been on foot two hours before we marched, and having had to clamber up like my neighbours, nearly 4000 feet! On reaching the crest of the Ghaut, the regiment was halted for half an hour, to let the weakly men come up with us. During this period I delighted my eyes with letting them wander over the fertile Concan that lay below: the view was not very expansive, but very distant. The air was such as I had never expected to breathe in India. I do not wonder that men have all agreed to place the locum of heaven above, and that of hell below; for certainly there is a corresponding elevation of mind when on a mountain; and a feeling of degradation when in a valley. Perhaps the heat of Campoollee, and the cool breeze of Candalla, had some influence on me, in making this observation. After our halt we proceeded about a mile and a half, to a piece of ground near a village, on which we encamped. From our vicinity to a hill, from which the sun's rays were reflected on us, we felt the heat even here, very great, but not of that close humid nature which is felt in the low ground of the Concan, and in Bombay. I was much surprised to find the road up the Ghaut so good; it may rival many of our high-roads for excellence of construction. In the very steepest parts it was not rugged, and for the greater part was smooth. The baggage which had been conveyed to the foot of the Ghauts on the country carts, &c. had to be carried up by men. A frame formed by six poles, called a bangee, is contrived, so that any weight slung in the centre, bears equally on eight men. By this simple contrivance, heavy luggage of every kind is carried up. The lighter articles are placed like paniers on both sides of a poney, peculiar to the country, very small but very strong. The style in which these little animals climb up, would put the best English horses to shame. I must not, however, forget to praise the bullocks, which, though slow are sure: now that their wildness had been lessened by three or four days march, they performed their work in the best manner. Provisions and commissary stores, as also tents, were carried on camels; and it was truly wonderful to watch the care and pains these animals took, not to let their bundles fall, kneeling down whenever the smallest bundle fell off. Shortly after we reached our halting ground for the day, every hand was busy in getting up the tents; a bath of river water was a comfort, and we went with one accord to enjoy it. Breakfasts were the next desiderata, and summary justice was done them: I never saw soldiers enjoy themselves in quarter as they do in

camp—they have more fatigue 'tis true, but they have less guard-duty, more rations, and get an extra allowance of grog. The change of scene keeps up the spirits. Several of the men were never in camp before, (for our Cutch men are nearly all extinct,) and yet they are as sharp and alert at little contrivances for their comfort, as if they had been as many years as they have been days in camp. Some few of the veterans who had been in the Peninsula, declared the steepes and passes in the Pyrenees to have been mere nothings compared with what they had seen in that morning's march. Several of the officers who had a great quantity of baggage with them, underwent much trouble in having it carried up. Not being myself burdened with this world's goods, I escaped the inconvenience they occasion on removes from one station to another. In India every officer, in my humble opinion, possesses too much baggage, at least, more than absolutely requisite. My baggage consists of a tent, a camp bed, table and chair, and two boxes. Men are apt to become sluggish in this tropical climate, and need some excitement: this is found in camp life; and it is notorious, that men are never so healthy in India, as when living in tents, and marching every day. It gave me great pleasure to find the change effected in some of our officers from melancholy to good spirits, by the change of air and scene. Camp also brings us more together than quarters, managed as they are in this country. I can only see evil in the system of officers having private bungalows distant from each other: it produces selfishness, sometimes a traffic-tendency, and always leads officers to relish seclusion more than the free intercourse of their fellow-soldiers. Every step taken in a march is a remove from this evil; and this alone, in the absence of other reasons, is enough to make me like camp. The distance we came on the 12th was only five miles; but most of the road being up-hill work, we had orders, on leaving Bombay, not to make a longer march.

On Friday the 11th, we marched from Candalla to Carlee, a distance of only eight miles, on as good a road as any in old Ireland. At about half distance we passed a small village called Walwan, near to which there is a tank longer than the village itself: the scenery was less beautiful than hitherto, but not tame or uninteresting. The baggage animals requiring a day's rest, we remained on this ground till the morning of the 15th. A party was made on both the 13th and 14th, to visit the caves of Carlee, which were distant only three miles from our camp; Major A—— Captain E——, and three more, with myself, composed a party. We rode to the foot of the mountain in which are the caves, alighted, and climbed up a very difficult path along the side of the hill, till we came to some thick and high trees, round which we took a sharp turn, and came unexpectedly on the entrance to the caves—magnificent indeed! more than eighty feet high, cut out of the hardest rock, leaving massy pillars to support the mountain above: numerous carved figures adorn the sides; not a square foot of the whole, even the floor, that has not been ornamented by the chisel. In the interior of

the cave, the vista of pillars is sublime and beautiful—the capitals are formed of leaning pillars, exquisitely worked, and ingeniously contrived. The roof is a wondrous work—part of it has chipped away, and to save the rest, about 100 years ago, the Brahmins erected a wooden frame, rib-wise; this has certainly saved the roof much, but taken away from the appearance, wood looks so like weakness in this work of giants—for such is the tradition of its excavation. At the farthest extremity is a round temple, left in cutting the rock away, over the dome of which is the *chutree*: here the divinity is supposed to reside. There were some figures that might rival the Grecian models, all indeed were admirable; but I regret that they have been mutilated: two large elephants on each side of the entrance, have lost their trunks and legs. In front of the cave is a small tomb, erected over a celebrated devotee, who caused himself to be buried alive, in consequence of a vow he made, that if he lived to visit Carlee, being ninety when he undertook the pilgrimage from Shapoor, he would sacrifice himself to the god of the cave. Besides this magnificent cave, there are a vast number of small ones communicating with each other, excavated in every direction. The mountain is half hollow. We fired a pistol, as directed by a Brahmin who came up with me; and a *feu-de-joie* ensued that astonished and petrified us; for it was to our ears as if twenty-four pounders had taken up the fire. These smaller caves were intended for the abode of pilgrims, and worshippers of the temple: even now, occasional pilgrimages are made. On the left hand side of the cave is a very deep well, the water from which made my teeth ache with the cold, and it certainly was the best water I have tasted in India. An old Brahmin came up to me as we were going away, and entreated of me to give him some medicine, not for himself, but that he might distribute it. I promised him, that if he would come into camp, I would procure him some from our doctor. The old man came in the evening, and I sent him away as happy as he could be, with a bottle of tincture of bark—an inestimable medicine to natives of this country—well known to cure the fevers to which they are liable. This poor old man gave me his blessing, and I received it as a mark of gratitude and joy. We enjoyed the change of climate here greatly: there was a delicious coolness and freshness that we never felt on Calabah or in the Concan; the dews at night were showers, wetting our tents quite through; the cold in the morning, before sun-rise, was rather more than we liked, and from the heat we lately endured, were less prepared to bear it; colds were nearly as common in camp as in Ireland. It is much to be regretted that government do not see the propriety of moving regiments yearly. Health and a march go hand in hand. We left Bombay with ninety-five sick men; we had only fifty-six in the hospital when at Carlee. I never saw men in higher order and spirits than since they left that vile, dull spot, Calabah. Some of our officers, who are sportsmen, take out their guns and dogs, and the mess-table is every day an evidence of their sport.

and skill ; some few mount themselves on the country poneys, and make their way over the jungly ground to such places of interest as may be found in the vicinity of the camp. Old forts, pagodas, tanks, or villages, are objects of interest here, as they are all historical. As I sat at my tent-door, the immediate scene about me served to amuse. In one direction I saw the men in groups, some sitting, enjoying each others jokes and tales, others dressing, washing, standing, sleeping, leaping, running, wrestling, bartering with the natives for fruit, &c. &c. In the other direction lay the native bazaar ; the camels placed in rows in front ; in rear of them the bullocks ranged in order, and the carts are drawn up in rear of the whole ; the scene is a busy one, servants bustling about their master's tents, watermen with their bullocks loaded with water are to be seen dealing out with as much care, that inestimable article, as if it cost a rupee a drop. The constant tinkle of the small bells hung round every animal in camp, (except man) and the Babel hum of voices, combine to make such a confusion of sound, as few can imagine. In camp, there is at all hours much to interest, much to look, muse on, and improve, if the soldier lend himself to be impressed.

On Sunday, the 15th, we marched from Carlee to Wargaum, about eleven miles. Above the village of Kurkutta, we crossed the river Indrance—rather deep for the advanced season of the year—the stream was not rapid, as I was informed, and we waded it with no more inconvenience than being wet to our ribs : the water was exceedingly cold, as the sun was just rising over the hills. The morning marches in India are disagreeable to many, from the deadly chill and dew, and the darkness at first starting ; for regiments in general march two hours before sun-rise ; the general beats between two and three o'clock, and one hour only is given to strike tents, pack baggage, and fall in. The scene during this busy hour is wild ; hay and straw, with such materials, are heaped up, and set on fire by the poor, cold, half-starved followers of the camp ; round these they crouch, and seem to snatch at the heat with open hands. The glare sent from these fires on the groups, through the half-dark assemblage of men, horses, camels, bullocks, and the infinite variety of baggage-carts, &c. &c. presents in a lurid view, a scene that I would like you could once see. During this time, a multitudinous hum is heard : as I have passed on duty through the lines, several languages struck on my ears, Hindoostanee, Guzeratee, Portuguese, Marhatta, and English. The cold was very great for two or three mornings, and our men were glad to be permitted to wear their grey cloth trousers : I got hold of my cloak, and enjoyed as much as I would in a sharp March day at home. We marched at the rate of four miles an hour, as the road was good, and the morning cold. I saw nothing at Wargaum worth notice. There are no buildings or forts, or, in short, any thing to enliven the scene. The ground was not under cultivation, and only a few straggling natives came into camp to sell their goods. Over this desert land the wind came heated during the day, and from the cold of the

morning was rendered more distressing : it was the first time we had felt the hot wind of the Decan, which all agree in naming as the eighth plague. We had no divine service on that Sunday, and it was least like a day of rest of all that I have hitherto spent in India.

Monday, 16th—We marched from Wargaum to Panowlee, about eleven miles, over an excellent road. Panowlee is a sweetly situated village on the bank of the River Powna. Trees grow in the little street of the village, and give the houses a cool and comfortable appearance. We passed that morning, on our left, the town of Tullygaum, rendered infamous from the murder of the two Vaughans, at the breaking out of the war with the Peshwa. It was dark when we passed it. Had it been light, I would have got leave to go over to it, as I hear there are some ruins to be seen near the town. At Ponowlee cultivation seemed to have been as much attended to as it was neglected at Wargaum. Several grains, with the names of which I am unacquainted, were growing round the camp, and we planted a chain of sentries to secure the crops from depredation. The scenery here was rather that of a gentleman's park, than of the Indian farmer's tenure. We employed the evening of that day in making our arrangements for entering Poonah in good style on the 17th.

Tuesday 17th—We marched very early, and crossed the Moota Moola River a little above the Sangum, at sunrise. When about a mile from Poonah we were met by several of the officers and men of the Queen's and 20th regiment. The Queen's had sent the night before to our camp, an invitation to us to breakfast and dine with them the day of our arrival.

THE DEATH OF A DEVOTEE.

I will long remember the 14th of January, in the year 18—, as one on which a train of serious reflection was awakened in my mind. I had that day dined with the Priest of our parish, who was, at the period spoken of, an old man, in an infirm state of health. Indeed, he considered this warning in its proper light, and held himself prepared for that great tribunal, before which, sooner or later, we shall all appear. Father Moyle was a proof that we must carry our charity into every state of human condition; and that it is possible for a man, under the most difficult circumstances, to raise himself above their disadvantages. He had been educated, and resided for some time, abroad, where he encountered many vicissitudes, strongly and painfully contrasted. These trials, imposed on him when his heart, as he himself strongly expressed it, was rank and fertile in iniquity, he did not endure to the end. More he never intimated; but, from the emotion he usually betrayed, whenever he alluded to this mysterious topic, I thought it was evident that some secret grief—perhaps the remembrance of some bitter fall, lay coiled round his heart. He was a venerable looking man, much bent with his years—being then 76;

his face had been good, and was still interesting, from the expression of habitual sorrow which settled upon it; his hair was as white as snow. His case, indeed, was a peculiar one. He certainly appeared to have been gifted with a good understanding, joined to much simplicity of character. That he entertained Scriptural views of religion, there is no doubt; and it would seem as if he had been coerced into them by the chastening hand of affliction, or goaded onward to Calvary by the inward lashings of remorse. He had tried, it was evident, to build his peace and his security upon sand,—had addressed himself to the miserable fragments of guilty mortality;—but the connexion of every thing human with so corrupt and diseased a thing as his own heart, rose up in painful reality before him, and he felt that this unholy affinity—this community of sin and frailty between himself and his mediators, not only rendered an application to the broken cisterns of human intercession or dead works, unprofitable; but added to his guilt, and increased his affliction. He was, however, a man, even in his old age, of many weaknesses, and capable of being much influenced, in consequence of his easiness of disposition, by the force of erroneous opinions long wrought into his duties and habits. Whether the abstraction produced by that seriousness which is inseparable from remembered guilt or sorrow, might not have rendered him less capable of going out of himself, and entering into the spiritual circumstances of others, I cannot determine; certain it is that he was engrossed altogether by himself—that his views of Gospel truth, though correct, were not urged upon others so strongly as they might have been, and that he discharged the duties of his sacred calling, like a man who felt that the greatness of his own danger prevented him from assisting others. There is some allowance, however, to be made for his years, and the natural decay which time and affliction bring upon the mind as well as the constitution; but another and juster motive may appear by and bye.

On the 14th of December, 18—, as I have said, I dined with him and his Curate. After dinner, we amused ourselves by discussing several common topics of conversation, and sometimes by dipping into the classics, until it was after nine o'clock. A little before that time the wind, accompanied by heavy rain, began to blow with unusual force. "You are storm-staid," said he to me, "for this night; so I will go to bed, and leave Father John and you to settle that passage between you; it has become a severe night, but you are under a friendly roof, and your family know that you are safe." He then retired to his chamber, which was a small closet off the room where we sat, and Father John and I, after sitting up until past eleven o'clock, withdrew to our respective apartments for the night. In the course of an hour, however, or upwards, we were awakened by the violence of the storm, which had encreased with great fury.

The Priest's house was situated in a hollow, somewhat resembling an old excavation, scooped out of the south side of a hill; it had

probably been a limestone quarry, the banks of which, in order to prevent waste, had been levelled in. A young grove, intermingled with some fine old elms, grew on the hill immediately above the house, and a good garden was laid out on the slope before the door. As a residence, it was tastefully situated, and commanded in summer two three or graceful sweeps of a sun-lit river, on whose banks stood a picturesque ruin. A well wooded demesne, a cultivated country, and a range of abrupt mountains, through a cleft in which a road trailed up, whose white track was visible in the darkness of the mountain soil, as far as the horizon reached—closed the prospect. Indeed, from the remarkable site of the house, one would be apt to suppose that it was well sheltered from wind and storm; the reverse, however, was the fact; for, whenever the wind came from the North-West, it divided itself, as it were, behind the hill, which was long and ridgy, and rushed round with great violence until it met again in the cavity in which the Priest's house was built, where the confluence of the opposing tides formed a whirlwind far more destructive than the direct blast. Between one and two o'clock the strength of the storm, though startling, had nothing in it to excite particular alarm. Every moment, however, it became more violent: abrupt and rapid gusts, that poured down from each side of the hill, swept round the house, straining its rafters and collar beams until they cracked. It now became terrible;—lights were got, and, although there was scarcely a crevice in the house, through which a breath of air on an ordinary night could come, yet, so great was the strength of the wind, that arrowy blasts shot in every direction through the rooms, with such force as not only to extinguish the lights when brought within their range, but to render it difficult for us to keep an erect position. Still it increased, and the thunder-groans of the tempest were tremendous. The night hitherto had not been very dark; indeed, no windy night is so; but we now perceived the darkness to increase most rapidly, until it was utter and palpable. The straining of the house and rafters was excessive—every light body was carried about like chaff,—many of the trees were crashed to pieces, and huge branches, rifted from their parent trunks, were borne away like straws, wherever the fury of the elements carried them. Some time before this, Father Moyle made his appearance,—he was pale and trembling, and seemed apprehensive of much danger—for he said it was his opinion that the house could not stand much longer under this strong grappling of the tempest. "I fear," said he, "that either the roof or the walls will be blown in, and, in that case, there would certainly be danger;—John," he continued, addressing the Curate, "get me my stole and some holy water; in that storm we may hear the voice of an angry God, and our duty now is supplication and prayer." When he got the holy water and stole, he put on the latter, and began to read certain prayers in the Latin tongue, set apart for allaying storms;—while uttering these, he frequently cut the sign of the Cross in the air, threw holy water first against the point from which he conceived the wind blew, then in every direc-

tion, and finally on every person, animal, and fixture in the house. We, in the mean time, could only lend our inward assent to the prayers he repeated. When near the conclusion of the ceremony, he paused, then leaned over the table for a few minutes, with his hands on his face;—he seemed as if recollecting himself, for he instantly knelt down, and prayed aloud in much agitation. One of the prayers he selected on this occasion is called the “*Litany of Jesus*,” and it is almost impossible to conceive the woe begone, the utter lowliness of spirit, with which he repeated the words subjoined to the various epithets which are given to our Redeemer. “*Lamb of God, that takest away the sins of the world, have mercy upon me*,” proceeded from his lips, as if he felt in this awful hour, when the wrath of God was heard, as it were, in the terrors of the storm, that the serene and merciful character of the Lamb without stain, was indeed touchingly beautiful, and full of hope to the sinner.—The night was now pitchy dark, though, for a few minutes before this, fearful lulls were noticed, which excited fresh alarm. We could now look out through the windows, and the dark confused air, in connection with the aspect of the sky, was really appalling;—at the verge of the horizon the heavens were of a lurid copper colour, appearing as if they glowed with a fiery hotness: this was motionless, whilst the massive clouds, from which the lightening shot in every direction, sped rapidly in dark irregular piles, seemingly to one point of the sky. The moon became visible by glimpses, and flew through the heavens in the direction from which the tempest came, with the speed of the wind.

Hurricanes are of rare occurrence in Ireland, or when they do visit us, it is always found that they are local. I do not now remember over what tract of country this one may have extended, but I know it put forth such dreadful power, that it seemed as if the very elements went forth to battle. During all this time Father Moyle sat, for he was weak and agitated, and I thought evinced symptoms of terror; in this, however, I was mistaken, for it was a far different sensation from fear of the storm which affected him.

“I think, Sir,” said I, “it cannot last long now; and, as the house has not already sustained any damage, I trust it will weather it out.”

“Such a hurricane as this,” he replied, “I have never known to take place in these kingdoms;—but I once remember such a storm; and would to heaven that I could wipe out the recollections attending it from my memory: however,” he continued, in much distress as if to himself, “it may not be—it may not be,—they *will* be remembered.”

The mind is, indeed, a mystery, and it is strange how emotions may be awakened by many circumstances apparently unconnected with them. That night appeared to be to him a dreadful memento, and, as far as I could judge from subsequent circumstances, the voice of the tempest did not thunder more loudly in his ear than did the voice of conscience.

The goodness of God has ordained that all violent convulsions of

nature shall be but of short duration. The severity of the storm gradually relaxed ;—the servants ventured out to examine the state of the house and offices, and we, after their return, went again to bed.

It seemed that this night was destined to be one of toil to the clergymen ;—we were scarcely down, when a violent knocking at the door indicated some sudden claim upon their spiritual aid.—This was the case ;—a frail house in the neighbourhood had fallen in, and crushed one of the inmates almost to death ; he was, they said, quite speechless, and they feared that if great haste were not made, he would depart ere the priest's arrival. The curate accordingly dressed himself, and accompanied the messengers to the scene of death. In the meantime Father Moyle had gone to rest. The others were scarcely gone half an hour, when a second knocking gave intimation of another sick call. "Open the door," said a voice,— "for the sake of the Blessed Mother, will you open the door fast?" "What's the matther?" said one of the servants, who was still up. "Death's the matther," said the man, entering quite out of breath. "John Lynch is dyin'—and may the Holy Mother of God have mercy upon me, but you could hear him skreechin', clear an' clane, above the wind and thunther an' all: Oh! Mike, Mike, his voice is still ringin' in my ears, so sharp, wild, an' unnatural, bekase you see it has the sound of death in it. 'The priest!—the priest!' he shouts—'the priest—bring me Father Moyle—bring me Father Moyle,—no man but *him* will do me;'—then forgettin' *that* for a minute, he goes on—'pray for me—pray for me,—will none iv yees pray for my guilty sowl,—ye careless pack, wont yees offer up wan prayer for me,—but, bring me the priest first—yees needn't pray till *he* comes—it would be no use,—bring me the priest—for the sake of the Livin' Mother, bring me the priest?' May I never commit another sin, but his voice would chill the marrow in your bones, or make yer teeth cranch, id 's so wild an' unnatural."

"He must wait till mornin'," said the servant, "for Father John's gone out on another sick call, and Father Moyle's past attendin' any, as you know yerself, for the last three years; any how, he would'nt be able to venthur out such an unmerciful night as this." "Must wait, is id?" said the man, "who can stop death will ye tell iz?—why, man, the dead rattle was in his throat when I left him; so say no more, bud waken up Father Moyle in a jiffey, or he'll never overtake him livin'." This the servant peremptorily refused to do, whilst the other as peremptorily insisted on his compliance; at length, after much bickering, which was near ending in blows, the servant brought him into the priest's bed-room.—"Here," said he, "spake to him yerself; for me, I would see you up to the neck in Loughmacall, before I'd axe him to go out sich a terrible night entirely as this is; id's as much, man, as his life's worth."

"Father Moyle," said the man, going over to him, "are ye asleep, yer reverence? humbly axin pardon for disturbin' ye at this hour of the night." "What's the matter?" said the priest. "Death,

yer reverence," said the man: "John, poor fellow, is departin';—I left the dead rattle in his throath;—so time's short, Sir." "God help him, for I am totally incapable of going to him," said the priest, "I'm too weak, my friend, and worn, to venture out on any night, much less so dreadful a one as this." "I'm sorry to hear id, yer reverence," replied the messenger, "bud, for all that, ye must strive to come, whether or not." "I hope he wont die," said Father Moyle, "till morning, or till Father John returns." "Can the man wait for mornin'?" said the other, "will death wait for any man?—will God wait, that's more greater again nor death?" "Well," said the priest, "we must commit him to the mercy of his Redeemer; for, if *my* presence were to save him, I am unable to go, from bodily weakness." "Rise up, Sir," said the countryman, in a commanding tone;—"without you I'll not go—once for all I say id; so you must come, whether you're able or not, if I should carry you on my back—an' well able I am to do that same—sure an' tis I'd put the hair of my head or the hands on, my body undher yer feet to sarve you; bud a day's pace or quietness I'd never see, if he died without you; so you *must* come, yer reverence." "Don't be *musting* his reverence, you had better," said the servant who was present, "for fraid I'd make id worse for you, nabour." "Wont I?" shouted the man in an angry voice; "I tell you his bitter curse—the curse of God, of his holy Mother, an' of the Saints, is upon me, if I come back widout Father Moyle, for he'll have no priest but *him*." "My friend," said the priest, "I'll tell you once for all it is impossible—I am unable." "By that holy book on yer chair," said the man in a state bordering on despair and phrenzy, "if you dont get up at wanst, an' come off along wid me, I'll drag you head foremost out of that bed yer lyin' on;—if *he's* to be damned, that's no reason that *I* should be so too, wid so many bithther curses upon my head—an' me undhertuck it—promised before God an his blessed Mother, not to come back widout you." "Who *is* it that's sick?" inquired the priest. "Tis my brother, John Lynch, that has *ett* my bit an' sup, an' slep undher the wan roof for many a long night wid me an' mine."

The only reply to this was a cry from Father Moyle, such as I never heard from human lips. The servant was dreadfully alarmed, and instantly called upon me, saying that he believed Father Moyle was dying. As I slept in a closet, divided from that of the priest only by a thin partition, of course I was apprised of what had taken place, and, in a few minutes, was dressed and in the room. Never did I perceive so awful and mysterious an appearance as he presented when I entered: his arms were lifted up convulsively, as if in supplication or astonishment—his face was deathlike, but distorted, as if by acute spasms, out of its uatural lineaments,—his brows were uplifted wildly like those of a man in affright, and the pupils of his eyes were almost turned inward, as if the fearful vision which he contemplated was grappling with his own spirit. He was speechless, and I, as well as the servant, feared that death was upon him. "What, Sir, is the matter with you?" I enquired; but

he made no reply. "This, you barbarous ruffian," said I to the countryman, "is your work, and most certainly, if he is dying, you will answer for it." I then shook him a little, and he drew his breath heavily. "My dear Sir," said I, "will you tell me what's the matter?" He recovered somewhat;—"will I tell you," said he, repeating my words more fully;—he looked at me, however, vacantly, and did not appear to be collected. I then repeated the question, and he started as if he had been pierced with an arrow. "Alas!" said he, "you know not what you ask." The state of the dying man now rushed upon him. "Help me up," said he quickly, "help me up—and oh! let not one moment be lost, for this man's case is terrible." "You cannot venture out," said I, "such a night,—the wind is still tempestuous, and the rain is falling in torrents." "Get my horse," said he to the servant, not heeding me; "saddle my horse instantly," and in a moment he was up, and in the act of dressing himself; "not even the certainty of my own death as the consequence," he continued, "would prevent me,—yes," said he, "I *am* able—see how strong I am!" and he extended his trembling arms to their full length, whilst the drops of agony hung about his temples. His conduct during that night was altogether mysterious, and I had not sufficient decision or energy to guide him—I was absorbed in astonishment. "Are *you* ready?" said he to me, "for you must accompany us." "I will in a moment," said I; "but the consequence I fear will be fatal to yourself." He held up his hand at this, reprovingly, and rather sternly, considering the mildness of his temper; but he instantly regretted it: "No," said he, "taking my hand," I am not angry with you, although I looked so; I know that your apprehension for me proceeds from kindness and affection: I will not feel the tempest," added he, rather wildly,—"*not that* tempest;" and, as he pronounced the word "*that*," he pointed outwards, then touched his breast significantly, intimating that the storm was within; and, as he did it, he shrunk and shivered, as if he was endeavouring to throw back some oppressive thought that clung to him;—at length tears came to his relief, and they fell from his eyes copiously. "It is altogether a mystery," thought I, "and resembles nothing I have ever seen or heard." He then, with our assistance, wrapped two or three great coats about him, and tied a large cotton kerchief over his hat and under his chin, and the horse being now ready, we set out, the stranger and I accompanying him. As we went along the appearance of the sky was awfully tempestuous: broad streaks of angry red, such as we had noticed before, appeared here and there in the firmament; others of different shades, ribbed like the sea sand, were also visible; these stormy sweeps were motionless, and not only were deeply tinged with the hue of fire, but seemed to burn like a red furnace. Beneath these were the cloud-drifts passing furiously above us—all ebon black, except those about the moon, that had their edges rimmed with pale silver, which only stood out against the dark mass it surrounded in more ghastly relief. The desolation of the country, as we passed along was calculated to heighten the natural

appearance of the heavens. Voices of men and women were heard screaming on the blast, as they struggled along the roofs of their houses, placing beams, boards, stones, and even mud, upon the remaining thatch, to prevent it from being altogether carried away; lights, too, were seen flitting in lanthorns, or such substitutes as they could invent for them, to enable them to take a more accurate survey of the ravages of the storm. On arriving at the bridge below the priest's house, I could perceive that the rapid flood on whose dusky surface the struggling moonbeams played with snatches of dead light that glinted darkly and uncertainly on its troubled eddies, nearly filled the span of the arch, and the road itself was strewn with branches of trees, and with thatch that had been carried away from the adjoining houses. Below the bridge was a *holme*, over which the waters swept with a tumultuous roar that might be heard at the distance of miles, if the night were calm; and to the right rose the gloomy outline of Slieveguillen, fixed in awful stillness amidst the confusion which prevailed in the dark air beneath and around it. At length we came to a cluster of houses, mostly built of mud, about a mile or better from the priest's, where our guide caught the bridle, and led the horse to the door of the house in which the dying man lay. In a few minutes we were beside his bed;—but, perhaps it is better to remark in this place, for the better understanding of what is to follow, that Lynch had been a considerable time abroad, and lived in the capacity of servant with Father Moyle, who held an ecclesiastical appointment in France, for upwards of fourteen years. Now this Lynch had been a devotee, or voteen, and, for some time previous to his death, was remarkable for the exemplary regularity with which he attended his church duties. He fasted, prayed, and mortified himself with the most rigorous severity, and was known as “Lynch, the voteen,” in consequence of his devotional practices. His personal disposition, however, was never amiable, and what he mistook for religion, instead of smoothing down the asperities of his natural temper, or diffusing about him that serenity which is inseparable from true religion, only rendered him more dark, peevish, and repulsive. He had returned to Ireland with Father Moyle, and lived in the same parish ever since; but it was only within the last few years of his life that he became a voteen. Before that period, he was a reckless and hardened man, silent, fierce, and malignant; and, though not without an ordinary share of intelligence, totally illiterate. On entering, we found the schoolmaster of the village reading several latin psalms for his edification, which I understood he had read over and over, at least half a dozen times. About eight or nine others were on their knees repeating a rosary in Irish at the opposite end of the house, with a volubility which would induce a person to believe that the poor wretch in agony would be saved for their much speaking. Two or three half-lit turf were on the hearth, as a fire, which gave the house a cold and desolate look; and a chair was placed at the bed, which was protected at the foot and sides by straw mats, made to perform the office of curtains. On

the dresser was a glimmering rush candle, stuck in the cleft of a wooden candle-stick, by the light of which I could perceive a bottle of whiskey, and an egg-shell beside it by way of glass. Above the bed, between the thatch and rafters, were two or three branches of withered palm, now covered with soot and dust; in a little blind window beyond the bed, stood an earthen jug, containing holy water, in which was a small branch of heath, as a *spargess*, with which they sprinkled it, from time to time, not only upon the sick man, but over the whole bed, the four corners of the house, the door, windows, and chimney, lest the evil one, or any of his spirits, should lurk within, for the purpose of seizing upon the parted soul. A wooden crucifix was also placed at the foot of the bed, inside the mat, from which it was expected that the dying sinner was to be able to draw comfort suited to the agonizing pangs under which he writhed. Along with the large scapular which invested him, he had bound round his body many folds of hard whip-cord, knotted in several places, to render the wearing of it more efficacious and penitential: this was called the order of St. Francis, and every one knows that the scapular is the order of the Blessed Virgin. Around his neck, there was also a small four-cornered bit of black cloth, like a flat pincushion, which contained several written charms against sudden death, and the dangers of fire and water; it also enclosed a leaf from the missal, containing what was called a "golden prayer," said to prevent any person having it about them in the hour of death from being damned, and finally a blessed candle, in the light of which it was his expectation to die. In a bit of broken tea cup beside him lay a little black paste, made of the ashes of the candles used at Mass, mixed up with holy water to the consistence of paste, and with this he formed, or rather caused to be formed, every quarter of an hour, the sign of the Cross upon his neck and breast. With respect to his personal appearance, he had been a man of great muscular power, with large bones, broad shoulders, and black bushy eye-brows, that met sternly across his forehead. Indeed, as he lay stretched before me, I was much struck with the herculean fragment of him which remorse and sickness had left behind. When the candle was brought near him, I could see his appearance more distinctly, and truly it was wild and repulsive. His face was ghastly and so much emaciated, that the bones and sinews had only a thin membrane of yellow skin over them; his black hair was matted, and shot up through the holes of his tattered night-cap, and down about his neck and jaws, in hard pointed locks, that stirred when he moved, as if they were instinct with separate life. His nose was thin and worn away,—his gaunt cheeks deeply indented on each side, and his eyes had that sharp and gleaming look, which sometimes characterizes the agonies of death. But his voice! Oh, his voice! Its intonations were hot and fiery—they breathed of torture. No wonder that it rang so powerfully in the ears of the messenger, for never in my life did such sounds fall upon my ear. There was something in them so sharp, pervading, and deadly, or as the man forcibly expressed it,

so unnatural, that they seemed like nothing pertaining to humanity. I cannot define the sensation which I felt, but I shuddered with a species of cold terror to which my nature had never been subjected before. Desperate was the grasping—the clinging, where nothing was to be clung to, of a soul which every moment was losing the last consolations of immortal hope—receding as they were amidst the withering anticipations of a futurity for which it was not prepared, but from the tremendous grasp of which it had no refuge. The tones of that voice were rife with utter despair, and his hollow shriekings seemed to be echoed back to mortal ears from the confines of eternal misery in another life. His spirit was parched up, and struggled with appalling strength between the black retrospect of unpardoned crime, and the terrible reality of present and future misery. It was, indeed, a scene never to be forgotten. On our first entering the house, he was lying on his back; but after the expiration of a few minutes, he turned nearly, but not altogether, on his side, and I had an opportunity of surveying him more closely. His face, as I said, was pale; it now seemed cadaverous; but, notwithstanding this, I could perceive shades of pain that scorched both soul and body flitting rapidly and darkly over his countenance; convulsive moisture hung in froth about his temples, and a dark ring, formed by its oozy wreck, was visible about his mouth and the root of his hair; his eyes were fierce and bloodshot; but in addition to this, his black brows painfully knit, and the deadly paleness of the face, shifting into expressions of such varied misery, were indeed such only as could be found in a mortal divided on the gulf of eternity, between the inward scorings of despair and the searching agonies of disease.

"In that dread moment, how the frantic soul
 "Raved round the walls of her clay tenement,
 "Ran to each avenue, and shrieked for help;—
 "But shrieked in vain!"

There was only a rush-light in the hand of the man who stood over him, and its faint rays seemed to throw all their light upon his haggard and collapsed features, giving them, if possible, a more ghastly expression than they really had.

Father Moyle had been anxious to ascertain the state of his religious feelings, before entering into conversation with him; accordingly, when the man came out to the door on our arrival, the priest desired him to be silent, and not to let any person within apprize the sick man of our presence. We accordingly entered in silence, and stood for some minutes to hear the expressions and ravings uttered by this singular man. His principal cry was, "the priest," alternated with a querulous and impatient entreaty to be prayed for by those about him—for he himself did not attempt to utter a single prayer.

"Biddy," he exclaimed, "is the priest never to come?—is he never to come?—and must I face God without him? Oh, merciful Mother of God, what am I to do, if I die without him, anointed or absolved?" "Whisht, John, a hagar," said the woman, who was his wife; "sure ye needn't feel so much afraid—you weren't

that bad a man, any how? Didn't you attend yer duties, an' sure there wasn't a man in the parish said more prayers, or fasted as much; besides, avourneen machree, sure you have the Coard of blessed St. Francis, and, what's before every thing else, the blessed an' holy Scapular of the Mother of God herself upon yer body,—sure ye needn't be so much afeard, God will be merciful to you for *their* sakes—besides, is yer prayers an' fastins to go for nothing?"

"I know all that," said he, "lave my sight, an' don't be tellin' me what I know—lave my sight;" and he darted a fierce look at her, whilst his eyes kindled with living fire, like those of a serpent. This painful comparison was really suggested to me at the moment; for it required an effort of close attention to disentangle the sharp, dry sounds of his voice from the husky death-rattle emitted from the lower part of his throat, resembling in some degree the noise of the rattle-snake when irritated.

"Why am I afeard, then?" said he, "will ye tell me that—now that death has got into me?—yet it's thrue what you say, though I can't feel it; but if Father Moyle would come, *he* could comfort me. Merciful Virgin, I can't die;—is he comin'?—is he comin'? Oh, that *one* day of my life had never passed—it lies black and heavy on my heart, for all I confessed it! Will yees pray for me?—do ye hear?—but ye don't, nor ye don't care what becomes iv my sowl, ye pack—oh, pray for me! Biddy, will you lay down that jug, I'm not dry? Down on yer knees,—pray—throw yer-selves on the ground—yer sowls are not stained like mine;—a dhrink, a dhrink, a dhrink!—I'm burnin', sowl an body, I'm burnin';—ye must take me out of this bed, an' put me in some cool place, for oh, I'm burnin'!"

"John, dear, keep yourself asy," said his wife, "sure an' the priest will be here in less than no time, avourneen; its the sickness that disturbs ye." "No, ids not the sickness—I would give the world wide that it was only *that*. Is Father Moyle comin'?—but I suppose none iv ye went for him yet; ye want to have me die like a dog;—sprinkle the holy wather on me, an' should up this scapular till I kiss id in honour of the blessed Virgin. Is there no priest?—is there no sign of Father Moyle yet?—*he* knows it. But, merciful Virgin, would'nt I be now a happy man, if I had never seen either him or France! An' he's not comin'?—oh! oh!"

As he uttered the latter part of the sentence, Father Moyle, who stood beside me, grasped my arm tightly, as if to support himself, and gave a groan that echoed back that of the dying man with fearful truth. The man's voice was every moment getting more husky, and even when he didn't speak, the tough rattle rose and fell with his breath, in a manner that intimated the near approach of dissolution.

The priest now went forward to the bedside. "John!" said he: "Ha," exclaimed the other, "that's his voice!" and he actually sat up in the bed, whilst a gleam of gloomy delight played over his haggard features, like the light of an angry sun sinking amid the

clouds of an evening storm. "Ha, ha!" he shrieked with singular exultation, "you're come, thank God;—now you *must* save me; now you must keep your *promise*—it mustn't rest upon my head, for you *said* it."

"You had better all retire," said Father Moyle to us, "until I strive to compose this man's mind." We accordingly withdrew into the next house, which being what the peasantry call "under the roof" with the other, was only divided from that in which the sick man lay, by a wall of mud. He could not have been less than two hours with him, during which period I occasionally went out to observe if the ceremonies usual on such occasions were performed. I could hear their voices in loud and earnest conversation, particularly that of the dying man, whose sharp tone, even at that distance, I felt to be loaded with anguish and pain. At length, Father Moyle, alarmed by a sudden paroxysm which seized Lynch, summoned us in.

It appeared that the spiritual hopes of the sick man could not be directed to the Cross, and Father Moyle felt his own state as a sinner too strongly, to lull him into a false security. The fact was, that the hour of conversion, I fear, was gone by, for he was not able to change his views of salvation from the opinions that had long determined him to wrong sources. He could not give up, even at the remonstrances of a priest, his scapulars, his cords, his absolutions, and extreme unctions. He knew his Redeemer, if he knew him at all, only as constituting one of a crowd of intercessors, and he wanted absolution from the hand of a brother sinner, as his final remedy. It may be asked how a man like him, who had hitherto placed so much confidence in these dead rites, would not maintain better hopes in the hour of death? To this I reply, that the man's heart had never undergone a Christian change; he cried peace where there was no peace: but now he was in the throes of death, and conscience came out to vindicate its own rights. The countenance of a just God shone sternly over his bed of death, and the delusions of self-deception melted away—the rags of self-righteousness fell from him, and he stood before God in all the naked deformity of his corrupt nature. But his case was also a peculiar one; for it was quite evident, from certain of his expressions, that remorse for some great crime, stung him to the soul. "Heaven and earth, is there no mercy?" he exclaimed, "what brought you to me, if you couldn't give me comfort?—you had no business here; I thought you would take more pains with me—for you know *you're* bound to do it—you *know* that;" and he glared angrily at the priest. The latter, however, seemed to have been kindled into the pure glow of that Gospel truth which he attempted in vain to place within the dying man's grasp. The scene was touching.—He raised himself over him with calm solemnity, that derived much of its venerable beauty from the contrast presented by Christian hope, resting only upon the merits of this world's Redeemer, and the raving distraction of a sinner writhing under the conviction of unpardoned guilt, whose death-bed was surrounded by nothing but

darkness and misery. It was truly affecting, indeed, to contemplate the reverend form of the priest standing over the bed of death, his snowy locks giving to his care-worn features an expression of solemn grace, such as became the messenger of mercy. I think he is yet in my eye, as the dim light fell upon his meek countenance, raising his eyes and his arms to Heaven, in attestation at once of the truth of his message, and of the trembling anxiety with which he delivered it. Long, and earnest, and heart-rending was the struggle between guilt and mercy;—between the long-cherished—the delusive hopes of the perishing sinner, and the simple command to surrender up the idols of the heart; to believe on the Lord Jesus Christ, and live. The only reply to all this was a continual cry for absolution. “Absolve me—for the sake of the Blessed Mother, absolve me, I say!” shrieked Lynch, as he stretched out his fleshless arms, with the most intense supplication, to the priest; “let me get absolution an’ die.” “I too am a sinner,” replied the priest; “think not to draw consolation from *me*. I cannot, nor will I, mock the awful power of God by the unmeaning form of a rite, particularly when the heart is dead to a living faith.” “Anoint me then,” said the other, “anoint me; surely you wont let me die like a heretick or a dog, without the benefit of *that*, at last?” “I am myself,” replied the priest, “on the brink of the grave, and I cannot trifle either with your salvation or my own. I could not meet my Redeemer, if I turned away your heart from *Him*, in this awful hour. Tell me that you renounce every thing, except *HIM ALONE*, and I will then speak peace to your soul.” “Sure I do believe on my Redeemer,” replied the man,—“didn’t I always believe on him? I only want absolution.” “Hear me, you deluded man,” said the priest: “as I shall stand before the throne of judgment, and as God liveth, there is none but the God Christ Jesus, who redeemed you by his most precious blood, who can give you absolution.” A murmur of surprise and disapprobation at this strange doctrine, burst from all present;—the priest looked round, but he was firm. “Heaven and earth, cannot *you* do it?” asked the other, distractedly. “No,” replied the priest, solemnly; to forgive sins is the province of God *alone*, as well as to give grace for repentance and faith.” “God of Heaven!” cried the other in a kind of impotent fury, “why didn’t you tell me this before?” The priest gasped for breath, and only answered with a groan that shook his whole frame. “Is there no hope?” asked Lynch. “Repent,” said the priest—“repent from the bottom of your heart, and believe that Christ died for you, and rest assured, that if your sins were ten thousand times greater than they are, they can be made whiter than snow;—can you, therefore, believe that Christ died for *you*?” “I can, I can,” said the other; “didn’t I always believe it?” A gleam of delight passed, like a glimpse of sunshine, over the priest’s features, and he turned up his eyes gratefully to Heaven. He proceeded—“Can you believe that nothing else but repentance and that faith which I have described, are able to save you?” “I can, I can,” said the man; “will you absolve me

now?" "Do you renounce all trust in this, and in this?" said Father Moyle, taking up the Cord of St. Francis and the Scapular, both of which the other had pressed to his bosom. The man clutched them more closely, and was silent. "Answer me," said Father Moyle, "ere it be too late." "Here," said the man, "I can give up the Cord of St. Francis; but—but—is it to give up the Ordher of the Mother of God?—no, no, I couldn't give up *that*; I darrn't make *her* my enemy." "Do you feel that a form of absolution, or the application of extreme-unction, from me, cannot pardon your sins?" "Sure I know they *can*," replied the other. The priest clasped his hands despairingly, and looked up to Heaven for strength to sustain him under this heavy trial; and the tears streamed down his cheeks. Like a faithful champion, however, he was determined not to surrender the soul of this miserable man, without another struggle. He knelt again, and prayed aloud in a strain of the most fervent and exalted piety, whilst his glowing words, which he requested the other to repeat after him, though couched in beautiful simplicity, (he had been the most eloquent man of his day,) breathed forth the holy energy of intense faith: With tears, with supplications, and with deep groanings, did he direct the hopeless man to the fountain of love, pardon, and repentance. With sincere affection and tenderness did he endeavour to lead him to the foot of the Cross; strongly did he struggle, and urge, and entreat, pleading only in the name of One Mediator between God and man. He prayed, however, alone; the heart of the dying man was not in the prayer—the aspirations of his spirit rose not to the throne of grace; on the contrary, he manifested symptoms of impatience and irritability; he hugged and kissed his cords and his scapular, like a man given over to some strong delusion that he should believe a lie; and, from time to time, dipped his thumb into the holy water, or black paste, and then formed the sign of the Cross upon his forehead, lips, and breast. When the prayer was over, the priest spoke to him again with redoubled earnestness, and with still streaming eyes pressed, entreated, and commanded him to cast away all but Christ, who, he told him, would not give his glory to another. Vain was every exertion to accomplish *this*—fruitless every struggle. His hopes, his habits, his opinions, his experience had all been twined round his idols, and these idols were grown into his innermost heart; how could he cast them out now, without tearing up the heart in which they were rooted? To witness such a death-bed—to contemplate him striving to hope against hope, was worth a thousand homilies. But, in fact, he had *no* hope; and it was this pervading conviction, so strongly at variance with his creed and opinions—this fatal error of mistaken trust, and the inward torture of actual despair, that constituted his misery.

When the prayer was over, in which he joined as well as he was able, he commanded them to raise and support him in a sitting posture. He now breathed short, trembled, or rather shivered unusually, every two or three minutes, and cried at intervals for absolution and the unction. I remarked, that as he sat, thus sup-

ported, in the miserable bed, his eyes, which were fixed keenly on the priest, shone with a yellow but intense glare, whether in supplication or anger I could not say; but, wherever the latter moved, the sick man's eyes followed him with a rivetted gaze which he seemed incapable of changing. Such a look was really enough to make a man's flesh creep. "Will you not absolve me?" he enquired. "I cannot absolve myself," said the priest; "none can absolve you but God, to whom I implore you, John, to raise your head in sincere repentance." "Do you remember then?" said Lynch. "I do, I do," replied the other; "but *this* hour is not *that*—the hand of God is fastened on us; death and judgment are both present." Lynch again shivered terribly. "You will not," he shouted out hollowly and hoarsely; whilst his eyes darted at him, and the dead-creek was quite loud over his words; "then," said he, "may my eternal misery rest upon your head, where it ought to rest!" and he fell back faintly in the bed. Father Moyle staggered, but I caught and supported him. "Father of all mercies," he exclaimed, "support me under this great trial;" and, as he uttered the words, he wiped the big drops of anguish off his face. He was not, however, to be daunted: again he grappled with him, wrestled, fought, disputed every inch, under the banner of the Cross, but with no success; the man would give up nothing; he did not refuse to go to Christ, but he brought the enemies of his God along with him.

Matters now took a most singular and unexpected turn. Those who were present had, for some time before this last scene, considered the conduct of the priest unjustifiable, for they knew not his views, nor the responsibility of his duties; they now attacked him in the language of anger and exasperation, and he endeavoured, meekly and calmly, to give them a correct view of that which, as a minister of Christ, he ought to do. But this was doctrine which they understood not; that a priest should be incapable of forgiving sins, they considered rank heresy, and they told him so. Like the poor creature on the bed, they expected that he *could* save him if he would, and they were determined to compel him to do so. Their language became high, and their visages fierce, so much so, that I myself, who, to tell the truth, attributed Father Moyle's conduct either to incipient dotage, or some temporary hallucination, began to feel apprehensions as to the result of this strange business;—at all events, I saw clearly that they *would* effect their object. "Father Moyle," said the man who had come for him, brother to Lynch, "it's no use in spakin' any more about it; this door is now bolted!"—he bolted it as he spoke,—“and out of this house you will not go, if you don't give that dyin' man the rites of the church. One word for all, I've said it.” The priest, who knew their determined character and prejudices on this subject, saw the difficulties of his situation; but he trembled at the thought of making this awful compromise between conscience and humanity. They were knit to their purpose. "Come," said the brother, "bring up the little table to the bed; it's a folly to talk—I'll not see my brother

die in this state, and a priest in the house with him; bring the table quick," said he to the woman, in a voice of passion—"what are ye about—and put the candle on it."

"My friend," said the priest, and he trembled excessively, "I'm an infirm old man, and very incapable of bearing any kind of a severe shock; do not, therefore, for the sake of God, compel me to do what my conscience condemns. I have endeavoured to lead him to Christ, as a sinner, like myself, wanting mercy and pardon; but I cannot administer a dead service which would only involve myself in deep guilt, without benefitting him." "That's all fine," replied the other; "but walk up, yer reverence; not a word now—it *must* be done;" and he forcibly led the trembling old man up to the table. "Let the priest alone, Larry," said the woman, alarmed at seeing him under his grasp. "Keep off of me," said he, "or I'll knock you down. Come, Sir, we'll all go into the little room; and now fall to yer duty."

The timid old man turned his eyes to heaven and fell over against the corner of the bed, senseless and convulsive. The woman gave a scream of terror, and ran to his assistance, and I aided her in raising him. The sick man, who did not speak during this, watched the proceedings with the eye of a lynx; but the death-rattle became louder and more harsh, in proportion as his interest in what was going forward encreased.

We placed Father Moyle on a chair, and were endeavouring to recover him, when a loud knocking was heard at the door, and immediately after, the curate's voice, desiring to be admitted. It appeared that the servant told him, on his returning from the sick call, that he feared something must have happened Father Moyle—an alarm which the severity of the night, his illness, and his long absence, sufficiently justified. The curate felt the same apprehension, and, on hearing whither he had gone, followed him.

"In the name of heaven," said he, on seeing the situation of Father Moyle, "what does this mean?" "Never you heed that," said Lynch's brother, "it wont signify—give this man the rites of the church, while he has life and sense in him, and *we'll* take care of Father Moyle;—come," said he, "we'll bring him, chair and all, into the next house, an' in a short time he'll be well enough." This the curate refused to do, until he saw that Father Moyle, who now opened his eyes and drew his breath, was likely to recover. In the mean time he was removed to the other house, whither we all accompanied him, leaving the curate and the dying man together. When the last rites of the church were administered, we returned, and, Christian reader, he who clung to his idols, his scapulars, and his unctions, lay before us calm and composed, apparently prepared to meet that Redeemer on whom he refused to ground his hopes of salvation! The wooden crucifix was either in his hands or next his heart, according as the caprice of the moment dictated.

"Dennis," said he to his brother, "I have one commandment to lay on you before I die,—will you do it?"

"You know, John," replied the other, "if 'tis what I'm able to

do, I'll do it, God willin'; any thing, John, avourneen, that could give you ase or pace where you're goin'."

"Well," said the other, "'tis this,—I lay id upon you to make three stations to Loughderg, for myself—*three*, remimber, *in my name*; an' you don't know bud may be tis yer gardin angel I'd be for this, when my soul's relased out of Purgathory. Will ye promise, before God, to fulfil this?" "I promise before God that I will," said the brother, "if I'm spared: or, if I don't live to do id myself, that I'll lay it upon some one else to finish it." "Well, God be praised," said the sick man; "if you will light this bit of blessed candle, that I may have the light of it shining upon me, I will now die happy." This was complied with; and in less than twenty minutes after these words, he expired.

When Father Moyle saw that the miserable man was gone, a dark shade of intense misery settled upon his countenance; he had been standing over him whilst in the throes of dissolution, and truly he appeared to feel pang for pang; but when the last convulsion quivered away into the stillness of utter death, he dropped down on the chair as if seized with another fit; the upper part of his face was cold, but his throat and lips were so dry and parched, that he gasped for breath. It was not without a strong trial of Christian fortitude that he was able to contemplate the death and life of the unrepentant being who had gone to judgment, and between whom and himself there had been evidently a mysterious community of knowledge which it is out of our power to unseal. His natural feelings were strong and acute, but the consolations of religion, notwithstanding his sufferings, calmed and supported him under them. When he had regained a little strength, and was sufficiently composed, we prepared to go.

Ere we left the house, I went over and took a last glimpse of the corpse;—it was an unpleasant object to view; his black bushy brows, bent into a scowl by the last agonies, contrasted disagreeably with his pallid face, and gave his countenance an expression of "grim repose," exactly in keeping with his character, and the delusive security in which he died.

WILTON.

BAGSTER'S COMPREHENSIVE BIBLE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—On being referred a few days since to your Number for May last, I was much surprised and pained to find myself accused in my editorial capacity of "an error of the grossest nature in the introduction" to the above work, "an error" which your correspondent R. H. N. affirms, "cannot be attributed to the printer, and would afford a most malignant triumph to the enemies of the Reformation;" in short, that I should have called, "Gregory Nyssen, the author of the Nicene Creed—a creed drawn up by the council of Nicæa before Gregory was born!!! Allow me, Sir, to assure your worthy correspondent, that his fears are in this instance groundless; and that Dr. Doyle will never have occasion to "glory

in this blunder, committed at this enlightened period by a Protestant publisher of the Bible." Here I might let the matter rest: for as R. H. N. has not condescended to furnish an iota of evidence in support of his statement, but would have your readers to rely implicitly upon his own *ipse dixit*, I should be perfectly justified in merely reiterating my former account, and throwing the onus of proof on his shoulders. But as it will be more satisfactory to your readers, and contribute perhaps to the edification of your correspondent, I shall proceed to supply the lack of *proof* in as concise a manner as is consistent with the nature of the subject; and I confidently rely upon your candour and justice as a "Christian Examiner," to give the same degree of prominence and publicity to the following statements as to those of R. H. N.

Indeed, Sir, it is a fact of such notoriety, that I feel I should be making a serious sacrifice of the time and patience, both of you and your readers, did I dwell long upon the subject. There is not an Encyclopedia or Biographical Dictionary, but furnishes a confirmation of my statement. The following extract (selected for its brevity) from "the London Encyclopedia," lately published, may be taken as a fair sample: "GREGORY, bishop of Nyssen, one of the Fathers of the church, and AUTHOR OF THE NICENE CREED, was born in Cappadocia, about A.D. 331. He was chosen bishop of Nyssen in 372, and banished by the Emperor Valens for adhering to the council of Nice. He was afterwards, however, employed by the bishops in several important affairs, and died in 386." To the same purpose the Encyclopedia Britanica, Dr. Rees' Encyclopedia, Chalmers' Biographical Dictionary, Lempriere's, &c. &c.; and, indeed, every work of the kind which I have consulted; so well known, and so universally received is this fact. Here I might safely leave my case, and plead, that if it were an error, it was one into which all my predecessors in literature had fallen. But as it may be said that these are only second hand authorities, who seldom cite those of more ancient writers, I shall bring before you a most unexceptionable witness—a witness with whom your correspondent should certainly have had an interview before he ventured to bring forward the very serious charge with which he has been pleased to visit me. This witness, Sir, is one among many I had cited in the Introduction to the Comprehensive Bible, in support of my statement; and it certainly would have been but an act of bare justice to me, (and much more creditable to himself) had he examined my witnesses, before he brought in a verdict of guilty. "Anno. CCCLXXXI. (says—have Scriptura Ecclésiastica Historica Literaria, page 196.) cum ad Synodum Constantinopolitanam iret [Gregorius], libros à se contra Eunomium scriptos, secum detulit; quos audientibus Gregorio et Hieronymo recitavit. Concilii istius magna pars fuit; adeo ut non tantum à Patribus eligeretur, qui Meletium Antiochenum sedente Synodo defunctum, laudatione laudaret; verum etiam *Symboli Synodici subscriptionem curæ sue commissam habuit*; (teste Nicephoro Hist. Eccles. l. 12. c. 13.) *ut quæ in Symbolo Nicæno decrant, ipse suppleret, ac perfectionem fidei confessionem conderet.*" The passage of Nice-

phoras referred to by this learned writer, is as follows: "Et canonicis quibusdam ecclesiarum exornandarum gratia promulgatis, etiam spiritus sancti gloriam, utpote similem atque patri et filio, sancto Nicæna fidei symbolo adjecerunt: *Gregorio Nysseno id quod illi deesse appendente.*"

In fact, that the creed which we have under the name of the council of Nice, was really that of the council of Constantinople, though founded on that of Nice, is expressly affirmed by Milner in his *Church History*, (vol. ii. c. 13, p. 184;) and this we have seen, was *THE COMPOSITION of Gregory of Nyssa*—"The council (of Constantinople) very accurately defined the doctrine of the Trinity; and, enlarging a little the Nicene creed, they delivered it as we now have it in our communion service." It is true that the same historian affirms that "the venerable Hosius of Corduba was appointed (by the council of Nice) to draw up a creed, which is in the main the same that is called the Nicene creed to this day," (vol. ii. c. 3, p. 60;) yet when this is checked by his other statement, and when we take into consideration the account of Mosheim, (vol. i. p. ii. c. 5,) drawn up from the best authorities, we shall clearly perceive the precise sense to be attached to it.—"The ancient writers," says our author, "are neither agreed concerning the time nor place in which it (the council of Nice) was assembled, the number of those who sat in council, nor the bishop who presided in it. *No authentic acts of its famous sentence have been committed to writing, or, at least, none have been transmitted to our times.* (See the Annotations of Valesius upon the Ecclesiastical History of Eusebius, p. 223. Jos. Sim. Asseman. *Bibla. Orient. Clement. Vatican.* tom. i. p. 195. The history of this council was written by Maruthas, a Syrian, but is long since lost.")

Thus, Sir, I have laid before your readers, a plain statement of the facts of the case; and I confidently expect a verdict of acquittal from the charge of falling into such a gross error. I hope it has appeared sufficiently clear, that "Gregory of Nyssen," in innumerable instances, is *justly*, and with the strictest propriety, termed "the author of the Nicene creed,"—understanding by the latter term, the creed which is usually so called; and that there is no necessity that it "should be cancelled without delay," as it certainly never can. "tend to throw a doubt and suspicion on the whole of that part of the work." And, allow me, Sir, to say in conclusion, that notwithstanding the few typographical errors which your correspondent, in the true spirit of hypercriticism, has thought proper to drag before the public; but which he truly says, "are of slight importance, and such as must have found their way into so great and arduous an undertaking, I trust that "the interest which every one must feel in Bagster's Bible" will not be lessened, and that his "own firm conviction that it is beyond all comparison the most valuable edition of the Bible which has yet appeared in our language," will be more deeply rooted.

Yours respectfully,

THE EDITOR.

CULTIVATION OF THE IRISH LANGUAGE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—If any apology for the admission of this letter into your esteemed publication be required, it will be for the imperfection of the writer, not the insufficiency of the subject. On the contrary, it seems peculiarly fitted for the pages of an editor who, on more than one occasion, has so laudably advocated the necessity of cultivating the Irish language for the benefit of the Irish people, justly representing it as the most expeditious, the most effective, and perhaps the sole means of extirpating the vile weeds of a barbarous superstition, and substituting the wholesome plants of moral virtue and vital religion. Any doubt which might have remained on the mind of Christian benevolence, under the illusory hope of succeeding through the diffusion of the English tongue, must have been removed by Mr. Anderson's most laborious and comprehensive work, which, I think, no man of ordinary understanding can read without entire conviction. There are, perhaps, some who will still differ from him respecting the Gaelic as the repository of much literary excellence, or valuable historic information, but none who will refuse to regard it as perfectly and exclusively capable of supplying the great present *desideratum*; and impressing on the minds of the native population, the saving truths of the Gospel of Jesus. But reasoning, however cogent, and plans however promising, have still an ordeal to undergo; nor is it till they have been submitted to practical scrutiny, and come sound out of the furnace of actual experiment, that they can assume the character of truth and certainty. It may indeed be fairly presumed that what has succeeded in one country will, under equal management, succeed in another, human nature being the same in all; but the great and exciting encouragement, is the view of a successful trial—the testimony borne by fact itself. The following plain narrative of what has lately taken place here, will, I believe, be admitted as a case in point: a fair experiment, which, as far as it goes, may be regarded as satisfactorily decisive:—

On Tuesday, the 11th inst. a deputation from the Church Missionary Society arrived in Clonakilty; the regular members of the deputation being two most intelligent and respectable English gentlemen, Captain Gardner, R. N. and the Rev. Thomas Woodruffe. I shall not stop to enlarge on the well-known talents, acquirements, and zeal of these gentlemen, my present purpose being confined to a single point. Suffice it to say, they were every where received with the respectful attention their characters deserved. On their tour through this part of the country, they were attended by the respective clergymen in the vicinity of those parishes they went to visit, whose names I do not think it expedient to mention, from regard to that modest merit, which, though seeking no concealment when the interests of vital Christianity demand exertion, yet studiously avoids the blazon of public applause. One of these clergymen, a young gentleman justly esteemed for the qualities both of his

head and heart, possessed in a singular degree, what now I shall call a valuable accomplishment, though till lately held in little esteem—a masterly knowledge of the Irish tongue, oral as well as written. Having learned to speak it when very young, he fortunately continued the practice when he grew up, and of late has made it a particular branch of study, with what happy prospect of eventual benefit will now appear. After the regular business of the deputation terminated, public notice was given, that in the evening our church service would be read, and a sermon preached, in Irish. The room was extremely crowded, and the number of Roman Catholics by no means inconsiderable—certainly much greater than any other mode of addressing them on a religious subject could have brought together. Novelty it may be said, and probably with truth, had no small share in collecting an audience; but if novelty was thus operative at first, it soon ceased to be the moving spirit that animated and influenced the congregation. Probably no service was ever heard with more profound and pious attention, no discourse seemed to sink deeper into the hearts and feelings of the audience. I believe, too, it may be said with truth, that none were more sensibly impressed and affected than the Roman Catholic auditors, of whom the only thing to be regretted is, that the number was not still greater. But this excites no wonder. That pernicious system of Papal tyranny, so long the reproach of human intellect, which governs the rich by their passions, and the poor by their fears; which, in the very circumstance of placing a mortal on the throne of God, subverts the kingdom of righteousness, and substitutes the covenant of Rome for the covenant of grace; which, having obtained domination by mental darkness, is reduced to the miserable necessity of maintaining it by the exclusion of mental light; which takes infinitely more pains to keep up the degrading yoke of spiritual bondage, than would suffice to diffuse “the glorious liberty of the sons of God;” this system, if it does not now totter to its fall, must inevitably ere very long, like Dagon before the ark, fall prostrate before the united energies of knowledge, reason, eloquence, and of truth. Under the benumbing influence of this tyranny, it is perhaps only to be wondered, that so many have dared to come. For as there is nothing more feared by the Papal ministers, and not without reason, than the introduction of scriptural light into the hearts of their benighted followers, nothing more dreaded than the substitution of the freedom of speech and thought for the servility of tongue-tied obedience; so nothing is more strictly forbidden, nothing more positively prohibited under the dread terrors of anathema, than daring to listen to a Protestant preacher. That any came therefore, and many did come in almost every place where the Irish service was given, and, as far as judgment could be formed, with striking symptoms of deep and permanent impression, affords a cheering presage of what we humbly trust is likely to follow.

In Clonakilty and Skibbereen, the Reverend Irish orator received a little relief from a young clerical friend, who, having lately taken up the study, had so far improved himself in the Irish language, as

to be able to read, though unable to lecture or converse in it. He read the Lessons, and, as I am informed, read them very well, thereby adding something both of interest and variety to the service, it being well known to many present, that until a very late period he was as much a stranger to Irish as to Chinese. But the great weight of novel duty rested on the Rev. gentleman first mentioned, in whom figure, voice, action, and elocution were so happily combined, as to render it one of the most affecting displays of pulpit eloquence ever delivered in this country. Many were moved to tears, and all who understood the preacher seemed to feel in their inmost souls, a deep impression of those awful truths he so ably and pathetically laid before them. It cannot, perhaps, be more strongly described, than in the language of a young clergyman who was present at some of the discourses, and did not understand the language of the preacher. "There was," said he, "something in the tone of his voice, the affectionate earnestness of his manner, and the impressive flow of his unhesitating elocution, that affected me in an extraordinary degree. I could not keep my eyes off him for a moment. He carried me with him as though I were master of the words, merely by the evidence of a sincerity which showed that he felt what he said, and that his exhortations, of which I could only guess from knowing the subject of them, came from the heart. No wonder, then, that those who did understand him, were, as was really the case, proportionally affected. Nor was I less surprised and delighted by the language itself, which, however guttural and uncouth in the mouths of the vulgar, appeared in his accents capable of uniting all the powers of vocal eloquence—soft and persuasive, or dignified and impassioned as the subject seemed to require."

Such was the result of this young clergyman's primary endeavour to exhibit the force of vital religion to the native Irish in their native tongue, to display the worse than nullity of looking to fasts, penances, saints, reliques, absolutions, and human ordinances; the show of godliness without the substance; to bring the truths of the Gospel home to their hearts; to evince the necessity of frequent and fervent prayer, in a language whose words they understood; to show that true repentance, exemplified in a lively faith and a holy life, is the sole ground of a Christian's hope; that without the grace of God, to be obtained only by supplication to the throne of mercy, the professing Christian is a lost creature; that there is only one name by which man can be saved—the name of the Lord Jesus Christ; and, that this great doctrine can be perfectly known only by an intimate acquaintance with the revealed Word of God.

It is not wonderful that these great truths, delivered with power and feeling, should make a deep impression on any rational and intelligent auditor, but it is wonderful that they should fall upon the ears of so many hearers in a Christian country, as novelties, as doctrines before almost entirely unknown; or, if in some respects not absolutely new, yet thrown so far into the back ground by the precedence given to empty forms, and the paramount duty of an

unquestioning submission to priestly dictates, as to become inert and lifeless, destitute of vital energy, and incapable of making any wholesome impression on the heart.

The towns in which these affecting appeals were made to the hearts and understandings of a population naturally acute, inquisitive, and ingenuous; and whose peculiar misfortune it is to be dark in an age of light, ignorant amidst surrounding knowledge, and slaves in the land of the free, were, besides those already mentioned, Bantay and Duhmanway; Skibbereen being that in which the auditory was smallest; partly, perhaps, from the unfavourable state of the weather. Otherwise, the result was the same in all; and the animated exertions of the preacher blessed with a greater degree of impressive influence than the most sanguine hope could have anticipated.

An occurrence too important to be omitted, yet remains. There is, it seems, in the neighbourhood of Bantay, one of those *holy wells*, which continues to attract the wretched victims of senseless superstition; that is to say, the followers of that church which claims to be exclusively pure, exclusively pious, and exclusively dominant. Her modest definition of heresy is not refusal to obey the written and immutable laws of God, but refusal to bow in abject submission to the laws of Rome. The very principle of such a domination is fraught with the seeds of evil, and involves the melancholy prospect of human authority abused, and human liberty outraged. From the moment that peculiar circumstances threw such a power into her hands, its effects might have been foreseen by the intelligent, without the smallest risk of prophetic falsehood. It is from the era of the Reformation—a reformation which has lately derived additional honour from the laboured obloquy of an impious and unprincipled writer, that we date the diffusion of Gospel light, and the acquisition of Gospel liberty. Even that church has felt the beneficial influence of its rays, for Popery exclusively established, as in Spain, Portugal, &c. is quite a different thing from Popery tamed and softened down by an intermixture of Protestantism. But of these invigorating rays few have as yet penetrated the popular darkness of poor Ireland. Among other subjects of painful regret, she has still her pilgrimages, her purgations, and her *un-holy wells*;—scenes no less to be lamented for absurd and idolatrous superstition, than for intemperance, profligacy, riot, and not unfrequently bloodshed. Can the visitors of these unhallowed places be followers of the meek and lowly Jesus? Are they what every Christian is bound to be, worshippers of God in spirit and in truth? Can that church which, after exclusive possession of their consciences for near seven hundred years, leaves them in primitive ignorance and barbarism, neither instructing them herself, nor, as our *Isis* can help it, suffering others to do so—can she, I say, be the apostolical mistress of Christendom, the genuine and legitimate spouse of Jesus Christ, or is she, not rather, a selfish and usurping step-mother? Against facts there is no arguing—these stations exist, these facts are undeniable, and the obvious influence is, that

though such unfortunate dupes may be legitimate members of the Church of Rome, they are not such as the great apostle whose peculiar patronage she claims, would acknowledge to be legitimate members of the church of Christ. To his compassion they have the strongest title—to his approbation scarce the shadow of a claim.

It so happened that the deputation visited Bantry on the day of the well meeting, at which there could not be fewer than three thousand souls! Gracious heaven! with what horror and astonishment must two pious and enlightened English gentlemen have beheld the lamentable, the degrading, the unchristian assemblage? In any country it would have been a pitiable sight; in one of the British Isles it was appalling! Captain Gardner, who, though a young man, has visited many parts of the world—has not, perhaps, often beheld in the regions of heathenism any thing more superstitiously degrading. Night being the principal time of ritual performances, the English gentlemen's curiosity induced them to spend some part of it in walking up and down through the multifarious assembly, accompanied by the clergymen of some neighbouring parishes. A strong desire to expose the idolatrous absurdity of the proceedings was repressed by the feeling that it might be dangerous and must be unavailing. The state of their feelings on returning is more easily conceived than described. One deep impression it left on their minds was, the necessity of strenuous and unremitting exertion on the part of every true friend of Ireland, to enlighten their ignorance, and christianize their minds, and, as one important means for this great purpose, to introduce, through the medium of their own language, a knowledge of the saving truths of the Gospel, to which they appear at present to be as utter strangers, as to the Koran of Mahomet, or the Shaster of Persia. On the morning it appears that they did address a long exhortation in English to many of these poor people, who listened with civility but without any perceptible feeling or emotion. But far different was the impression made on some in the forcible accents of their own expressive language—they did not only listen but were convinced. The young clergyman of Irish celebrity being on his way to Dunmanway, accompanied by a very respectable Rector of a benefice in the Diocese of Cork, met some parties repairing to the holy water, and among the rest, a man with sore eyes, who was induced to look for a miraculous cure from the virtue of the sacred water, enhanced by going (on his knees, I suppose, for there is great efficacy in knee walking) fifteen times round the holy well, an exercise much more likely to increase than to allay inflammation. He was accompanied by his sister; and as this poor man at least did not seem to be influenced by any views of sport or revelry, he was addressed by the elder clergyman who spoke to him in English—a language the man seemed to understand well, and represented in very forcible terms the worse than futile nature of his expectations. The man was attentive, and even thankful for the kind notice taken of him by a superior; but no conviction followed: neither on him nor on his sister did the words fall with weight or persuasion. But when the speaker

of Gaelic took up the argument—when in their own beloved and expressive tongue he laid before them the truth as it is in Jesus, the whole anchor of human hope, the only refuge in whom all that labour and are heavy laden can find rest, the potent sounds sunk deep into their hearts. Tears apparently of real feeling and contrition, flowed in abundance from the eyes of the poor sufferer, and after a short and solemn pause, the sister emphatically said, in the native tongue, “Brother, I think we had better go home;”—home they accordingly went, turning their backs, as it may be hoped for ever, from such scenes of superstition, shame, and soul ruin. All these wells and receptacles have, it seems, the nominal patronage of some favourite saint. Were these permitted to re-assume the human form, there can be no doubt that every real saint would indignantly renounce the office assigned to him. There needs no ghost come from the grave to announce the style and title of that spirit who is the real patron of all such abominations.

I will not weaken the impression of the foregoing relation by comments and reflections which will sufficiently suggest themselves to the minds of all your intelligent readers. I have already, perhaps, trespassed too long, and shall therefore only add, that though of the present adult ministers and preachers of the divine word, very few, if any, can be expected to approach the Irish acquirements and ability of our young divine; yet, from so happy an example, it may be hoped, that among the rising generation, many will be found treading in his footsteps, and aspiring to his excellence. As I fear no small portion of Ireland’s spiritual darkness may be traced to the neglect and inactivity of the early ministers of the reformation, so I trust its removal will be finally accomplished by the enlightened zeal and energy of their successors, and that thus she may hereafter be called, with more truth than I suspect the title was ever given before—*Insula Sanctorum*.

SENEX.

P. S.—It seems that the infallible church, in her fear of consequences, takes a hint from Protestants’ patronage of the Gaelic, and that the priests are busy in teaching their people Irish prayers—an indirect acknowledgment that for so many centuries the native Irish never understood a prayer they uttered, and might as well have been gabbling nonsense. Even this is a point gained; what they say they ought at least to understand, and there are many good prayers in their manual. The meritorious measure of their devotion with all was the very thing most likely to make it ineffectual. The priest that reads his breviary every day, must hurry through it faster than an impatient school-boy. The efficacy of the *pater* and *aves* is proportioned to the frequency of repetition. Hurry is the order of the day; for the church sagaciously considers, that hurry, being a great enemy to reflection, must, of course, be a great friend to her.

REVIEW.

1. *The Christian Student*, designed to assist Christians in general in acquiring religious knowledge ;—with lists of books adapted to the various classes of society. By the Rev. E. Blekersteth, Minister of Sir George Wheler's Chapel, Spital Square, London.—Seeley and Sons, 1829.—pp. xii. 629.
2. *The Reformed Pastor*,—by Richard Baxter ; revised and abridged by the Rev. William Brown, M.D. ; with an Introductory Essay, by the Rev. Daniel Wilson, A.M., Vicar of Islington.—Glasgow, 1829—p. 290.
3. *The Christian Ministry* ; with an inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. Charles Bridge, B.A., Vicar of Old Newton, Suffolk, and author of "Exposition of Psalm cxix."—London, Seeley and Sons.—pp. xii. 511.
4. *The Church in Danger from Herself, or the causes of her present declining state* explained. Dedicated to the Archbishops of Canterbury and York. By the Rev. John Acaster, Vicar of St. Helen's, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. London, Seeley and Sons, 1829.—pp. x. 172.

Our readers will see by the books whose titles stand at the head of this article, and all of which have been published during the present year, that not only religion in general, but the church and its concerns, occupy no small share of the attention of its members, as assuredly they have no scanty claim upon that of the public. We rejoice to believe such to be the case, and we most willingly turn to a subject, interesting to us both as professing Christians, and as members of a society so much connected with, and influenced by the church—peculiarly interesting to us as members and ministers of an establishment, with whose spiritual prosperity our spiritual hopes are interwoven ; and which, at this moment, and in this country more especially, demands the utmost intensity of thought—the most intimate union of prudence and exertion. When we first solicited the public favour for a miscellany like ours, we professed our conviction, that on the church mainly depended, under Providence, the work of regenerating and reforming Ireland,—that while other bodies and other plans might be subsidiary, and so might be useful, upon the Clergy of the Establishment the task must finally rest ; and every year has but confirmed and strengthened these convictions—every succeeding event has but proved to us the value of our establishment, equally as a means of giving a spiritual character to its people, and an instrument of spiritual aggression by its missionary labours. While the press, the platform, and the pulpit, in their various characters, have proved that the clergy are active both regarding their own Zion, and their separated brethren, our church has assumed a missionary character and post, and proved her excellence and her power in that department. Were we indeed to name the instrument that bids fair to be the most effective yet employed in our country, we would have no hesitation in declaring it to be the Gospel simply and sincerely preached by itinerating missionaries of the Church of Ireland ; and those who may doubt or deny the justice of our opinion, we would refer to

the inhabitants, Protestants equally and Roman Catholics, of the districts in which that mission has laboured. Blessed be God, much of Ireland is open to their exertions, and we trust that not long will elapse before this or a similar system equally active and equally spiritual will pervade our country in its length and in its breadth.

When, indeed, we consider Ireland and its situation relative to England, we rejoice to see the unnumbered blessings of which our church may be the source to our country. Its rank, as connected with the constitution, gives it importance in the estimation of the people;—its character, now altogether spiritualized, and its activity, enforce their respect. The very circumstances that in England counteract the full development of its utilities, are favourable to it in Ireland; and, instead of being surrounded by an increasing and an hostile body of dissent, in Ireland we rejoice at finding among all bodies of orthodox Dissenters, every indication to co-operate with churchmen in the great work of spreading the Gospel at home—every disposition to rejoice in the success of the Establishment, and to render to it, without hostility or artifice, their best exertions and wishes. Thus assisted, and thus respected, the church may contemplate herself as the great instrument for doing good in Ireland. But we would add too, that she has a vast responsibility of exertion placed upon her; and that if, in the hour of trial, she puts not forth all her strength—if she devolves on other hands the preparation of that which seems reserved by Providence to adorn her temples and beautify her sanctuaries,—though she cannot by her indolence or inefficiency prevent the furtherance of the Lord's will, yet she may herself become its victim, and her candlestick removed, and her glories departed, and with *Ichabod* written upon her front, she may add one more to the list of these churches with which the Lord deposited the treasures of his word, but which were found unfaithful stewards. Our question should be, whether we consider our high responsibilities and our eminent advantages, have we put forth all our energies, in compliance with the demands of the one and in a manner worthy of the other? Has our Protestant university, in which all institutions seem justly subservient to the preparation for the ministry, has it fulfilled its high and noble office, of sending forth not only a learned but a pious and devoted clergy? Has the awful responsibility resting on the heads of our church, as to “laying hands suddenly on no man,” fenced still more effectually the walls of our Zion against the mercenary or the careless labourer? Has the care of the churches, which is committed by Providence to these high individuals, been received and administered as a trust from God, and for which an account must be rendered to God? Have the parochial clergy manifested themselves to be men devoted to their Master's work, indefatigable and laborious, in season and out of season, seeking in prayer the assistance of the spirit, and displaying by their anxiety to win souls, that it is not “theirs but them they seek,” separated from the world as to its pomp and its bustle, its ambition and its politics, but exhorting that world, and praying for that world, and contending with that world? Have they

proved themselves to be the friends of the souls of their people by the manner in which they have seconded the intentions of the legislature, and anxiously sought to conciliate what was hostile, and bury what was offensive? But we stop;—these and many such questions might be asked, and however highly we think of our church and our clergy, we fear that too many of them would find a conscientious difficulty in giving a satisfactory reply; yet, let us not deceive ourselves; it is by such conduct that our church can alone keep and preserve its high and holy station, and vindicate its character in the eyes of the world. The excitement of Ireland, though now partaking of a political, is but introductory to a religious ferment, and if we do not appear able and willing to take advantage of the crisis, other bodies will supply our deficiencies, and the church will have to contend with the same hostility, but with diminished reputation and diminished resources.

The titles of the books at the head of our page, have suggested these passing remarks to our minds in connection with the state of Ireland. If in the nineteenth century England requires directions for the Christian student, exhortation to the pastoral care and duties, a guide for its clergy, and an admonition of its internal dangers, assuredly Ireland still more; and we rejoice that such subjects have found authors to treat them in a spirit of Christian experience and Christian zeal. We rejoice more peculiarly to find that even in the work which speaks of danger to the church, there is nothing worldly or secular—that its author contemplates the subject merely in its spiritual aspects, and regards the strength of the establishment not to be in its revenues or its magnificence, its temporal influence or its temporal connections, but in the spirituality of its functionaries, and the embodied efficacy of its ministrations, and in their deficiency, in a secular or careless clergy, are its real weakness and downfall. Such are, we confess, our sentiments. We deem the Established Church, with all its faults, an instrument eminently calculated to do good, spiritual good, and that the Lord has employed it for that purpose; and seeing that much of its efficacy is derived from its virtual connexion with the state, we feel that while it preserves its power of doing the Lord's work, it need fear no separation. Late events have proved how unstable is any confidence in the profession or consistency of statesmen; but as those who regard the church as a means of spiritual good, never looked with confidence to any human arm, so they are the less dismayed by any apparent reverse. While the church continues to do the Lord's work, it is supported by Him in whose "hand are the hearts of men." We shall proceed to give an account of the books upon our list, which we have arrayed not exactly in the order of their appearance, but of their subjects, and shall then make such remarks in connection with the important matter they contain as may be suggested by their contents.

To the really Christian student, Mr. Bickersteth's little work will be an invaluable present. Its character, as distinguished from all other works of the kind, such as Horne's Introduction, and its applicability to every class of those who search the sacred oracles,

yet with an especial reference to the ministerial candidate, will appear from a slight sketch of its contents. It is divided into twenty chapters, succeeded by copious bibliographical and miscellaneous indexes. In the preface, the author introduces the feeling with which he sends it forth—a feeling conspicuous in every page—

“That he is a scholar, and not a master; a scholar in that school, where there is but one master, even Christ, and where all his disciples are brethren.”—p. xi.

And in his first chapter he declares his object in the following language—

“The wish of the author is so to assist him that he may, if a private Christian, be enabled *always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear*; and, if purposing to fulfil the more arduous office of a Christian minister, he may be directed to those studies which may better fit him for being a *workman that needeth not to be ashamed, rightly dividing the word of truth.*—pp. 1, 2.

We think that he has done a great deal towards the attainment of so important a work,—that there are few students who will not receive most valuable suggestions, and find hints and plans proposed in a spirit of most unaffected piety, that must be most useful to them. Mr. Bickersteth employs three chapters in proving the usefulness of theological studies to the Christian—the influence of practical holiness to their studies, and the divine teaching promised by God. Mr. Bickersteth argues, and with justice, that reading and information, while they are essential to the divine are important and useful to all. It may, indeed, be said of learning as has been observed of reason—no one will be against it until it is against them; and while to the most illiterate, the sacred Scriptures present enough for “doctrine, for reproof, for correction, for instruction in righteousness:” an accurate knowledge of it, either for satisfaction or interpretation, can only be had by deep and serious and continued study, while we may thank God, that every species of learning can be transmuted into theology—can be offered at the foot of the Redeemer’s Cross.*

In the third chapter, Mr. Bickersteth points out the importance of divine teaching—how ignorant of spiritual things learning and talent may remain, and that in spite of all wisdom and all knowledge, he who knows not his own sinfulness, is not led by the spirit to rest in Christ, the Lord our righteousness, and does not seek to overcome our spiritual enemy, and to grow in grace and know-

* “Unhappy is that man who knows all these things and knows not thee; but blessed is he who knows thee, though he knows not these things. But he who knows both thee and them is not happier on their account, but on account of thee alone is happy, if knowing thee he glorify thee as God, and be thankful, and be not vain in his imaginations. For as he is in a better situation, who possesses a tree, and is thankful to thee for the use of it, though he knows neither its height, nor breadth, than he who measures it, and counts all its branches, and neither possesses it, nor knows nor has learned his Creator, so the believer, whose property all the riches of the world are, and who having nothing, yet possesseth all things, by cleaving to thee whom all things serve, is indisputably better than the most knowing natural philosopher upon earth, who lives in the neglect of thee.”—p. 21.

ledge, under the sacred influence of prayer, to him in its saving efficacy, in its ministerial power, the Bible is a sealed book.—We could wish that this chapter was deeply studied by all our divinity students.

The two succeeding chapters contain most judicious observations on the importance of making the sacred Scriptures the beginning and the end, the alpha and the omega, of theological studies;—they should be read critically—they should be read devotionally—they should be read continually. The theological student should read them in their original, not to the exclusion of a “prayerful, humble, devotional, meditation upon them in our own language;” and, as Buchanan has remarked of the Old Testament, so we may of both—*to who knows them cannot be a bad divine*. In the fifth chapter, particularly, there are many excellent observations evidently drawn from the Scriptures themselves, fervent, pious, and moderate, on Scripture theology—on its peculiar character of unsystematic teaching—on its simplicity, its holiness, its tenderness, and its practical tendency. We extract one admonition, as peculiarly adapted to this age of systematic accuracy.

“An accurate and just view of leading truths we should have; but let us beware of letting any system cramp us in the free use of scriptural modes of expression; and whether as parents, teachers, or ministers, we should in a decided manner like the Bible, our best and safest model, exhort to duty, threaten the sinner, invite the most polluted and guilty to come to Christ immediately, as they are, with all their load of sin, and give them the free promises of divine aid for their deliverance. We may be quite sure that the Bible is written on the right system, and that if our system does not admit of scriptural modes of address it is wrong.”—p. 98.

The sixth is on the study of practical, the seventh on that of controversial works, and the eighth and ninth on the dangers of study, with practical rules to guard against them. The observations on controversy are replete with the sound affectionate and experimental wisdom that a mind disciplined by time and Scriptural feelings may be expected to produce; and, whether Calvinists or Arminians, we can assure our readers they will derive advantage from its perusal. To the practical rules for study, there are some questions for self-examination subjoined, which we give our readers in the note.*

* *Questions for Self-Examination, chiefly extracted from an old Writer.*

“What is my great design in giving myself to study, and what is my daily view and purpose in pursuing it?”

“Have I entirely given up myself to our Lord Jesus Christ, to serve him unservedly and supremely?”

“Do I every day seek direction and blessing from God in all my studies?”

“In labouring after knowledge in human sciences, do I always make the service of Christ my supreme design?”

“Do I pursue my studies daily as one that must give account of my time and of all my advantages?”

“How many hours have I this day spent in study, or for the pursuit of knowledge, allowing for the great maxim, that to pray well is to study well?”

“Do I pursue practical divinity as well as the knowledge of doctrines and controversies?”

To Mr. Bickersteth's rule—

"Avoid mere desultory reading, and have a regular plan of study. Keep a list of such books as you mean to read, and excepting in books of reference, go through one, before you begin another,"

we would add, from our own experience of its importance, *do not begin a book lightly, but finish every book you begin.* There is nothing more injurious to the mind, either in an intellectual or theological way, than the habit of passing from book to book and from subject to subject. We extract some other useful hints.

"To gain the habit of early rising, is of importance in order to profitable study. Habit will make any reasonable plan easy; and the hours of morning are generally less liable to be disturbed, and therefore more quiet. Early hours, too, are more favourable to health. Early rising will make a vast difference in favour of your acquiring knowledge, and communicating the results of your acquirements to others.

"Have a book for every spare hour. Lose not the odd moments, but let there be a book, ready to fill them up.

"Reflect on what you read. Meditation and reflection are the better half of study. It is the more difficult, but the more profitable. We like the luxury of letting new thoughts enter our minds, without the trouble of weighing their truth and value. Like the Athenians, we are desiring new things rather than truth. But the way to make thoughts our own, and to attain solid knowledge, and new and original ideas, is to resolve what we read much in our own minds; to compare it with similar things; and thus both ascertain its real value, and profitably apply it to use. Study and reading, as Locke has observed, are distinct things. A man of great reading is not therefore a man of great knowledge. Luther thus expresses his views of the best way to make a Christian divine—"Three things make a Divine; meditation, prayer, and temptation: and three things must be done by the minister of the word,—search the Bible, pray seriously, and always remain a learner."

"There is a danger of letting lighter studies divert our minds from severer studies. The mind should be disciplined and inured to that reading which makes a strong demand on its patient attention. One of the greatest dangers of a large library, is its tendency to induce a neglect of the Holy Scriptures, in their unaccompanied and daily study. Besides the mass of mankind have not much time for study; a few books, well selected and well digested, make the wise man. Men who read most, are not therefore the wisest. Men who read the best books, and make them their

"Am I solicitous that my soul may grow in grace by every increasing degree of Christian knowledge?

"Do I choose my company by their seriousness, as well as by their ingenuity and learning?

"Do I take constant care to avoid all company which may be dangerous to my morals or to my studies?

"Have I been in any company where I have received good myself, or done good to others?

"Have I indulged myself in any thing so as to put my mind out of frame for evening worship?

"Have I suffered any thing to carry away my heart from God, so as to make me neglect devotion, or perform it in a slight or careless manner?

"Do I watch against all evil appetites and passions, and endeavour to subdue them early, that I may learn by my own experience, and teach others by my own example?

"Am I ever seeking the spiritual good of all around me?"

own by meditation and experience, are truly wise. Is there not too much indiscriminate reading, and too little meditation and experience?

"John Smith, in his *Select Sermons*, says, 'To seek our divinity merely in books and writings, is to seek the living among the dead. We do but in vain seek God many times in these where his truth too often is not so much enshrined as entombed.' Mr. Newton, in his *Letters*, speaking of a plan for a compendious library, recommends four comprehensive volumes, the Bible, the book of Creation, the book of Providence, and the book of the Heart.

"Lastly, ever remember that God is the father of lights and the fountain of wisdom. When we lose sight of Him, it is not surprising that we wander into darkness and error. We should begin our reading, lifting up our hearts to Him for His blessing, and praying that He will both keep us from all error and guide into all truth. *Bene precasse est bene studuisse.* To have prayed well, is to have studied well."—pp. 182, 183, 184, 185, 189, 191, 193.

In chapter ten, these directions are applied in a short but interesting address to a student entering the university; and, while the author gladly acknowledges a progressive change for the better in those seats of learning, he yet deems it most important to press upon such the cultivation of personal religion, and, above all, the scrupulous appropriation of the Sabbath to its peculiar duties—the directing even secular studies to Christian motives and Christian ends; an anxious caution in the selection of friends, and a modest but manly avowal of determinative religion.

"'Show your colours,' was the brief advice of an experienced friend to one just approaching the scene of conflict. None are so harassed in the University as the vacillating and unresolved in religion; none endure so many taunts; none are so frequently assailed, nor so much in danger of falling by temptation."—p. 202.

Agreeing perfectly with Mr. Bickersteth in these most important suggestions, and rejoicing with him that not only Oxford and Cambridge, but Dublin, have exhibited a material change for the better regarding religion; we have to lament as to the latter, that its discipline is so organized that the heads of the university have little or no spiritual communion with the students. Excellent and useful instruction is communicated at the Catechetical and Divinity Lectures and Examinations, but the practical influence of such on the heart, the reading of the Scriptures with prayer, the direction of the student's time, the examination of the student's heart—of these things the tutor seldom has cognizance; and yet, compared with them, even in a secular point of view, can any other knowledge or communication be valued? A young man, interested on the subject of religion, arrives in Dublin; his tutor directs him to public lectures, which perform their part, but leave his mind as dry with regard to spiritual things as if there never had been a fountain opened in Zion, and the youth either adopts the arid character of every thing about him, or associates himself with some other students in prayer-meetings, where there is neither experience to guide nor authority to restrain. We have occasionally ventured to call on the heads of the University, with more zeal, perhaps, than knowledge for improvements suited to the times; this, we conceive,

is one independent of positive law, and which any tutor, so far as he is concerned, can remedy, and *if he can, he ought*.

Mr. Bickersteth's eleventh chapter contains what he modestly calls an outline of the "History of Divinity," extending from the first preaching of Christianity to the present time; and, outline as it is, we cannot but recommend it **most strongly**, for its candid, liberal, and Christian spirit, **as well as** for the information it contains. Both in this, and in the succeeding chapter of observations upon the outline, we see a mind disciplined to moderation by a sense of its own weakness, yet never losing sight of the grand essential character of the Gospel, humbling all human power before the paramount authority of Scripture, and finding the history of the Church, as well as the history of man, to be but an additional development of God's providential character. The most remarkable circumstance in modern theological history is, perhaps the history of the doctrine of *justification by faith*, of which Bishop Barlow says,

" 'Sure I am that no Reformed Church in Christendom, nor any learned divine of our own Church that I have met with, before the year 1640, ever admitted that sense of St. James's words, which **Popish or Socinian** writers put upon them, or conceived them to be any proof of justification, coram Deo, by our own works and inherent righteousness.' "—p. 373.

Soon after the period alluded to, the modern school of justification arose, of which the head, as incomparably the ablest, is Bishop Bull, whose *Harmonia Apostolica*, published in 1669, led the way to those views of that doctrine, "*articulus stantis vel cadentis ecclesiæ*," to which so many cling even in our own day.*

Our sentiments on this difficult but important subject are in unison with Mr. Bickersteth's; and we rejoice that this great and distinguishing doctrine of Christianity, which it was not given to the genius of a Taylor, or the sweet-spirited piety of a Horne, to see clearly, disengaged from human additions, is now being sounded in many, very many, pulpits of our Established Church. When we look to the changes of opinion regarding this great truth—when we see the variations and fluctuations of sentiment and conduct—how rapidly the piety of the parent is lost in the liberalism or indifference of the child—how extremes generate extremes—we are finally struck by the necessity of an overruling hand to preserve the external fabric of the church, and join in praises to its great head for his controlling providence, and in prayers that our weakness and our unworthiness may not remove his presiding influence from among us.

The succeeding chapters contain useful suggestions as to courses of study, religious libraries for individuals in different circumstances, a minister's library at large, and a missionary's library. The books

* We regret the republication of this tract by one whom we have long looked upon as an ornament to our church, both by his scholarship and his orthodoxy; but the able and just animadversions on the system, in Archdeacon Brown's two charges of 1826 and 1828 fully reconcile us to its appearance. We would recommend most strongly Bishop Barlow's letters, republished by the Rev. E. Bickersteth, to the Christian Student.

in the minister's library are arranged according to the mode of the catalogue* of the Queen's College, Oxford, edited by that competent bibliographer, Hartwell Horne; but Mr. Bickersteth has annexed a short and usually very discriminating criticism on each book. We can assure our readers, that they will find themselves introduced to many most valuable writers of the Puritan and Non-conformist stamp, with whom Mr. Bickersteth seems to be very familiar. He then gives some hints for the advancement of theology, and shortly observes upon the manner in which the deficiencies remarked by Bacon have been supplied since his time. He observes—

“Men of the world are wise in calling forth talents and learning, and preparing by a combination of effort. Reviews, Magazines, Encyclopedias, &c. Religion might be equally benefited by a similar union of men possessing knowledge and piety, for promoting its far higher, its infinitely more important objects.”—p. 506.

We think so too, and are surprised that a theological academy, on the plan of the various learned societies, has never been devised. Learning is now an article so much in demand, that the man who professes it is usually too much engaged to do all that learned men could do some centuries ago; and a combination of pious, evangelical, and learned men is necessary for the execution of any great design. We may add, too, that theology is now so combined with the different mundane sciences, that it would be too much to expect the divine to be an accomplished geographer, chronologer, anatomist, and critic, while in each of these branches, piety calculated to elucidate and co-operate† might be found. Union is the most powerful of instruments; and when that union is directed by piety, great advantages to the Christian cause might justly be anticipated.

Mr. Bickersteth's two last chapters are among the most beautiful and useful in the volume; in the former of these he has many judicious and experienced remarks on the right application of theology, and the evils that arise from its misdirection; and in the latter he expatiates on the *best and truest teacher—the great Prophet, the Lord Jesus Christ*. It is pleasing to see our excellent author commence and terminate his labours with Him who is the Alpha and the Omega—the beginning and the end; and to mark the eloquence of piety with which he contrasts the teaching of the Redeemer with the dryness of human systems, the self-called infallibility of Popery, the heartlessness of Socinianism, and the awful profligacy of Mohammed. We regret that we have room for no extracts; we recommend these two chapters to the consideration of all Christian students, and we confess that we should not think very highly of the individual who

* Why has not the public access to the knowledge of the stores of information contained in the library of our University? An arranged catalogue would soon pay itself, and be a valuable acquisition to the reading public. We know the value of the library, and wish that value was generally estimated.

† Shall we be excused for asking what progress Trinity College is making in its edition of the collected works of Usher; and expressing our hope, that the care of collecting, collating, and illustrating the works of such a divine, chronologer, and mentalist, has been committed to competent individuals?

could rise up from their perusal unimproved or unedified. Nor can we close our remarks on this most timely and interesting publication, better than in the eloquent words of the learned Stillingfleet, as quoted by Mr. Bickersteth,

"*Christ crucified is the library which triumphant souls will be studying to all eternity. This is the only library which is the true *Γαρτεριον ψυχης* that which cures the soul of all its maladies and distempers: other knowledge makes men's minds giddy and distulent; this settles and composes them: other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety: other knowledge leaves men's minds as it found them: this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified, above the sublimest speculations in the world.*"—pp. 393, 394.

If any one should think we have been too extended in our remarks on this work, we can only say that the importance of the subject would justify observations much more protracted; that the modest, pious, judicious, affectionate, and most scriptural work we have been recommending, has high claims upon all Christian Examiners—so high, that we could have quoted from almost every page, and that while we, perhaps, could find opinions in which we might not altogether concur, or criticisms we might deem unsound, we yet recommend the "*Christian Student*," as fit to be placed beside the same author's most useful, because most scriptural, works, on Prayer, on the Sacrament, the Scripture Help, and the Christian Hearer, for its unpretending and deeply practical character. Christian education is a subject in which all who live in nominally Christian society are concerned; and the education of the ministry is more especially important, as it has been more especially neglected. Up to the period at which the theological student commences his professional studies, every thing is applied to make him a general, not a scriptural scholar—and Mr. Bickersteth's observation is in too many instances well founded, that there are many who would do well to study Watts's Catechism before they commence a more extended course of reading. Subsequent to that period, how little is done by the schools and universities to make the divine—not a word-critic nor a distinction-hunter, not one who brings mere human learning, however exalted, to the study of the book of God, and thence carries away, not the living body of divinity, but the dry anatomy of system—but one, in the energetic language of Witsius, "*qui solidâ Dei, et rerum divinarum cognitione ipso Deo magistro, imbutus, non verbis dumtaxat, sed et universo vitæ suæ instituto admirandas Dei virtutes celebrat, totusque adeo ad ipsius gloriam est.*"* And until it be the object to make

* The remainder of the passage is worth extracting.—"*Tales enim sancti patriarchæ erant, tales divinitus inspirati prophætæ, tales universi orbis Doctores Apostoli, tales aliquot eorum quos Patres nominamus, lætæ plenitudinæ præcæ Ecclesiæ lumina; quorum scientia, non in acuminatis curiosisque questionum subtilitatibus, sed in devota Dei Christianique ejus contemplatione, consistebat; quorum docendi ratio simplex et cuncta, non præcipientes aures demulcebat, sed menti rerum sacrarum*"

divines learned, but not alone learned, our Universities, our Church, our common Christianity, will not hold their due station of usefulness, nor have their proper influence, and proper assistances.

We shall now pursue the Christian Student through his ministry, in our review of the other works at the head of this article, recognizing that it is in the ministry the value of Christian education is seen, and that the Christian student studies to teach and to live. "Nemo bene docet, nisi qui prius bene didicerit. Nemo bene discit, nisi qui discit ut doceat. Utrumque vanum et cassum est, si praxi destituitur."*

(To be continued.)

NOTICES OF BOOKS.

Unitarianism No Feeble and Conceited Heresy: demonstrated in Two Letters to his Grace the Archbishop of Dublin. By William Hamilton Drummond, D. D.—Dublin, 1828, pp. 48.

The Unitarian Unable to Maintain his Peculiar Doctrines; plainly demonstrated in a Reply to such portions of Two Letters addressed by Dr. Drummond to the Archbishop of Dublin, as related to a Work entitled "Unitarianism Unmasked," By Philip Dixon Hardy.—Dublin, 1829. pp. 32.

Dr. Drummond writes, we suppose, for the members of his own congregation, and without either hope or expectation that any other persons will peruse his lucubrations. At least it is on such an hypothesis only that we can account for his appearance again in a controversial character; for assuredly the members of every other denomination of Christians, except his own, must have considered his last as too complete a failure to have expected a repetition of the attempt. There are, however, some polemics, and Dr. Drummond is among the number, who partake in the quality ascribed by Napoleon to our British soldiers, that "they never know when they are beaten," a quality of great use in military movements, but one not a little vexatious to reviewers in theology. To have to read statements as gravely reiterated up if they had never been confuted; to reply for the hundredth time to arguments that have been overturned ninety-nine times

before, and will certainly be exhibited as indisputable for the hundred and first time, is no agreeable task; and we can assure our readers that he who wishes to understand its full spirit need only dip into the Popish and Socinian controversies: Rome and Racovia have been convicted of symbolizing together more closely than might have been expected, and the manner in which they maintain their respective opinions partakes, too, of the common character of pertinacity. On a former occasion we took the liberty of hinting to Dr. Drummond that the person who first manifests ill temper is usually esteemed to have had the worst of the discussion, and if our criterion be true, Mr. Hardy has obtained a decided victory, not only over the Doctor's equanimity, but his principles; for we cannot but feel some surprise that any circumstance should have driven a person of so much general good taste, and high social respectability, to exhibit such evident marks of irritated feelings, which his friends may regret as being somewhat connected with irritated vanity, and his enemies rejoice at, as proving the justice of the statements that produced it.

Our readers may remember that about two years since, Mr. P. D. Hardy published a pamphlet in reply to Dr. Drummond's bold and unmeasured defiance to all Trinitarians, and that in the pamphlet

characterem impietatis, parandem amore animum inflammebat quorum inculcata ipsisque hostibus laudata morum innocentia, professioni respondens, irrefragabili doctrinam testimonio manebat, et familiaris eum sanctissimo numine commercii evidens signum erat."—The whole oration is well deserving of perusal; it is to be found in the second volume of *Witsius Miscellanea Sacra*.

* Witsius de vero Theologo.

be ventured to question the Doctor's consistency no less than his orthodoxy. A copy of the little work was sent, as is usually the case, to his Grace the Archbishop of Dublin, and received his Grace's approbation, as a "*manly and able exposure of that feeble and conceited heresy*" it professed to combat. This high tribute from such a quarter to this layman's pamphlet, naturally pleased the author and his publisher, and it occasionally appeared among the "Testimonials" appended to Mr. Curry's advertisements. We suppose Dr. Drummond to be a very cool person, or at least to require a long time to be heated up to the explosive point; or that he writes with great hesitation; or, in short we can scarcely account for it, though, according to *his own statement*, in the years 1827 and 1828 his eyes must have been frequently* saluted by this very unequivocal expression of his Grace's opinions, he repressed his wrath until the year 1829, when he poured it forth in two letters to the Archbishop, with as much freshness as if the offence had been just given; or that Dr. Drummond had for the first time heard his sect had been called a "feeble and conceited heresy." The Doctor seems at a loss for the meaning attached to these words by the Archbishop, and we will venture to hint to him, that probably his Grace called it an heresy because it is so characterized since the days of the Council of Nice, since the days of Tertullian, since the days of St. John, who identifies with the spirit of Antichrist the denial of Jesus Christ having come in the flesh. He may have called it "feeble," on account of the inherent weakness of its constitution, unsupported by Scripture, by antiquity, or by sound criticism; and "conceited," because devoid as it is of all stability in itself, and all adventitious aid, it yet assumes to itself the name of Unitarian, convicts the whole world beside of Tritheism and idolatry, with inimitable self-complacency identifies philosophy, and devotion, and piety, with its own cheerless creed, which in robbing God of his justice, implicitly denies his mercy, and leaving man to the hope of acceptance with God when he

can "keep his commandments," consigns him to the unredeemed terrors of conscience, and the still more awful carelessness of self-delusion. In his valuable work on the Atonement, as in his note to Mr. Hardy, the Archbishop has spoken out with energy, the convictions that are forced upon the impartial mind on becoming acquainted with the controversy; too strongly, perhaps, for the affected liberalism of the present day, which, with Dr. Drummond's consistency, exults over the disgraceful persecution that in the Pays de Vaud have disgraced Protestantism, and excited the horror of civilized Europe, and at the same moment, censures the prelates of the National Church, for "obtruding into the presence of majesty," in the full exercise of their stations and privileges, "to rivet more fast the fetters of their country." The Archbishop's language and opinions are certainly at variance with the sickly sentimentality that pervades the style of Dr. Drummond, but commends itself to every bosom that knows the artifice of Unitarian criticism, and feels for the most important doctrine ever revealed from God to man.

The Doctor's letters to the Archbishop is but a rant of the usual misrepresentation, connected with a more than usual quantity of virulence. Indeed we think Mr. Hardy's suggestion not improbable, that the first letter had been prepared from its miscellaneous nature, for some other occasion, and but just feebly charged with the additional indignation of the bye-gone insult and exploded. The recoil will, we think, be felt by the adventurous Doctor. We shall not meddle with the language in which the Archbishop is attacked, or the occasion more than insinuated against him and the clergy of the Established Church. We have no inclination to justify the Archbishop from the charge of "bad logic," or "ignorance," or to prove against the Doctor that he believes "the plenary inspiration of the Scriptures." Those who are fond of tinsel may admire the Doctor's style, and think the Archbishop "a fool;" and such, too, may reverence the profound criticism of the Rev. Gen.

* On this subject Mr. Hardy makes the following observation, page 6.—"The fact is this, however, as may readily be ascertained, that that letter never appeared in any Dublin Newspaper but the *Warder*, and in that but *once*; nor did it appear more than *once* in any Belfast paper—and that, after the Belfast bookseller who sells works in unison with Dr. Drummond's sentiments, had refused to expose my Reply for sale in his shop. Thus Dr. Drummond stands convicted of having, in the second page of his pamphlet, stated a glaring untruth!"

Heaman on Gen. iv. 7.* Nor shall we discuss the "demoniac yells of bigotry and superstition," the soul-restraining creeds, nor vindicate the clergy from "making fashion and the world their idols, who follow divinity as they would follow a trade, 'because they would eat of the loaves and be filled:'" these and other specimens of the "verbose declamation" in which the Doctor "jumps and flutters," we cannot descend to trouble our readers with. We have already had to point out too many of Dr. Drummond's inaccuracies, and erroneous views, to occupy much of our space with him at present; we regret for his own sake that he has published his two letters, since his former controversial labours had been forgotten, and were we his enemies we should rejoice that he had "written this second book."

With respect to Mr. Hardy's part of the controversy, we have no hesitation in saying, that his honest and plain understanding has far more than confuted the Doctor's statements; and stripping them of the poetical, mystical, and metaphysical disguise thrown about them by the Unitarian philosophy, shown them to be unscriptural, and unreasonable. Many points of Mr. Hardy's pamphlet have been unanswered by the Doctor, who through his whole letter assumes a superiority over his opponent, not justified, we think, by the comparative claims of the two; and to those that he professes to reply, Mr. Hardy's rejoinder is decisive, particularly regarding the charges of misquotation from the Doctor and Mr. Beisbam, and of ignorance of the Scripture history of Christ. We certainly think that Dr. Drummond must have relied on his memory for his statements respecting our Lord's preaching, or he could not have asserted in contradiction to the very words of Scripture,† that the object of his life was to promulgate the doctrines of the Gospel, rather than to be its subject; and in distinct opposition to the sacred

historian, have excluded the people from having any share in Christ's death. We are surprised to find such evident marks of precipitation in a pamphlet so long in its preparation.

A Treatise on the Truth and Inspiration of the Old and New Testament: Chiefly from the French of M. Jaquelot, by Williamina Antoinette Bingham. London, 1823, pp. xvi. 350.

Jaquelot, the author of the treatise here presented in an English dress, was one of those French Protestant divines who were exiled by the revocation of the edict of Nantes, from that country which they ornamented by their learning, and instructed by their example. He found refuge in the dominions of the King of Prussia, whose chaplain he became, and he died in Berlin in 1708, leaving behind him a high character for learning, piety, and talents. The treatise on the Inspiration of the Scriptures was but one of his numerous works, but we believe the only one translated into our language. We think the work so excellent that we confess our gratitude to the fair translator, and trust it will be generally circulated. The present time requires such works; infidelity, we fear, is active among the higher classes, who, by the opened intercourse with the continent, will contract, we fear, more than a taste for dress and frivolity. At all events, infidelity has assumed a bolder aspect than formerly, and must be met by corresponding exertions. Jaquelot's treatise is well calculated to remedy such an evil; it is brief, plain, and argumentative. We do not think his metaphysics always in unison with modern theories, and indeed we do not think its introduction or object essential to this treatise, which is quite independent of the point he wishes to prove, the separate existence of the soul. It would seem to us that many arguments in his work would be equally sound to a materialist, as to an immaterialist; and if the work reach

* The sweeping style of the Unitarian school is well exemplified in this criticism. Lightfoot, Kennicott, Parkhurst, no mean Hebraists, are set aside with the greatest degree of indifference, and various meanings of this passage proposed for the reader's choice. We make our assertion too, and we tell Dr. Drummond, that the Hebrew word translated *sin* can in no instance be proved to signify the *punishment of sin*, and does signify a sacrifice for sin, and that the interpretation of the passage he would propose is a cold and unmeaning tautology, unworthy of the speaker or the subject. We refer our readers, with great pleasure, to Mr. Faber's dissertation on sacrifices, in reply to Mr. Davidson's, shall we say, *undisciplined* publication.

† John xvi. 12, 13.

‡ The translator so writes it; we have always seen it in this form, *Jacquilot*.

a second edition, we would suggest the propriety of omitting part or the whole of the third chapter of the first part.

The work consists of two parts, of which the first alone was completed by its author, and is certainly superior to the second. The proofs of the divine origin of the books of Moses and his codes are, in many respects, original, and in all are able; we refer particularly to the arguments drawn in the 13th, 14th, and 15th chapters from the memorials and monuments contained in the writings of the Jewish legislator, which we think very well wrought out. A similar argument is carried on in the twentieth chapter, in which the author reasons from the appeal made by the sacred historian to various records, the book of Iddo, the book of Jasher, and others, and shows that such an appeal is strongly indicative of the truth of the records that have come down to us. We think occasionally our translator must have mistaken the author; thus in page 238, she says, "In that people, (the Jewish) were mystically all the true people of God; to them alone the covenant of works was confined; to the whole race of mankind in general, the covenant of grace is open." If we understand this passage, it appears to us to be theologically incorrect. In page 332, we think a confusion exists between the restoration and conversion of the Jews; the latter is undoubtedly spoken of in the passage referred to, Rom. xi. 26, 26, and we do not think there is any ground for thinking the former is intimated. Indeed, we think, the fair translator has unnecessarily brought forward the subject of the restoration of the children of Israel; as an evidence being unfulfilled, it is obviously of no value, and as the doctrine itself is by no

means universally received, we see no use in giving it a prominent place, except the very laudable one of introducing her brother's book to the notice of the reader. We had marked a few other trifling inaccuracies in this little work, with which, for its originality and piety, we are much pleased, and we cordially recommend it to our readers.

LITERARY NOTICES.

Just Published—The Christian's Manual; or the Desire of the Soul turned to God; containing Extracts from the writings of the Rev. William Law, M.A. on the following important subjects, in Three Parts:—1. A Practical Treatise on Christian Perfection.—2. The Spirit of Prayer.—3. On the Lord's Supper. To which are added appropriate Prayers and Meditations. Also, price 1s. in neat boards, The Sacrament of the Lord's Supper fully explained, being the third part of the above work; to which is added, an earnest Exhortation to a regular attendance on that most Holy Ordinance.

In 1 vol. 8vo, price 3s. 6d. Gideon, and other Poems. By the author of "My early Years," "Jesse and her Teacher," &c.

Early in October will be Published, in Foolscap 8vo, Price 1s. 6d. The Mother and her Daughters.

Just Published, the Fifth Edition of The Cabinet Lawyer; including the Statutes of the 10 Geo. IV, and legal Decisions to the close of the Summer Assizes, presenting, in a popular and comprehensive form, a complete Digest of the Civil, Criminal, and Constitutional Law of England as now administered.

We are glad to learn that Mrs. Matthias has two volumes in the press in continuation of "Domestic Instruction," and intended for older pupils.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

We see in the last Report of the French Protestant Bible Society, an acknowledgment of contributions from the Ban de la Roche, Oberlin's parish. Rotham sent twenty francs, by the hand of its minister, the son of the celebrated pastor of that name.

Waldenses.—Extract of a letter from Rev. T. Sims, whose zealous exertions in behalf of the Waldenses are well known.

"On my way to Rome, last winter, I established, with the consent of the pastor of each parish, a school for girls in each of the following parishes: Latour, Angrogne, and Prarostine. In these schools the girls are taught reading, writing, cyphering, needle-work, knitting, psalmody. They learn spinning at home. The Scriptures are read daily in these schools. Every morning and afternoon, prayers are read from a tract which I published at Paris, and which consists of extracts from our Common-

Prayer book, adapted to the several mornings and evenings of the week. Each of these daily schools have a Sunday-school annexed to it, under the care of the mistresses. The expenses of each school for one year is £12. The master of the Latin school, with the consent of M. Best, pastor of Latour, and president of the Commission for the Hospital, agreed to conduct the family-worship at the hospital, and to read my tract of Church of England prayers every morning and evening, as well as other prayers on the Sundays. He also reads the Scriptures to the patients. For this service, and for giving instructions in the winter evenings to inferior school-masters, and those who wish to be such, I engaged to send him about £5."

ITALY.

Extract of a letter from Professor Tholuck.

"I should be sorry to leave Italy, without informing you of an event which took place previously to my leaving Rome, and which will give you particular pleasure as it did me.

"In a letter written to you in March, I gave you some account of a young Jew who had requested me to instruct him in Christianity, and whose serious conversion I had reason to expect. He at length expressed his decided wish to receive baptism from me, before my departure from Rome. After having advised with the Prussian minister about the practicability of receiving a Jew in Rome into the communion of the Protestant church, and after having engaged the young man to continue a course of religious instruction, even subsequently to my departure, I complied with his request, at which he was particularly delighted. The 6th of April was the last day of my officiating in the German Protestant Chapel, and the last function I had to perform, was the very satisfactory one of administering the rite of baptism to a child of Israel. The morning of this very day our Protestant friends had been mixed with the vast crowd which filled St. Peter's, in order to attend the coronation of the Pope. In the afternoon, at four o'clock, we assembled under the humble roof of our little German Chapel. There the young man read his confession of faith, which I had left unaltered, and the simplicity of which struck every person present. The principal part is as follows, in his own words: 'I was born a Jew, but educated a Deist. I did not know the glo-

rious promises given to my forefathers. I had a god quite of my own forming. In this state, however, I was never happy. I felt something was wanting to human happiness, but did not know what. I was sometimes alarmed at this miserable state. I came to Rome to improve myself in my art, and here the impression I had always had of the vanity of earthly greatness increased. One day I came to the Protestant service, without any idea of what it could afford me. I felt myself attracted, repeated my visits to that place of worship, and at last began to perceive that it afforded me that which I had hitherto vainly looked for.'

"After having addressed to him a few words suitable to the occasion, I asked him the usual questions preceding the act of baptism; and then administered the sacred rite, whilst the godfathers, according to the custom of our church, put their hands on his head, and prayed over him."

PALESTINE.

Carac, an Arab city, in the land of Monb, five days from Jerusalem, is inhabited by Arabs, called Beni Sahar, and are supposed to be the descendants of the tribe of Issachar. There are Arabs of Carac, professing the Greek religion, to whose ancestors the Gospel was preached by the Apostle Paul and by Origen.

At Hebron is a tribe of Arabs called Beni Dayem, who pretend to be the descendants of Edom. At Hebron are at present sixty families of Jews.

The Arabs around Mar Saba, are called Abodea, i. e. slaves; for they are the descendants of those hundred slaves, whom the Emperor Justinian presented to the convent of Mar Saba.

We regret to say an attempt has been made on the life of the zealous Joseph Wolfe, but providentially without effect.

AMERICA.

We have now lying before us an address from the managers of the American Bible Society to the inhabitants of the United States, on the resolution passed by the Society at their last Anniversary, to supply with the Scriptures, in the course of two years, all the families that might be in want of them. It is an animated and pious address, calling on all to join in the adoption of a measure, "bold but not presumptuous," and stating that not fewer "than 800,000 families within the limits of the States,

and the adjacent territories, are unblest with the Sacred Volume." Such exertions on the other side of the At-

lantic, should excite to an holy emulation the friends of the Bible in the old world.

LITERARY INTELLIGENCE.

Italy.—The Gothic translation of St. Paul's Epistle to the Corinthians has been recently recovered from a codex rescriptus in the Ambrosian Library, in Milan, and has been published, with a translation and notes, by Castillioneus. Hitherto, fragments of the Gospels and of the Epistle to the Romans were all that had been discovered of this important version made by Ulphilas in the fourth century.

Netherlands.—By a table in "Quiteler's Statistical Researches respecting the Kingdom of the Netherlands," it would, appear that in that country a greater number of journals are published, in proportion to the population, than in any other in Europe. They

have one for every 40,953 inhabitants; in France, one for every 52,117; in Britain, one for every 46,800; and in Spain, one for every 869,000 persons. The author has omitted to state the circulation of each.

America.—We have now lying before us what we cannot but deem a literary curiosity—a newspaper printed in English and Cherokee, for the use of the Cherokee Indians of North America. The latter language is in a character invented entirely by an Indian, who never to that moment had been able to read or understand a word of English. There is a very respectable assortment of articles in the paper, literary, miscellaneous, and political.

DOMESTIC RELIGIOUS INTELLIGENCE.

ENGLAND.

Incorporated Society for Building Churches, &c.—A numerous meeting of the subscribers and friends of this Society was recently held. There were present the Archbishops of Canterbury and York; the Bishops of London, Lincoln, Gloucester, Bristol, Litchfield and Coventry, Winchester, Bath and Wells, and Chester; Lord Bexley, and several other noblemen and gentlemen. A long report of the proceedings of the Society was read by the secretary, from which it appeared that the applications for assistance from different parishes during the present year amounted to 140, seventy-six of which had been granted, and the sum of £10,583 advanced. By this outlay no less than 20,004 sittings had been obtained; of which 13,604 were free seats reserved for the poor. From the formation of the society to this time, the amount of money expended and to be paid was £120,000, for which have been procured 186,433 sittings, of which 137,497 are free. The sum remaining in the treasurer's hands on the last day of March was £33,736. 4s. 9d. The King's letter produced the sum of £40654 6s. 7d. The committee, however, stated with regret, that owing to the distress

which abounded in many parts of the country, no less than 1,256 parishes were altogether unable to contribute a single shilling to this good work. The Report concluded by a strenuous appeal to the liberality and christianity of the public for the necessary supply of funds. This is the first report since the incorporation of the society, which took place on the 15th of July in the last year.

National Society.—The annual meeting of this Society took place on Saturday, at the Central School, Baldwin's Gardens. There were present, the Archbishop of Canterbury, Lord Bishops of London, Durham, Lincoln, Litchfield, Llandaff, Gloucester, Chester, Bristol, &c. &c. The most interesting part of the Report related to the death of his Grace, the lord President; in regard to which, the opinion of the meeting was expressed with singular feeling and interest; [the magnificent legacy of £20,000, which the Society has received from the late James Tillard, of Canterbury; and the appropriation of the funds; in grants, towards building school-rooms. It appears that a peculiar demand has been made on the Society's resources, from the manufacturing dis-

tricts in the north, during the past year, and by the number of applications for aid; but no diminution had taken place in the zeal of the clergy for promoting the education of the poor.

Clergy Orphan Society.—The annual public examination of this Institution took place lately, in the presence of the Archbishops of Canterbury and York, the Bishops of Winchester, St. Asaph, Chichester, Carlisle, Chester, Litchfield and Coventry, Ely, Gloucester, Bristol, the Dean of Peterborough, and of a large and distinguished meeting of the friends and benefactors of this charity. The girls were examined in the Scriptures, and in Ancient and Modern History, and some of them in the French Language. The boys in Virgil, Horace, the Greek Testament, and in many parts of general knowledge, and a few of them in the first two books of Homer.

Clergy Mutual Assistance Society.—A Society for this purpose has been established under the patronage of the Archbishops of Canterbury and York. The object of which is, to enable Clergymen to prepare for the education and settlement of their children, by means of Mutual Assistance, and to afford them an opportunity of securing a provision for themselves, their wives and families, when more than ordinarily needed, namely, in sickness, in old age, and in death.

The plan embraces also a Fund in aid of the poorer clergy.

Opening of a Popish Chapel for preaching in the Irish Language, in the city of Norwich.—One of the most curious circumstances attending the celebration of this occurrence was, that the bells of St. Giles's parish church rang during the day, in honour of the event. —No similar demonstration, since the Reformation, has taken place on any occasion connected with the Catholic body, and we cannot but compliment the parish authorities on their tolerant permission of the wishes of their fellow Christians of the ancient faith. Could that venerable Bishop of Norwich (we mean Bishop Hall, the memory of whom is embalmed in the hearts of all who know his works,) could that servant of God behold one of those churches, once placed beneath his fostering care, thus act, what would be his thoughts? Protestant England may, indeed, weep when her children celebrate the increase of that apostasy which their forefathers con-

sidered as dishonouring to God, and destructive to the souls of men.

ISLE OF MANN.

Poor Churches in the Isle of Man.—An appeal has recently been published on behalf of the inhabitants of the Isle of Mann, from which it appears,—That the population of the island is not less than 50,000 souls, and the existing churches do not afford room for more than about 9,000. In the town of Douglas alone, where the total number of inhabitants amounts to about 7,000, and where the churches can accommodate but about 1,300, there are no free seats, and 4,000 of the poorer classes, who are professed Members of the Church of England, are excluded, by the want of accommodation within her walls, from joining in her service. The same deficiency of means existed in several other parts of the island.

The inhabitants of this little island labour under many privations. They have little access to the sources of national wealth and prosperity, being in a great measure excluded from the benefits of commerce and manufactures. They are consequently much circumscribed in their means, and obviously unable to provide adequate places of worship for themselves. The island indeed abounds with stone, and timber is cheap, and the inhabitants are willing to devote their personal labour to the cause, but they are unable to provide funds for the purchase of the necessary materials, and the payment of the necessary artificers.

Under these circumstances, the Bishop of Sodor and Mann has recently applied to the Commissioners for Building, and the Society for the Enlargement of Churches, but the Isle of Mann was found to be neither within the rules of the former, nor the Charter of the latter.

The last and only resource, therefore, is an appeal to public liberality by the inhabitants of this little island; and they are induced to make it with the greater confidence, from recollecting the generosity of the British nation towards their ancestors, when they had not, as their descendants now have, a sort of family claim on the affectionate regards of the people of England; by being recently more closely united under the same gracious sovereign. Their object is Christian unity, and their appeal is to Christian charity. They trust that an island where a Barrow, and a Wilson, and a Hildersly laboured, shall not now be deprived of the benefit of Chris-

tian ordinances, or driven to other communities than those which these distinguished prelates adorned.

SCOTLAND.

Imposture.—We find that a person named A. J. Conlon, who, about four years ago, made himself notorious in Dublin and other parts of Ireland, as a convert from Popery, who deceived by his plausibility many pious persons, and when detected left the country for England, where he gained admittance as a student into Lady Huntingdon's College at Cheshunt, and was from thence expelled as an impostor, who afterwards returned to Ireland, made a scene for the priests by publicly renouncing the Protestant faith at Carlow, and presumed to propose himself at a public discussion as a Popish Champion. This person has lately appeared at Edinburgh, and has most successfully practised on the credulity and piety of the good people there, even so far as to be permitted to occupy the pulpit of some chapels, where he has found followers and admirers. He has, however, been openly detected, and all his history in Ireland, England, and Scotland, exposed in the Scotsman newspaper of the 9th of September.

IRELAND.

Methodists.—The Conference of the Methodist Ministers in Ireland was this year held in the city of Cork. It commenced on Tuesday, July 7th, and ended on the 14th. The Rev. Jabez Bunting presided; the Rev. William Stewart was elected Secretary; and the Rev. John Matthews, Sub-Secretary. There were present sixty-three Irish Preachers; and the Rev. Messrs. Morley and Newton from England.

The progress of Methodism in Ireland has, of late years, been greatly retarded by the distracted state of the country, and by the numerous emigrations which still continue to take place. The system of terror which has been adopted, has induced many Protestant families, residing in country places, to leave their native land; while the decay of trade, and the want of food, have forced thousands of the Irish poor to seek a refuge abroad. Nearly a thousand members have been added to Methodist Societies in Ireland during the past year; and yet, in consequence of the facts just stated, the actual increase does not appear to exceed one hundred. The total number of members in the Irish Connection is, 82,840.

The increase in the Societies during the past year is as follows:—

Great Britain	2,335
Foreign Missions	2,743
Ireland	99

Total..... 5,177

The Month's Mind.—*Sacred Relics.*—A curious story has got into circulation relative to the coffin employed on the late solemn service performed in the chapel of ———, in which four Bishops and we suppose 150 priests, bore a part. It has been asserted, and with what truth we know not, that the clerk of the chapel disposes of the coffin in small pieces, as an antidote for all sorts of diseases, and more efficacious than the rotten stick so zealously purchased by the pilgrims at Kilmac-duagh, as a preservative against epilepsy, and tooth ache. The coffin will, we presume, last as many years as the identical cross, a part of which can be parobased at this moment from the pious devotees who deals in the profitable traffic.

Popery in Ireland.—The following extract of a letter from a country correspondent presents a striking picture of the influence of the Priests, and superstition of the people:—

“Nothing but personal acquaintance with the lower orders could give you any idea of the awful ignorance and superstition with which Popery chains down her votaries here. One instance I shall relate which came under my own observation:—A few days since, I was speaking to a man at whose door I am building the school-house, and I happened to mention that the Roman Catholics attended Sir R. B——'s schools, and I expected they would also attend my school. Do you know, Sir, what happened Sir R—— said the poor man? I asked him what? He told me then, that Sir R—— had asked the Priest to dine with him, and that when there, the Priest told him to stop the work he was at, or if he persisted, that he would turn him into a *sheep*, which the poor man said had the desired effect. All I could say to him could not convince him that the Priest had not that power; I told him then to send for the Priest to turn me into a sheep, for that I was determined my Roman Catholic tenants should attend, and that I would not desist till the miracle stopped me. To this he replied, ah, Sir, you have more power than Sir R——, (alluding to the profession I

hope to take.) I need not say that it was all a lie, circulated to prop up the tottering walls of Babylon, as there are about two hundred children in daily attendance at the school referred to,

Religious Gambling.—We do not know whether in the voluminous compilations of moral theology and cases of conscience with which the shelves of Popish libraries groan, there be any allowance for enlisting vice in the cause of virtue, or of carrying forward pious purposes by the aid of gambling; but this we say, and thank Providence we can do it with confidence, that no Protestant minister or congregation could be so lost to all the proprieties of his calling, as to devise a gambling scaffolding for the erection of a religious edifice, or build a house of God with the strength of Baal.

Haydock's splendid edition of the Old and New Testament, embellished with twenty superb engravings, in two folio volumes; original price two pounds sterling.

To be disposed of, by *raffle*, the above interesting work. It is decidedly the best edition of the Bible ever published in the English language. The proceeds go to defray the expenses now incurring in improving the interior of the new Catholic Church, Circular Road, Phibsborough.

The raffle takes place on Monday evening, 31st August, in the library room attached to the church, and will continue every evening for the remainder of that week; on the last evening, the books will be given to the persons entitled to receive them.—Price of ticket 1s.

To accommodate those who may find it inconvenient to pay a shilling, a second raffle will go on at the same time, for that truly interesting and instructive work, entitled "Miss Herbert and the Villagers," at the price of 6d. per ticket.

A shilling constitutes a subscriber to the *two raffles*; 6d. constitutes a subscriber to the latter raffle only.

The one ticket will answer both raffles, with this difference, that the subscribers to the latter raffle shall get such arrangement written on his ticket by one of the agents of these raffles.—Bartholomew Taaffe, Esq., Circular road, Treasurer; William MacDoual, Esq. Phibsboro', Secretary.

Progress of the Lord's work among the Irish.—The following extracts of letters from a friend in the county of Cork must be interesting, as evidence of

the growing disposition of the people to receive the word of truth, and the importance of addressing them in the Irish language.

"I have been for some time impressed with the conviction, that the poor Roman Catholics of this province were prepared to hear and receive the Gospel of Christ, provided it was presented to them in the language of their hearts and of their homes; and, indeed, under this impression, I felt it a duty to cultivate my native tongue, hoping that when I was enabled to read with tolerable accuracy, I might (from a partial estimate of its conversational idiom, which I before possessed) be able to preach to the people, and inform them of the glad tidings of salvation through our Redeemer's finished work. Having then taken instruction in the language for a few months, I determined with the assistance of God, to put my purpose into execution, and make an experiment, trusting in the Lord for the result. I proposed then to make the trial, while the missionary deputation were going their rounds, in order that I might give them every assistance in my power in the mornings, and address the poor people of the country in the evenings. I now put you in possession of the successful issue with which it pleased God to bless my humble endeavours. On Tuesday, the 11th of September, I proceeded to Clonakilty, where notice was immediately given that the service of the Church of England would be performed, and a sermon preached at the Court-house that evening, at seven o'clock, in the Irish language, the notice was only given a few hours before the time of service. When I went to the place, a large congregation was assembled, consisting of about two hundred of the respectable and poor classes of Protestants, and about an equal number of Roman Catholics; they all paid the most profound attention, but especially the latter, many of whom were affected to tears, I preached to nearly *three hundred frize coats*, who preserved unbroken order and decorum, and *would not allow* the slightest interruption. On Wednesday morning, I preached at a Country Church, *Kilmacabea*, about eight miles westward, and close to the Chapel of a celebrated miracle-working Priest. There were few Roman Catholics, owing to the shortness of the notice, but I have been invited to preach there again by them, with a

promise of an audience of several hundreds. On Wednesday evening, I preached at Skibbereen (on short notice) to a congregation of several hundreds, amongst whom were many Roman Catholics—all anxious, attentive, and highly pleased. On Friday, I preached at Bantry, to a still larger assemblage, with nearly (I should imagine) two hundred Roman Catholics, and found an equally kind, and encouraging reception. On that night there was a meeting of the poor ignorant Papists at a holy well, where at least three hundred were encamped. I was not able to go to them, but Messrs. W— and G—, with some others, preached to them for some hours without interruption, and even circulated some copies of the English and Irish Scriptures amongst them. On Saturday morning, I proceeded to Dunmanway, and on my way met numbers proceeding towards the place where they were to perform their idolatrous rites. Mr. N—, who was with me, spoke to many of them on the dreadful character and consequences of their superstitious practices, and though some were evidently ashamed, yet none were by him (speaking in the English tongue) dissuaded from their purpose; however, we met two, a man and his sister, whom I addressed in the Irish language, in the most solemn terms I could, and such was the effect produced by what I said, that the woman said in a grave and deliberate manner, ‘I think you had better go home’—both immediately turned their backs upon the well, and proceeded homewards—the man cried bitterly—he was going to get his sore eyes cured, and as a means of propitiating the favour of his unknown God, he had imposed upon himself the penance of going fifteen rounds of the sacred trunk.—Can any thing more irresistibly prove the powerful influence of the word of God in the Irish tongue upon these poor creatures, when it is accompanied by the Divine Spirit. On the afternoon of Saturday, I preached to a full Church at Dunmanway, where there were some Roman Catholics who were much affected by what they heard, and some cried like children. I have now merely given you a brief and rapid sketch of my tour, which, although it presents much interesting matter, yet cannot convey any thing like an idea of the many causes for which I have reason to bless and praise God. Indeed the

unexpected favour with which I was heard, and the aid with which it pleased the Lord to sanction and support my feeble efforts, are subjects I trust of sincere gratitude, and for which my soul is lifted up with grateful adoration.

“I said in my letter, that I am sure the poor Roman Catholic Irish are prepared to receive the truth as it is in Jesus; and to the former grounds upon which this my persuasion was founded, I am happy to tell you, I *last night* added the most delightful and convincing proof:—I preached in Irish at N—’s Church, in Bandon, to nearly one thousand people—so crowded an audience I never saw, and never addressed: the church is small, and it was not only filled, but crammed—the people were raised upon each other’s shoulders—they were in crowds in the door-way, outside the doors and windows, in the passages, and, in fact, a greater mob could not be compressed together in a similar space—the calculation was, that the Roman Catholics were to the Protestants in a ratio of *three to one*. They surrounded the reading desk, were under the pulpit, in the seats with the clergymen, and, in fact, occupying every inch of ground they could find: a more attentive, impressed, and solemn congregation I do believe never was addressed by any one. They cried many of them, and my dear friend, this is the finger of God, and the hand of God. We have (glory to His Grace) a clear and open way to the people in this country. Tell this to your friends: tell them, that the Spirit of God is pouring out upon our poor people—tell them, that they may ‘see the grace of God, and rejoice.’ The Lord is owning the Irish Bible and the Irish preachers; and I do think that in a very short time Christ will see of the travail of his soul in this country, and be satisfied.”

Church Missionary Society.—We are indebted to a friend for the following outline of the proceedings of this Society in the West:—

At Loughrea, on Thursday, 30th July, I held a meeting in the evening, for the first time. Loughrea is not in the list, but in consequence of a request from Mr. Medlicott, I held the meeting;—there were not many persons present, but it was an inconvenient evening.

31st July.—Ballinasloe meeting was well attended, but the room where we

assembled is badly calculated, it is so small. In the evening of same day, I held a meeting at Aughrim, three miles from Ballinasloe; there was a large attendance of poor people.

August 1st—Athlone meeting was held for the first time, and certain resolutions adopted, which will, I think, lead to a favourable establishment of the Society. On Sunday I preached in the morning for the society; there was a large congregation.

3d August.—Tullamore meeting;—nothing remarkable.

4th August—I was enabled to hold a meeting at Moate, for the first time. The clergyman seemed to object to the society, lest it might be Calvinistic, but I told him, if he would put any question that he thought Calvinistic to me, I would honestly tell him; he did not seem prepared to answer, and I therefore told him the best way was to attend the meeting, and form his own opinion; he did so, and gives his support and offers his church. Moate is not on the list.

5th August—Ballymahon meeting was well attended, and a sermon preached on the ensuing Sabbath, by the Rev. R. Shaw, of Kilkenny, who was on a visit.

Friday, 7th—Edgeworthstown meeting was well attended.

Sunday, 9th—Preached in Newtown Forbes; day very wet. To preach, please God, next Sunday.

13th, Monday—Held a meeting in Killaabee; in the morning there was a very respectable attendance; the school-room quite full.

10th, Monday—In the evening, at Ballymacormuck, a small attendance; the weather was stormy.

11th, Tuesday—The anniversary of the Longford branch Association very poorly attended, mainly, I think, to be attributed to the anniversary of the Bible Society, to be held this day; both meetings will be, however, reciprocally injured,

COLLECTIONS.

Ballinasloe, ..	£3 18 0
Aughrim, ..	0 18 6
Athlone, ..	6 6 0
Tullamore, ..	4 6 3
Ballymahon, ..	6 2 0
Edgeworthstown, ..	3 12 6
Longford, ..	2 14 6

£36 17 9

ECCLESIASTICAL INTELLIGENCE.

The Triennial Visitation of his Grace the Archbishop of Dublin, was held on Thursday, 10th of Sept. in the Cathedral Church of St. Patrick, before the Right Hon. John Radcliffe, Vicar-General. There was an extremely numerous attendance of the clergy from all parts, even the most remote, of the diocese. After prayers, the Rev. Mr. Smith, Rector of Arklow, preached a visitation sermon, from 2 Cor. v. 18. The discourse, which was in itself a charge to the clergy on the nature of their duties, the awfulness of the responsibility imposed on them, and the necessity of themselves setting the example of the effects of the Gospel in their hearts, was one scriptural in its doctrine, and deeply impressive in its delivery. At its conclusion the Provincial Synod of Leinster was opened with the customary formalities, and proxies were admitted on behalf of the absent bishops, deans, chapters, and surrogates of the province. The Synod having adjourned, Dr. Radcliffe visited the chapter of St. Patrick's, sitting in the adjoining chapter-room, and

on his return the business of the Visitation was resumed. Among the intimations conveyed by the Vicar-General to the clergy, was the Archbishop's desire that each entry in the registry of the burial in the parishes should be signed by the officiating clergyman, and not at the foot of each sheet, as is, we believe, now generally the case; and that all parochial school masters should be licensed, if the rector or vicar deemed them fit. The business of the Visitation occupied the whole day.

His Grace the Archbishop of Dublin held his triennial visitation for the diocese of Ossory, at the cathedral of St. Canice, Kilkenny, on Wednesday, the 16th of Sept.; there was a very numerous attendance of the clergy of the diocese, and on the same day the Lord Bishop of Ossory held the ordinary visitation for his diocese.

The Triennial Visitation of the diocese of Meath was held on the 10th of September in the Church of Trim by his Grace the Lord Primate of all Ireland. The attendance both of the clergy and

the laity was very numerous. His Grace was attended by the Rev. Dr. Stopford, Dr. Radcliffe, his Vicar-General, and several other officers of his suite. Divine service being concluded, the Rev. Charles Vigneles preached from Paul's First Epistle to Timothy, ch. iv. v. 16. "Take heed unto thyself, and unto the doctrine, continue in them, for in doing this, thou shalt save both thyself and them that hear thee." After which his Grace addressed the assembled clergy in the same charge delivered by him at Derry and the other dioceses lately visited by him, in which perspicuity of argument, and eloquence of style, were the smallest recommendations. His Grace's voice and manner were energetic, and he made a powerful impression on his auditors.

On Tuesday the 22d September, the Triennial Visitation for the Diocese of Ferns, was held at the Cathedral Church of Ferns, by the Right Hon. John Radcliff, Vicar General of the Archdiocese of Dublin. The whole body of the Clergy, with scarcely an exception, attended. The sermon was preached by the Rev. John Stokes, Prebendary of Edermine. The Vicar General briefly charged the Clergy on the meaning of some recent Acts of Parliament, and after an examination of the several parishes, expressed his marked approbation of their state. The ordinary visitation of the diocese followed, at which Alexander Hamilton, Esq. LL. D. presided, the Bishop of Ferns not being sufficiently recovered from his late indisposition to attend.

At an ordination lately held by the Lord Bishop of Kildare, at Glasnevin Church, the following gentlemen were admitted to priests' orders:—the Rev. Messrs. Digges Latouche, Wolseley, Page, Macready, and Preston; and the following gentlemen were ordained deacons:—Messrs. Whitside, West, Dunne, and Marshall.

On Tuesday, September 15th, the Lord Bishop of Killaloe held an ordination in his cathedral; seven were admitted into priests' orders, and six to that of deacon.

On Sunday last, the Lord Bishop of Killaloe admitted sixteen to Priests' Orders, and seventeen to Deacons' Orders, at an Ordination held at his Cathedral. The following were admitted into Holy Orders, for the Diocese of Killaloe:—Priests—Rev. Sir John Reade, Rev. Mr. Brooke, Rev. James Hastings Allen, Rev. Robert C. D. Robinson, Rev. Peter Bolton, Rev.

Mr. Homan, Rev. R. Maunsell. Deacons—Richard Martin, and James C. Fitzgerald.

The Archbishop of Tuam is about to dispute the right of the Corporation of Galway to appoint a Warden of the town.

We understand, that at the late Triennial Visitation of the diocese of Derry, the Widow's Fund, to which the Lord Bishop, the Dean, and each clergyman, rector, and curate, in the diocese, subscribes one per cent. of his income, was found to be in a most flourishing state; the sum accumulated, by saving, over and above the Earl of Bristol's original donation of *one thousand pounds*, amounting to the sum of *nine thousand two hundred and sixty pounds*. The income from the subscriptions amounts this year to *three hundred and eighty-seven pounds*—the payment of annuities to the widows, with a donation to a clergyman's daughter in extreme old age and poverty, and for repairs, &c. amounted to *eleven hundred and thirteen pounds*. On a recent occasion, when a considerable loss was sustained by a failure, the present Bishop, with his usual munificence, on the 28th of May, 1827, made a *donation of one thousand pounds to the widows*.

At a special Vestry for the Parish of Aghlish, in Lismore, Sir W. J. Homan, Bart. in the chair, it was agreed to give the Rev. George Gumbleton, £160. a-year for the Vicarial, and to the Duke of Devonshire £320. for the Improperate tithes of the parish for twenty-one years. Nearly all the parishes in the barony of Decies within Drum are now under the Tithe Act.

Dr. Sumner, Bishop of Winchester, is now making a visitation in the Islands of Guernsey and Jersey, which form part of his Diocese.

The Rev. J. Hemington Harris, Principal of the College at York, Upper Canada, has been admitted to the degree of D. D. by the Archbishop of Canterbury.

The Corporation of Yarmouth have unanimously voted the sum of £1000. towards the erection of a church in that town.

General Synod of Ulster.—A meeting of the committee of the Synod was recently held in Belfast, pursuant to a resolution entered into at the last general meeting at Cookstown, for the purpose of arranging some preliminary matters preparatory to the separation of the orthodox and Arian members. The meeting was conducted with good tem

per on both sides, and measures have been arranged for a separation.

The Presbytery of Armagh have, as a body, dissolved their connexion with the Synod of Ulster. At a meeting of the Presbytery, regularly convened by the Moderator, "for the purpose of taking such steps as the present posture of Synodical affairs may render necessary," and held in Banbridge, on Friday the 18th instant, the following resolutions were adopted, with but two dissenting voices, a Minister and an Elder: That the Synod of Ulster having refused to repeal what we conceive to be the un-presbyterial overtures of 1828, and return to the code of discipline unanimously adopted in 1825, we feel ourselves compelled, by a regard to Christian liberty, to withdraw from that body, and henceforth to decline its jurisdiction.—That we retire from the Synod as a Presbytery, retaining the name, and the records, and the privi-

leges of the "PRESBYTERY OF ARMAGH."—That any of our brethren who may decide on separating themselves from the Presbytery of Armagh, shall, at all times, have the same access to our records, anterior to this date, as we ourselves.—That we, as a Presbytery, hold ourselves in readiness to co-operate with our brethren, the Remonstrants, in the consideration and adoption of any farther measures which circumstances may render necessary.

The Relief Presbytery of Edinburgh have struck the name of Mr. Johnstone, the Minister at the Meeting House, in Roxburgh-Place, in that city, off the roll of the Presbytery, and declared him incapable of holding office as a Minister in the Relief denomination, for continuing to use an organ in his church, although he has the sanction of his congregation for so doing. Previously, however, to this vote of the Synod, Mr. Johnstone sent in his resignation.

VIEW OF PUBLIC AFFAIRS.

Public attention has been divided between the actual state of Ireland, and the triumphant progress of the arms of Russia. The former has certainly not realised the wishes and expectations of the friends of the late Relief Bill; but it remains for circumstances to determine whether its present distracted situation be the consequence of the long delay of that measure, or of its actual accomplishment. It certainly seems not very reasonable to expect, that the evils and dissensions of centuries are to disappear under the rapid operation of a remedy applied but for a few months, and, we would add, impeded in its natural effects by the violence and turbulent misconduct of the Roman Catholic demagogues and priests. We have seldom witnessed a circumstance more calculated to produce discord and animosity than the conduct pursued by the Rev. Mr. Spain, parish priest of Burriskane, both in addressing the people assembled in his chapel, and in his inflammatory observations on the line of proceeding pursued by the Solicitor-General, while Mr. Shiel suggests, as the only mode of rendering the relief bill effectual, the propriety of filling the ranks of the Police with Roman Catholics, and placing at the disposal of the priests, the funds now devoted to the furtherance of education.

We trust, on these grounds, a Protestant government and people will be firm in resisting aggression, and seeking to withdraw from priestly influence those who have been too long subject to it. Two different plans have been brought forward, for forming poor colonies similar to those of Holland, but both under, apparently at least, the stamp of party spirit, one being in the hands of Orangemen, and the other in those of the liberal faction. In the mean time, we rejoice to find the several religious societies active in their labours, and blessed by a gracious Providence with as much success as could have been anticipated. The harvest, which had excited considerable fears, has, we trust, been generally saved. In the East, the arms of Russia have been signally successful; the Balkan opposed no serious obstacle; Adrianople, the second city in the Ottoman Empire, has fallen, and it has been hourly expected that Constantinople would follow its fate. The last accounts, however, say, that the Ambassadors of Prussia, France, Austria, and England, have succeeded in producing an armistice, and eventually a peace. If this be true, it would argue great moderation on the part of Nicholas. Our Admiralty has made considerable preparation for despatching a large force into the Mediterranean.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. LIII.

NOVEMBER, 1829.

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HURST, CHANCE, AND CO. LONDON.

SOLD ALSO BY ALL THE BOOKSELLERS OF THE UNITED KINGDOM.

Printed by P. D. Hardy (late Bentham and Hardy).

by Google

NOTICES TO CORRESPONDENTS.

We have received "Vindex," but must decline its insertion. It is obviously no part of our duty to insert animadversions on our reviews, except a fair case of mis-quotation, or mistake be made out; and although we have, in some instances, complied with the requests of correspondents, it was only on such a plea, and when they gave their names; any other rule would plainly lead to the occupying every page in our miscellany with the complaints of criticised authors and their friends. "Vindex" has made out, we think, no case for our publication, and indeed we should hesitate at giving insertion to an article which connects together as cause and effect the Popish priesthood withholding the Scriptures from the people, and the preservation of the Sacred Volume, and makes Paganism subservient to the spread of Christianity. We think that both "Vindex," and the author whom he defends, confound together the wisdom of God overruling evil for his own wise purposes, with the original cause of that evil.

"Y. N.'s" observations on the attributes of God, we must decline inserting: even if the author's hypothesis was less startling than it is, the only result would be the revival in our pages of the Calvinistic and Arminian controversies, an evil sufficiently apparent from the feelings that have induced one who appears to be both talented and pious, to deny or question the omniscience of the Supreme Being. "Y. N.," as well as the commentator to whom he alludes, seem to confound together the manner in which power and knowledge are inherent in the eternal mind; power may surely exist, without being in act, but knowledge cannot be possessed *without knowing*. Such speculations, however, tread on the brink of presumption. Y. N.'s other article is under consideration.

"C. A." An article on the "Restoration of the Jews." Another on the "Apocryphal writings." "The Labourer is worthy of his hire." "T. R. E." and "Verax," have all been received. We cannot insert the last without some alterations. Verax will understand us.

THE
CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine.

No. LIII. NOVEMBER, 1829. VOL. IX.

PASTOR OBERLIN.

We have before expressed our regret, that more accurate and consecutive memorials have not been preserved of the manner in which the Pastor of the Ban de la Roche effected the moral and religious change in his parish, which was the source of astonishment and gratitude to all who witnessed it. We have, indeed, interesting details of the full effects of his labours; we see the blessing which followed, and ever has followed, the preaching of the Cross, but it would have been most instructive to have marked its progress from the first awakenings of conviction to the full reception of the good news of reconciliation. We would not convey to our readers the impression that Oberlin's labours, whether secular or educational, were separated from the ministry of the Word; far from it,—that he regarded as his peculiar privilege and duty—to that he directed all his energies, and, by the influence he acquired over the minds and consciences of his people, he was enabled to direct them to the paths of self-denial and industry. The excellent advice* given by his friend Stouffer, soon after his arrival, formed the rule by which he walked, while the necessity of giving such advice proves that Oberlin was, at least in danger of giving an undue prominence to his exertions for the temporal

* "God will, I feel assured, bless your endeavours, if you continue to maintain that devotedness of spirit, which your letter so sweetly and fervently breathes. But I must remind you, that, even when deeply engaged in good works, it is possible to depart from spiritual Christianity; and I would, on this account, urge you to maintain a constant guard over yourself. By being so incessantly occupied in the prosecution of your favourite schemes, and destitute of stimulating society, you may become cold and lukewarm in your religious duties, and less devoted in your service to God, even though busily employed in promoting the well-being of your fellow-creatures. I would, therefore, earnestly exhort you, my dear friend, to be always 'servant in spirit, serving the Lord,' living only to, and for, Him. Thus you will be enabled to overcome difficulties; you will find comfort and peace in believing, and He will protect, guide, and bless you. Your work will prosper, not perhaps in the manner which you design, but in the way which God has prepared."—pp. 50, 51.

good of his parishioners. Among other means of bringing home the great truths of religion, he seems to have annually addressed his flock at the commencement of the new year; and one very pleasing specimen of these tracts has been preserved, that on January 1, 1779, in which he pours forth his prayer for the spiritual good of his people, returns thanks for the mercies vouchsafed, and supplicates that the ensuing year might be distinguished by a growth in grace, and an increase in the number of the children of God. He likewise established societies for the mutual edification of all who were members; and when opposition and misrepresentation put down one, he endeavoured to establish others, in which the members were to meet for prayer and reading the Scriptures, and bound themselves to pray at stated times for the progress of the Gospel and the extension of Christ's kingdom—an interesting anticipation of these monthly meetings for prayer, which are found so essentially and spiritually useful in many parts of the Christian world. By his frugality, he was himself enabled to spare, and, by the influence of his example, to induce his parishioners from their poverty to set apart every week a portion of their income for pious purposes; and hence not only had he enough to meet the claims of benevolence in his own parish, but to contribute in no small degree to the extension of the truth in other parts. The following incident is peculiarly interesting, and reads a serious lesson to others.

“He had happened to read one day, with more attention than usual, the accounts of the tithes in the Books of Moses, and had been so struck with some of them as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor.

“The following letter contains an account of the passages that struck him so particularly, and of the manner in which he set about the dedication of the tithes:—‘I endeavour to devote three tithes of all that I earn, of all that I receive, and of all my revenue, of whatever name or nature it may be, to his service, or to useful objects. For this purpose I keep three boxes;—when I cannot pay ready money all at once, I mark how much I owe upon a bit of paper, which I put into the box; and when, on the contrary, a demand occurs which ought to be defrayed by one of the three allotments, and there is not sufficient money deposited, I advance the sum, and make the box my debtor, by marking upon it how much it owes me.

“By this means I am always able to assist in any public or charitable undertaking; and as God has himself declared that ‘it is more blessed to give than to receive,’ I look upon this regular disbursement of part of my property rather in the light of a privilege than a burden.

“*The first of the afore-mentioned boxes contains a deposit for the worship of God.*

“I put a paper, with the following verses from the Old Testament written upon it, into this box:—Levit. xxvi. 30. Mal. iii. 10.

“‘I devote the contents of this box to the building and repairing of churches and school-rooms; the support of conductresses; and the purchase of Bibles and pious books; in short, to any thing connected with divine worship, or the extension of the knowledge of our Redeemer's kingdom.

“*The second box contains tithes for useful purposes.*

“‘I have written the following passages in it:—Deut. xiv. 22, 27—xvi. 16.

"The third box contains tithes for the poor.

"I have written there the following texts;—Deut. xiv. 28, 29. Levit. xix. 9, 10.

"I devote the contents of this box to the service of the poor; to the compensation of losses occasioned by fire; to wood, flannel, and bread, for those who stand in need, &c. &c."—pp. 150—155.

Nor was his attention solely occupied by home objects; Missionary Societies attracted his attention.

"No sooner had he learned that there were pious Christians who left their homes to convey to the benighted heathen the promises of the Gospel, than he parted with all his plate, with the exception of one silver spoon,* and contributed the proceeds of the sale to that noble undertaking, as he rightly designated it, only regretting that he was unable to send more."—p. 156.

And he was at one time on the point of relinquishing his cure, to go and preach the Gospel to the Heathen. The establishment of the Bible Society, Oberlin hailed with thankfulness, and became its first foreign correspondent. By his exertions, associations were formed in many parts of France, and he was enabled to supply the demands of his own parish and neighbourhood by the liberality of his English friends. The effect seems to have been most interesting;—a spirit of love and a spirit of prayer sprung up together, and the poor people seem to have pressed forward to take a part in the great cause of universal evangelization;—they perceived their own moral desert to have been made to "rejoice and blossom like the rose," and were desirous that the wilderness that is found in other places should be made to resemble "the garden of the Lord."

"The inhabitants of the different villages,' says Mrs. Rauscher, (Oberlin's youngest daughter,) seem to be actuated by some secret and spontaneous movement. They assemble together in the evening of certain days, when, after reading a few chapters of the Bible, they all kneel down and join in imploring the divine blessing upon the whole village, as well as upon the parish at large, and upon every institution designed to circulate the truths of the Gospel and to bring people nearer to God. They then make a collection, which is deposited in a box kept for the purpose, and reserved there till the time arrives for transmitting it to those Bible and Missionary Societies whose annual reports show that they stand in the greatest need."—p. 178.

"The collections thus made consisted of voluntary contributions according to the abilities of the donor, and the sums that were sometimes raised are truly astonishing; 290 francs having been at one time remitted to the Paris Bible Society, and on another occasion, the sum of 800, to the London Committee, in furtherance of the same object.

"As all that our venerable patriarch receives and possesses, is only employed for the advancement of the kingdom of his Divine Master, he has again remitted to me 100 francs, desiring me to forward them to the Bible Society at Paris. His Louise, (the name of his faithful housekeeper,) has added to it ten francs for the same purpose, and ten for the Missionary Society at Paris. She has a single field, and this is the amount of the rent. May the Lord put a peculiar blessing upon it!"—p. 304.

* Oberlin bequeathed this silver spoon to the Missionary Institution at Basle.

" Their beneficence was not, however, confined to their immediate vicinity ; for the Foundation for Protestant Theological Students at Strasbourg, the Reformed Theological Society at Montauban, and particularly the Protestant Institution for the Education of Poor Children of the Neuch, near Strasbourg were indebted to Oberlin and his people for much efficient assistance.—p. 305.

We shall conclude this part of our subject by an extract from a letter of his to some of his parishioners who had presented him with some garlands on the 70th anniversary of his birth.

" If, by my feeble exertions, I have been enabled to be of some utility to you, all the honour belongs to God, who has kindled in my heart the love I bear you, and who has given and preserved my strength till this period to carry forward my heart's desire, which is your good.—p. 180.

" But I have still one wish ; a wish that though I am *old* in years is always *fresh* in my heart ;—a wish that reigns predominant in my thoughts and never forsakes me. It is that my parish might make one solemn feast before God, a general and universal dedication, and one in which all persons without distinction might partake, every one according to his respective ability. That is, a dedication of the heart, in honour and remembrance of, and in faith in Him, who shed his blood for us in Gethsemane, and permitted himself to be smitten, scourged, and spit upon, crowned with thorns, and nailed to the cross, that we might receive the heaven which our sins had forfeited. This is the dedication that I so much desire every soul in my parish might join together to make, even the surrender of himself to Jesus, each one as he is, with all his faults, with all his sins, in order to find in Him, pardon, righteousness, sanctification, and redemption.—pp. 181, 182:

Of Oberlin's ministerial labours in the pulpit we have but scanty materials remaining ; we are told that it abounded with—

" The plainest statement of the doctrine of justification by faith in the merits of our Redeemer, and sanctification by his Spirit, and of the absolute necessity of both the one and the other to meetness for the heavenly inheritance. Oberlin was accustomed to preach very alarmingly on the judgment to come, and the punishment of the wicked ; though, at the same time, he held out the fatherly love of God to every returning sinner, who would seek Him through Jesus Christ. These last mentioned doctrines may be said to have constituted the leading features of his ministry."—pp. 232, 233.

His style was—

" Simple, energetic, and affectionate, continually speaking to his people under the appellation of '*mes chers amis*.' He would frequently introduce biographical anecdotes of persons distinguished for their piety ; and the boundless field of nature furnished him with striking illustrations to explain spiritual things. But the Bible itself, '*la chère Bible*,' as he exclaimed with tears of gratitude a short time before his last illness, was the grand source of all his instructions. His sermons were almost always composed with the greatest care ; and when unable, for want of time, to write them out at length, he made at least a tolerably full outline. In general he committed them scrupulously to memory, but in the pulpit he did not confine himself to the precise words, and would indeed sometimes change the subject altogether, if he saw that another was apparently better suited to the circumstances of his auditory."—pp. 236, 237.

The following extracts present the mode in which this good man laboured, with more fidelity than any delineation of our own could do.

"As the villages of Oberlin's little district were too far apart to allow of his preaching every week in all of them, he took each of the three churches in rotation, and the peasants made an arrangement to come in turns with a horse every Sunday morning to fetch him, and to take him home to partake of their dinner after the sermon. He made a point, when the little repast was ended, of seeing the children of the house one by one in succession, according to their age, and of talking to them like an affectionate father, in language adapted to their respective capacities, as well as of making a present to each.—p. 223, 224.

"Oberlin always concluded the Sabbath afternoon's service with catechetical exercise; and as this was intended more particularly for the benefit of the children, he endeavoured to render his afternoon's discourse even more simple than that of the morning had been, and to adapt his language to the age of his younger hearers.—p. 251.

"I never witnessed so delightfully affecting a scene as the church of Waldbach, quite full, apparently, of attentive people. When we were there, on the 14th of June, 1820, it was completely filled with peasants in the costume of the country, and there was not a countenance among them that indicated indifference; the greater part evinced the utmost seriousness and attention. When the revered pastor entered, all stood up; he placed himself before the communion table; it was plain, covered with a white cloth, fringed all round. He first gave out a hymn. When it was sung, he read a prayer from the ritual, during which all knelt, and covered their faces. He then gave out another hymn; after which he went to one part of the church where the children sat, and called over their names, to see if any were absent. Then all knelt down again whilst he prayed; then they sung, and he went into the pulpit and gave out his text, after another prayer; 'He shall see of the travail of his soul, and shall be satisfied.' *Isaiah liii. 11.* Not a sound was to be heard. Every countenance expressed entire devotedness to God. 'My dear friends,' said he, 'may these be the feelings of our hearts, and as such let us sing them.' They then sang them *de bon cœur*. Two children were then brought to be baptized; after which he pronounced the blessing. Whilst the people were going out of church another verse was sung. Those nearest the door went out first, all in order and in silence.—p. 252, 254.

"I accompanied the venerable patriarch in some of his pastoral visits. Wherever he went, respect and affection met him. The children hailed his appearance. They immediately produced their Bibles, or Testaments, read to him, or listened to his truly paternal exhortations and admonitions.—p. 255.

"Every Friday Oberlin conducted a service in German, for the benefit of those inhabitants of the vicinity to whom that language was more familiar than French. His congregation on a Sunday consisted, on an average, of six hundred persons, but on a Friday of two hundred; and Oberlin, laying aside all form, seemed on such occasions more like a grandfather surrounded by his children and grandchildren, to whom he was giving suitable admonition and instruction, than the minister of an extensive parish. In order that no time might be lost, he used to make his female hearers knit stockings during the service, not indeed for themselves or their families, but for their poorer neighbours. When he

had pursued for half an hour the train of his reflections upon the portion of Scripture which he had just been reading, he would often say to them, 'Well, my children, are you not tired? Have you not had enough? Tell me, my friends.' To which inquiry his parishioners would generally reply, 'No, papa, go on;—we should like to hear a little more,' though on some occasions, with characteristic frankness, the answer was, 'Assez, nous pensons, pour une fois;' and the good old man would leave off in the midst of his discourse, or wait a little, and presently resume it."—pp. 257, 258.

Oberlin was in the habit of circulating questions among his parishioners, and requiring answers to each inquiry. These questions are given in his life, and they exhibit the most laudable attention to the minutest wants and concerns of the people, but we may regret that they are not of a more deep and searching spiritual cast; roads and trees, and overseers, and cleanliness, occupy several questions, but the great doctrines of justification and atonement, and their effect on the sinner's heart, are not sufficiently prominent. He also wrote circulars* on these questions, and remarks on the answers he received. Oberlin was aware of the importance of pastoral visits, and he not only sought in them to impress upon his people the truth of the Gospel, and to acquire a knowledge of their circumstances, but he also kept a book in which he made *memoranda* connected with their spiritual state, so as to be enabled to obtain an insight into their various characters. We cannot but think such a plan calculated to be eminently useful; the pastor of a parish ought to aim at being more than the mere recognised clergyman,—he should be the parent, the friend, the adviser; and to be all these with effect and utility, he ought to be acquainted with his children, his friends, his clients; nor is any plan to be overlooked, any labour to be avoided, which will facilitate such a knowledge. We are convinced that most of the usefulness of parochial ministrations depends on the pastor permitting himself to be familiarized with his flock, so as to become the depository of their cares, and anxieties, and feelings; nor do we think that Oberlin was less respected in being saluted by the title of *Cher Papa*, than if he had imposed the most ceremonious and chilling distance upon his people.

In no part of Oberlin's character have we taken more pleasure than in the exhibition of his amiable and gentle feelings in private life: he early connected himself with a pious and excellent woman, and his family, three sons and four daughters, rewarded his care by exhibiting the tempers and dispositions which it had been his

* The following is an extract from one, alluding to the care parents should take of their children;—"And the Lord said unto Cain, where is Abel thy brother? And he said, I know not; Am I my brother's keeper?"—Gen. iv. 9. The Lord said to Cain: 'Where is Abel thy brother?' Oh, may these words resound continually in the ears of every parent, 'Father, where is thy son?' In what village; in what house; in what company? How is he employed? It behoves you to be able to answer these inquiries by night and by day; on Sundays and on working days; wherever you are, and whatever you are doing. You are the guardians of your children; and whether they are employed in work, or in relaxation and amusement, it is your duty to superintend and direct their amusements and pursuits."—p. 277.

anxious desire to implant. Shall we be permitted to say, that it appears to us, that in no respect is the Christian world more deficient than in the application of Christian principles to the education of their children? If it were not so, why do we so frequently see, notwithstanding the cheering and encouraging promises of Scripture; so many of those who possess godliness, mourning over the inefficacy of admonition, and exhortation, and example, and feeling, in the misconduct of their children, the severest punishment that could be inflicted on their own neglect? Aware as we are of the difficulty as well as the responsibility of the task, and that to steer between the opposite errors of indulgence and severity,* demands no little skill, we would suggest, that an eye constantly directed to the gracious Being who gave, a continued waiting upon him in prayer, and a committal of all to "the redeeming angel," is the way to bless, and sanctify, and hallow with success, the care and vigilance of paternal scrutiny.

We are the more inclined to regard this as the grand deficiency, because we think where this constant appeal to the throne of grace has been found, then there has a blessing fallen upon the family, and the children have been the support and joy of their parents. Thus Oberlin writes in an interesting fragment remaining:—

"For my dear children, I fear nothing; for I have had such frequent experience of the mercy of God towards myself, and place such full reliance upon his goodness, his wisdom, and his love, as to render it impossible for me to be at all solicitous about them. Besides this, I know that God hears our prayers; and ever since the birth of our children, neither their mother nor I have ceased to supplicate Him to make them faithful followers of Jesus Christ, and labourers in his vineyard."—220, 221.

After an union of sixteen years, commenced in rather an eccentric manner;† but, blessed in no small degree, his wife was removed, and

* "I knew Oberlin," says Mr. Heisch, "as the playfellow and instructor of his children when they were young, and as their friend and counsellor when arrived at years of maturity. In the character of instructor, he so well knew how to mingle affection with earnestness, and even with severity when requisite, that his children both loved and respected him; and in that of a friend, there was an endearing tenderness that not only constituted their happiness, but formed also a constant stimulus to their exertions." p. 112.

† "Only two days before the period fixed upon for her return to Strasbourn, Oberlin felt as though a secret voice within, whispered, 'Take her for thy partner!' He, however, resisted the call. 'It is impossible,' said he, almost aloud,—'our dispositions do not agree.' 'Take her for thy partner!' the voice still continued. He spent a sleepless night, and, in his prayers the next morning, solemnly declared to God, that if he would give him a sign, by the readiness with which Madeleine should accede to the proposition, that the union was in accordance with his will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence. After breakfast, the same morning, he found the young lady sitting in a summer-house in the garden. Placing himself beside her, he began the conversation by saying, 'You are about to leave us, my dear friend:—I have had an intimation that you are destined, by the Divine will, to be the partner of my life. If you can resolve upon this step, so important to us both, I expect you will give me your candid opinion about it, before your departure.' Upon this Miss Witter rose from her seat, and, blushing as she approached him, placed one hand before her eyes,

eight years afterwards, his eldest son. Oberlin, under both afflictions, sought and found refuge in religion. On his knees, when he first heard the afflicting tidings, he approached the God of consolation, and a hope of an union in the mansions of his Father's house almost anticipated by Him, and a conviction that every visitation from him is in mercy, supported him under his trials. At a later period he lost his son Henry, an active and useful minister of the gospel; and on this, as on the former occasion, he exhibited the faith and assurance by which the people of God are enabled to "glory in tribulation." Oberlin's family, after his wife's death, was committed to the care of Louisa Schepler, a pious orphan, who had resided for eight years in his service, and who outlived her revered master. She devoted herself to his service, refused to accept of wages from him, assisted him in all his schemes of benevolence, and even was enabled to make him her almoner.

A sealed letter, in Oberlin's hand-writing, found and opened after his death, contains the strongest expressions of gratitude to this excellent person, and recommends her strongly to his children. They felt her value so highly, that they offered Louisa an equal share of his property, which she refused, asking only to be allowed to remain an inmate of the family, and permission to add the *honoured name of Oberlin to her own*. It need scarcely be said that both was granted; and Louisa is now a resident in the house of Oberlin's daughter, Mrs. Rauscher.

The volume from which we have made such copious extracts contains many most interesting proofs of the efficacy of religious principles among the peasants of Ban de la Roche; three women honoured by having their names specially recorded in the annals of the British and Foreign Bible Society, are conspicuous evidences that nobility of soul is not confined to any rank or station: we would willingly give such details, but our diminishing space compels us to decline the insertion; and we hasten to the last closing scene of this interesting man's life. In the latter part of his course he became so debilitated, that he was compelled to give the active part of his duties to his son-in-law, Mr. Graff, and principally employed himself in prayer for his parishioners; so sensible indeed was he of the value of intercessory prayer, that he constantly kept his church register of baptisms in his hand, and at stated hours offered supplications for each; nay, fearful of the weakness of his memory, he marked in chalk on his black door the names of such as he more especially desired to supplicate for. In 1826, his weakness increased, and in the latter part of May he was seized with convulsions, which lasted until the first of June, when he was removed to rejoin his dear wife and children, and to be with the Lord, whom he loved and served.

and held the other towards him. He clasped it in his own. The decision was made:—a decision which he never found cause to regret, for, notwithstanding the determination Madeleine had made not to be allied to a minister, she became truly devoted to his interests, and the most cordial attachment ever afterwards subsisted between them."—pp. 57, 58.

His funeral was attended by the whole community, and many Roman Catholic priests, dressed in their canonicals, attended the ceremony, and participated in the general grief.

It is unnecessary to remark on such a life as Oberlin's;—it is written in legible characters in the reformation of his parish, while it affords to the laborious and intelligent minister of religion the most encouraging prospects. The prevailing feature of Oberlin was *devotedness*. He became a pastor from choice; he deserted the higher walks of his profession because his duty led him to the obscure recesses of the mountains and valleys of the Vosges, and having once, as he supposed, seen where lay the portion of the Lord's vineyard, in which he was to labour, all the seductions of rank and opulence and comfort were ineffectual to remove him from its duties. Hence every thing connected with the advantages, whether temporal or spiritual, of the Ban became to him a personal concern. He exerted himself for it as for his own interest, and to advance in time those whom he trusted to meet in eternity, was his dearest privilege and duty. Hence his unwearied assiduity in promoting those habits of industry, frugality, and attention; hence his labouring for their merely temporal good, while around all, even the minutiae of private life, he cast the halo of religion, and endeavoured to associate the cares and struggles of time with the promise and expectations of eternity. It is in this point of view we would hold up Oberlin as a model for imitation, and it is his devotedness of heart and spirit and exertion to the cause of his Master, in attention to the interests of his flock, that has given him so high a place among the useful ministers of God. It is not that any pastor is called upon to imitate the course in which Oberlin deemed it his duty to walk, no more than to follow him in his occasional fanciful and unsound* speculations, or to believe that every parish is the Ban de la Roche; but the spirit which dictated such conduct is that which each should aim at—a spirit which may show itself in the crowded avenues of a metropolis, as well as in the wild recesses of the Vosges—a spirit, without which nothing permanently or efficiently useful can be accomplished in the spiritual vineyard of the Lord—"Give thyself wholly to these things," is the admonition of an Apostle, and as there is no higher, no nobler occupation than the ministry, so there is none that calls for a more decided devotion, and none the fruits of which are more certain. To him who deems his time so much his own, that he can give up a part of it to the world, or ministerial recreation, we would propose the indefatigable labours of Oberlin, or of

* Oberlin indulged in some fanciful and unwarranted notions upon the subject of a future state, the relation between our progress in holiness here and our situation hereafter, and even entertained the hope which, unscriptural as it is, has frequently been suggested to believers, that the mercy of God may finally include the whole human race. Little as such speculations interfered with the fidelity of his preaching, we think they must have influenced his ministry, and to them is perhaps owing the want of that deep and searching spirit, whose absence we have already regretted.

Oberlin's Master, and "heavenly pattern," whose "meat and drink it was to do his father's will," and we would ask whether the example of the Son of God is not one his servant should follow; and to him who looks with fear upon the difficulties that surround him, we would ask if they exceed those that encompassed Oberlin?—yet, by diligence, by perseverance, by affection, and devotedness he overcame them. In singleness of purpose, let them devote themselves to the Christian ministry—let them follow the Apostle's example, "faint not," may he discourage, but "go on with cheerfulness and alacrity, as remembering they serve the best Master in the world—one who will not only stand by and assist them, but reward them at last with a crown of righteousness."²

We must not neglect mentioning that the object of the publication of the work from which we have so copiously extracted, is to support some of the institutions projected by the benevolence of Oberlin.

RELIGIOUS COMMUNICATIONS.

ERSKINE ON JUSTIFICATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The more I reflect upon the doctrine of Mr. Erskine, respecting the subject of pardon, the more I am led to consider it as an unscriptural innovation. If nothing more were meant by the doctrine than the suspension of punishment, the term pardon would unquestionably be misapplied; or, if the meaning were, that God may, in consequence of the death of Christ, save whom he pleases, and as many as he thinks fit, the term "pardon" would, in that case, be equally inapplicable. But, if the doctrine of Mr. E. be, that God has pardoned the human race, in consequence of the death of Christ, it is manifest that either the position is not true, or that the same person may be both pardoned and punished on the same account. A consequence of his doctrine, so obvious, could not escape the discernment of Mr. Erskine; but his attempt to evade it seems only to establish the questionable nature of the original position. The pardon, indeed, is an independent transaction, but the enjoyment of the benefit depends upon the act of the individual. "You are pardoned," says Mr. Erskine, "whether you believe it or not, but you cannot be saved unless you believe in the pardon." The plain meaning of which must be, that a man, by his unbelief, undoes what God has done; for it is a manifest contradiction that a pardoned sinner should, while the act remains in force, be sentenced to punishment. If, then, a pardon ever existed, it must, in such a case, have been revoked, or else punishment never would or could be inflicted.

But, in my humble opinion, Sir, the doctrine itself is less questionable than the reason assigned by Mr. Erskine for its adoption. And here I beg leave to reiterate my profession of sincere respect for Mr. Erskine, both as a writer and a Christian, and to express my hope that I have not uttered, and shall not utter a syllable inconsistent with such a feeling. I am persuaded that I do not differ from Mr. Erskine on the ground of a sinner's hope, nor on the nature and the necessity of that internal change which is indispensable in order to communion with God. On these subjects, if I wished to express myself with clearness and with force, I should probably transcribe passages from Mr. Erskine's books relating to them. I agree also with Mr. Erskine as to the *real* gratuitousness of that pardon which is bestowed; but I differ from him about what it is that makes it gratuitous, in the mode of its dispensation. Here Mr. Erskine and I part company, that is, if he means what his words seem to import. "Pardon," he says, "is not gratuitous, if it depends upon the belief of the Gospel." I would say, that it is gratuitous, *because* it does so; and would quote, as my authority the words of the Apostle—"It is of faith, that it might be by grace," in which passage not only is it declared that the freeness of the salvation, of which pardon is a part, is consistent with its being dependant upon faith, but that its freeness arises from this very circumstance. It is of *faith*, in order that it might be *gratuitous*. To some it may appear a matter of no importance if men are agreed as to the pardon of sin being gratuitous, whether they agree as to what makes it so. From such an opinion I am forced to dissent. Every misrepresentation of divine truth must be attended with evil, and if such misrepresentation relates to an important branch of the subject, the evil is proportionally great. In the present instance the point in debate must be regarded, if not of vital importance, at least of such importance as to make it eminently desirable that our views in relation to it should be under the guidance of scriptural authority. I may add, that it is a point not only of deep interest, but of continual recurrence. A man cannot well explain the subject of salvation, without a reference to the cause of its being free; and, on this account, it is surely most important, and, above all, to preachers, that there should be no discrepancy between the views we entertain and the truth revealed to us.

In the present instance it may easily be seen by a reference to fact, how much a man's general sentiments may be affected by the adoption of a general principle, so as to lead him to commit himself with that testimony to which he professes implicit submission. "I do not," says Mr. Erskine, "feel persuaded that any man ever receives, or received any thing in consequence of his belief of a truth, other than the natural effect of that truth on his mind."—p. 101. If this be the case, what shall we make of the concluding verses of Romans, chap. iv.—"And being fully persuaded that what he had promised, he was able also to perform." The *natural* effect of this faith would be a comfortable state of feeling as it respected the fulfilment of the promise; but the effect in the present

instance, according to the divine testimony, is of quite another nature; — *“therefore,”* it was imputed to him for righteousness. It is certainly in accordance with the view of Mr. Erskine, that faith should be considered in no other light but as the vehicle of information to the mind; but I am under a great mistake if this is the *only* light in which it is considered in its connection with salvation. Indeed, I feel quite assured of the contrary. “We,” says the Apostle, “who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.” Here is believing on Jesus Christ in *order to* justification unequivocally avowed, and this is represented as the result of a comparison instituted between two opposite modes of arriving at the same end. After due deliberation, the judgment decides against “the works of the law,” and in favour of the faith of Christ, “as furnishing to the sinner the only satisfactory ground on which to rest his justification.

But here Mr. Erskine introduces his exception, “What is this,” he says, “but substituting faith as the ground of a sinner’s hope, in the place of obedience, which is called the legal system?” This has a plausible appearance, as seeming to be more in accordance with a scheme, in which God *alone* is to be exalted, than if we were to represent faith as a necessary preliminary to the enjoyment of the divine favour. But the question is, whether such an objection, notwithstanding its apparent congruity with the freeness of salvation, does not really involve a principle at variance with the revealed truth of God. What is generally meant when we distinguish between what is *gratuitous* and what is, *not so*, is, that the benefit, whatever it may be, is in the one case *to be had for nothing*, and in the other *to be paid for*. This is the point of view in which the freeness of the gift of God is constantly exhibited in his word. “Ho, every one that thirsteth, come ye to the waters,” and far perhaps better even “*he that hath no money,*” &c. “If any man thirst, let him come unto me and drink.” And again—“Whosoever will, let him take the water of life freely.” The opposition in all these places is between *price* and *no price*; nor is there any thing like an intimation that *coming* and *taking* have the least influence in modifying the freeness of the gift. The same principles, I conceive, that lead Mr. Erskine to consider the interposition of faith as a medium of pardon objectionable, should lead him to deny the freeness of the waters to which men are invited in the above cited passages, because they are not brought to every man’s door, nay, because they are not poured into his mouth. An objection might be made in the one case as well as the other, and on the same grounds. “You give us,” it might be said, “the water *without price*.” This we admit; but you require us *to come for it*. Now, as our time is value to us, we consider that you are only changing the nature of the consideration, and that, all the time we are really paying for the commodity. Let us have the full enjoyment of the benefit without any act of our own, and then we will acknowledge

the gift to be really free. If such an objection would in this case be unsuitable, would it not be equally so in the other? There can, I believe, be no reasonable doubt as to the spiritual application of the above quoted passages. The *wells* in question belong to "the wells of salvation," and the figure is intended to illustrate the freeness of those spiritual benefits which the Gospel reveals. Nor am I aware that any figure is employed for the purpose of such illustration that does not involve something which, tried by Mr. Erskine's test of freeness, would not seem to amount to a consideration.

As I am unwilling that my letters should occupy many pages of your limited space, I shall beg leave to conclude for the present, and resume the subject in another letter. With my wishes and my hopes that your publication will, among other uses, prove the means of checking the adventurous spirit of the age in the interpretation of the word of God,

I remain very truly yours, T. K.

SCRIPTURE COVENANTS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I should be glad to see the subject of the *Scriptural Covenants* fully investigated in your Magazine. If I am not mistaken, the consequence of such an investigation, if properly conducted, would be to promote that sobriety of mind, which seems to be much wanted in the present day in the discussion of questions connected with prophecy. If it should appear that the *national* covenant with the seed of Abraham expired on the death of the Messiah, and that the covenant by which it was superseded is of a nature purely spiritual, then the question about the literal restoration of the Jews is disposed of without any difficulty. I have said "if," for I am far from pretending that this is a subject that does not admit of controversy. Upon the whole, however, I freely say that my own judgment strongly inclines to the affirmative side of the question, and the more I think of it, the more I am led to believe that the expectations relating to the national re-establishment of the Jewish people, rests upon a mistaken interpretation of Scripture.

The points upon which I should wish the inquiry to turn are the following:—

1. Does the term *covenant* in our language suit the original word in Scripture, and, if not, is there any word that could be substituted in its place?

2. Should the word *Testament* ever be employed in reference to the transactions in question, always taking into account the fact that when the forensic orators of Greece are speaking of *a will*, the word *διαθήκη* is almost always used in the plural number, *διαθήκαι*.

3. How many *covenants* are there?

4. What is the *nature* and *duration* of each covenant?

If I am not mistaken, the discussion of each of these points will furnish matter of serious and profitable consideration to every one who feels an interest in such matters, and may, through the blessing of God, help to promote that sobriety of mind which is an important quality in the investigation of subjects, in their own nature so stimulating.

I am, Sir, very truly yours,

ON REGENERATION.

It is not to be wondered at that so leading a feature of the Christian system as Regeneration is, should be obscured by those who desire to be wise above that which is written. It must either be hateful to their carnal notions, or misconceived by the darkened imaginations of those who are incompetent to receive the things of the spirit, and who are incapable of searching into the deep things of God. (1 Cor. ii. 9, 14.) But, that any of the regenerate themselves, to whom the deep things of God are revealed by His informing spirit, should remain in any error on the subject, is not so easily accounted for. It is not now my purpose to enter into an examination of all the causes which lead to the continuance of such misapprehension amongst God's children on the nature of this process they underwent on their introduction into his family. Were the view I am about to give fully understood, no difficulties could remain—the shades of difference arise amongst them. It will still appear in the course of the following observations, how compatible a considerable degree of ignorance may be with an *external* acquaintance with the doctrine in question.

I. To understand the nature of Regeneration correctly, it may be well to take a brief view of the threefold history of man.

1. As an *inhabitant of Paradise*, pure and spotless, delighting in the works of creation, and in the occupations that were assigned him, unconscious of sin, and incapable of conceiving the misery, which, by the irreversible decree of heaven, is sin's inevitable product—the construction of his frame, and the constitution of his mind, alike, enabling him to rejoice in his Maker and to observe His will; there were no disturbing forces within or without him that could affect his peace,—the purity he possessed, and the dignity he enjoyed, alike, arose from the exalted nature transferred on him at his creation,—that nature partook so largely of a divine origin, that he is styled by the sacred genealogist the *son of God*, he was not only endowed with a living principle and a rational soul, but, by virtue of a creative fiat, *let us make man in our image, after our likeness*, he stood forth invested with a positive similitude to the triune God. It is to him and not to his mere animal formation, that Moses, I conceive, refers, when he states that God breathed into him the *breath of lives*, or the living spirit. That spirit rested on the *first Adam*, constituted the grand and ennobling peculiarity of his nature, and yet being conferred on him

rather as a quiescent principle than as an unvestrained constituent of his being, exercised no restraining power over his actions, and left him free to make his election between right and wrong. Unhappily he was enticed into evil, and violated the solitary law which infinite wisdom had imposed on him. In conformity with the sanctions of that law, he suffered the immediate punishment of his offence. On that same day whereon he ate of the fruit of the forbidden tree, on that same day he died, not an animal, but a spiritual death,—which brings us

2d. To his history as a **FALLEN BEING**—Ichabod was written on all his glory. The spirit being fled, there remained only his fleshy nature, and that he disrobed of its glory, subjected to a variety of infirmities, to diseases innumerable, and to sundry kinds of death. As an heir of mortality, great was his debasement; but he was debased still further in that the garments of purity in which he walked forth joyously through Eden, were changed for the appalling cerements of moral pollution. I will not now speak of the depth of his depravity or its extent;—many are the varieties it assumes—suffice it to say, that he begat a son in his own likeness. From him have we all descended in the way of carnal generation, and inherit all his evil. *That which is born of the flesh is flesh.* As the federal head of the human race, (in whom had he stood, we should have been all now pure,) he has bequeathed to us the sad legacy of impurity and corruption. But, blessed be God, while we derive from the first federal representative of our race, by our natural birth, *flesh* only with all its infirmities and sins, we are encouraged to look for and expect a new birth by the spirit, which leads us to consider man

3d. As deriving from the second Adam, the Lord, from heaven, a divine nature in the way of *spiritual generation*. The scriptural analogy between our birth of the flesh and our birth of the spirit, must be complete, or it is good for nothing. If we are to interpret the words, *that which is born of the spirit is spirit*, metaphorically; then must our birth of the flesh be metaphorical also. I hence conclude, that as the believer derives an impure nature from the first Adam, so also he derives a holy nature from the second Adam,—that, as he partakes of the fallen nature of the one, so also he partakes of the divine nature of the other. They who are united to Christ by the operation of the spirit in regeneration, are as actually possessors of his nature, as all mankind are possessors of the nature of Adam. By our participation in Adam's nature, we are born in sin, and become children of wrath on our very admission into being. By our participation in Christ's nature, we become sons of God in a far higher sense than the first Adam enjoyed the title, when he was formed out of the dust, and became a living soul;—*I am come, that ye might have life, and that ye might have it more abundantly*. The life communicated to such brings with it an immediate justification through the Redeemer, and introduces them at once into the enjoyment of eternal life; they are born of God, by the power of the spirit. There is not

so much a renovation of the old as an implantation of a new nature, and that nature the nature of Jesus;—they are made partakers of a divine nature. They who have borne the image of the earthly, now bear the image of the heavenly. This is demonstrated by the abundant testimony of scripture. They who have been taught the truth as it is in Jesus, have not only put off the old man, which is corrupt, but, being also renewed in the spirit of their minds, have put on the new man, which, after God, is created in righteousness and holiness of the truth, the faithful and true witness, yea, they have put on the new man, which is renewed in knowledge after the image of Him that created them. They are born not of corruptible seed, but of incorruptible, even by the word of God. There is a real seed communicated to the soul, which will finally arrive at maturity, when, as children of the FIRST RESURRECTION, they lay down these vile bodies, and are fashioned like unto the glorious body of the Son of God. As yet it is only the incorruptible seed they have received. Till they have put off this earthly tabernacle, and accompany the bridegroom on the day of his glorious espousals, having on their house which is from heaven, they will not attain to the perfection of their spiritual being, or acquire that complete similitude to the Son of God, which is their illustrious destiny. When Christ, who is our life, shall appear, then we also shall appear with him in glory,—we shall awake up after his likeness, and be satisfied with it.

The nature of Regeneration will be further understood, if we consider it in connection with the intimate union which Christ affirms to exist between himself and his people. It is now likened to the connection that is maintained between the trunk of the vine and its branches; now to the junction so powerfully preserved between the several members of any one body; and now to the ineffable and mysterious oneness between the Father and the eternal Son. Nature could furnish no example of complete and indissoluble union; and therefore does Christ go out of visible nature altogether, and draw his imagery from the incomprehensible essence of the self-existent, to teach his true disciples that they are as much one with him as he is one with the Father. This remarkable language has been variously interpreted. Many are content with the ignoble view of the Socinian, and can discover no inclination in it beyond a certain similarity of taste. They who have received a more spiritual creed will speak some of a federal, some of a vital, some of a spiritual union maintained by the spirit of Christ between him as the head, and his people as the members of the mystic body. These are worthier views, and embrace all that is just in the former scheme—for they who are led by the spirit must have the mind that was in Christ. But neither does this scheme embrace the whole reality of the matter. St. Paul, in illustrating this mighty mystery, by reference to the marriage bond, in which he finds another divinely appointed analogy, has these remarkable words, *“We are members of his body, of his flesh, and of his bones.”* What words could more strictly denote a positive incorporation

into the eternal body of Christ Jesus, which was formed in the womb of the Virgin, pure, spotless, and assumed into Deity. The uncontaminated nature of Jesus being thus engrafted into our sinful nature, a unity of nature is produced; and the spiritual church comes to stand in precisely the same relation to the second Adam, which the mother of all living did to her newly created spouse, out of whom she was taken. In the act of regeneration, the mysterious incorporation in question takes place, and they who before were only the *sons of man*, become in very deed the *sons of God*. The *φρονημα Πνευματος* is thus acquired from Christ, even as the *φρονημα σαρκος* was derived from Adam. With this exact view did our Saviour say to Nicodemus, *except a man be born of (or out of) water and of the spirit, he cannot see the kingdom of God*. When St. Paul would prove the right of participating in the true Abrahamic covenant, which belongs to every believing Gentile, he makes *Christ himself alone* the subject of the blessing, and shows that neither Jew nor Gentile can in any wise enjoy it, unless, in the strict sense of the expression, they become *children of God*.—(Gal. iii. 16, 26.) As Christ partook of the nature of Abraham, so does he communicate that same nature purified by its union with Deity to all who are the children of God, and who are manifested to be such by that *love-working* faith they are enabled to repose in him. By the implantation of their nature by the spirit, each renewed soul becomes as decidedly a descendant of Abraham, and an heir of his promise, as any of the literal Israel, who derive from him according to the flesh.—(See last three verses of Gal. iii.—compare also Gal. iv. 4, 7.) It is on this principle thus laid down, St. Paul argues through the rest of the epistle. Are they who thus are incorporated into Christ of full age, and shall they again place themselves under the rigorous training of the Levitical economy? or are they only professionally incorporated into Christ? *I travail*, adds the Apostle, *in birth again, until Christ be formed in you*. I cannot now follow him throughout.

It is manifest that so mysterious an incorporation into Christ can never be submitted to the senses, and can only be intelligible by its effects. A man may experience the blessed change which it produces, and yet be wholly unconscious of his having acquired so intimate a union with the Son of God, or so glorious a participation with him in his very nature. This appears to me the reason of the conflicting opinions existing amongst believers concerning some of the results of regeneration, their priority, and relative value. Repentance, which is only another name for regeneration, is sometimes confounded with conviction for sin, application for atoning blood, and reformation of character. These are each of them, as I conceive, separate results of the regenerating process, simultaneously producing faith, hope, and love, contrition and amendment, through the manifestations of the separate dispositions belonging to each of these graces may be retarded or accelerated according to the operating causes that lead to their development in the history of the individual. In speaking of conviction of sin, I mean not the legal terror which

may or may not lead to a happy issue. The spirit often, indeed, in his providential dealings, takes advantage of this feeling arising from temporary and natural causes, and leads the soul, thus conscience-struck, to repose in Christ, whose loveliness he displays, and whose nature he communicates. But, alas! how often does this feeling pass away, like the morning cloud, without affecting any salutary end. That conviction of sin is alone of value which the renewed soul experiences when it obtains a believing view of the great propitiatory victim.

II. The agency employed in effecting this change need not detain us long—

The great agent is God himself.—See John iii. passim.—James i. 18.—1 Pet. i. 3; and particularly John i. 12.

Were scripture indeed silent as to the agent, reason alone would be sufficient to assure us that God alone could impart so mysterious a participation in his own nature to any of his creatures; we would be led to the same conclusion with the Apostle, that they who are thus begotten are *God's workmanship created in Christ Jesus unto good works, which God hath before ordained, that they should walk in them.*

The instrumental causes are various in the extreme—Providence, the ministry of the word, the use of the Scriptures, Christian conversation, and prayer are the principal means employed by the spirit to effect his gracious designs towards the soul. But we have no reason to affirm that the spirit is dependant on these means in order to regenerate the human heart. We can prescribe no limits to his operations. He, who is the only generator of spiritual being, and who seeth the heart, requires no external manifestations of the divine life which he communicates to the soul, to ascertain the character or fix the destiny of a single individual. Therefore, is it that I entertain no doubt of the fact, that many shall be found finally united unto Christ, who possessed no possibility of evidencing that union during life, having either departed in infancy before the dawn of reason, been born again to a lively hope *in articulo mortis*, or renewed by the divine power in Pagan lands, remote from all the means of Christian instruction.—A fine illustration of the last instance is to be found in the closing canto of Montgomery's *Pelican Island*.

III. The absolute necessity of regeneration must be obvious to all who are acquainted with, and admit the truth of revelation—

"Except a man be born again, he cannot enter into the kingdom of God."

"If a man have not the spirit of Christ, he is none of his."

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

"Flesh and blood cannot inherit the kingdom of God."

"We shall assuredly be unclothed and left miserably naked if we partake not here of the incorruptible seed. No glorious body shall invest the unregenerated soul."—Infer—

1. They must connect regeneration necessarily with the administration of the outward ordinance of baptism. Let

some pretend to Protestantism, who cleave to the exploded and unscriptural doctrine of the Romanists, that the rite itself effects the change. The Saviour could never have adverted to baptism in John iii. 5, for

(a) The Christian rite was not then instituted. John, indeed, had baptised with water, but the inefficacy of that baptism appears sufficiently from the record in Acts, xix. 1, 7.

(b) The doctrine of regeneration was known and insisted on under the Old Testament dispensation, from the very beginning. John iii. 10. Many proofs might be adduced to this effect from the law and the Prophets. If unconnected originally with water baptism or any external ordinance, it was surely not placed in relation to it as cause and effect, at a time when shadows gave place to realities.

(c) While our Saviour declares regeneration to be indispensable to our admission into the kingdom, he cautiously teaches us that baptism is by no means an essential pre-requisite. *He who believeth, and is baptised, shall be saved; but he who believeth not, shall be damned.* The omission of the word baptised in the latter clause is marked and decisive.

(d) If the agent in regeneration, as we have shown, is the Holy Ghost, then the baptismal application of water can in no wise encroach on his office. Man is exclusively the agent in baptism; one mightier than man is the agent in regeneration.

2d. The utter inability of man to render himself meet for heaven is another obvious consequence of the doctrine. Thanks are ascribed by the Apostle to him that sitteth on the circle of the heavens, who hath made us meet to be partakers of the inheritance of the saints in light.

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, who are accustomed to do evil. Jer. xiii. 23.

God never puts forth his power in vain, and would never stoop to accomplish that for man which man could accomplish for himself.

3d. If we are unable ourselves to regenerate our own souls, and if the Lord is both able and willing to do so, it is obviously the interest of all to seek for the divine influence. The necessity of the case demands it.

4th. The Christian minister should make this matter a very prominent feature in the instruction he offers to his flock. He is to utter the command—He is to give the exhortation, *repent and believe*; thus knowing that he who has given him the commission to do so, is able to infuse a life-giving spirit into the word preached. As for himself, it must ever be his encouragement and consolation to be assured of this, that *our sufficiency is of God.*

5th. Decisive are the tests of Christian experience this subject furnishes.

As many as are led by the spirit of God, they are the sons of God. Rom. viii. 14.

Through the spirit do they mortify the deeds of the body. The spirit of adoption bestowed on them enables them with the affection and confidence and simplicity of a child to cry *Abba, Father.*

There is it also to have the persuasion of an interest in a Father's love. The spirit itself beareth witness with their spirits, that they are the sons of God.

In all their trials they have succour near—the spirit helpeth their infirmities.

They have obtained the mastery over their corruptions, and are freed from the dominion of sin; Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God.

Divine love forms a discriminating feature in his character—Every one that loveth is born of God, and knoweth God: He that loveth not, knoweth not God—for God is love.

Very inadequate is the outline I have thus been able to draw of this amazing subject:—I fear I have exceeded in some measure the due limits, but I had no time to condense my matter further; I have omitted much that is important. I trust that the Divine Spirit will rest upon all our meditations on this important doctrine!

J. D. S.

ON THE MILLENNIUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The catholic opinion of the Millenium has ever been, that in the latter days of the Church there will be a more perfect development of the attributes of God, and of his dealings with his people. The Church, growing up from infancy to maturity, will then have become, as St. Paul expresseth it, "the perfect man," and will then enjoy a degree of prosperity and happiness which it had never known before. All the prophets seem to point to this period, in which the darkness of error shall flee away before the light of truth, and the Church of God shall bask herself in the sunshine of the love and mercy of her Redeemer. She has long struggled with the wickedness of Paganism—she has long warred against the abominations of Popery—she has long shed a tear over the records of the blindness of Israel: but the time will come when the struggle will be over, her warfare accomplished, and her tears dried up; for all the prophets speak of a time when these three sources of suffering and sorrow to the Church shall be annihilated; they speak of a time when the whole unscriptural system of Romanism shall vanish away, and thus leave the Church freed from that most awful and terrible of all scourges. They speak of a time when Israel shall return to the Lord, and wake the long-slumbering harp of Sion to the praise and glory of the Lamb; and they speak of a time when all ignorance and blindness shall be dissipated, that so Paganism, like another Dagon, shall bow before the cross; and so those three classes of persons—Jews, Papists, and Pagans—shall all join with the Christian Church, and, being converted to Christ, shall extend over the world and the Redeemer's Kingdom. This is

a glorious and happy state, in which "the knowledge of the Lord shall cover the earth as the waters cover the seas," in which "all men shall know God from the least unto the greatest," and in which "the kingdoms of the earth shall become the kingdoms of the Lord;" for the Church shall extend her arms over the whole, till like the birds nestling in the branches of the mustard tree, all nations shall flow into the bosom of the Church, and "kings shall be her nursing fathers, and queens her nursing mothers." This happy and prosperous period is called *the Millennium*, because it will continue for a very extended time, a thousand years; not that it will be precisely of that definitive duration, but of some very great lapse of years, after which error will again break forth, and the Church will again suffer affliction; in which the Lord comes to judge the world—the day of judgment arrives—men are welcomed into heaven, or hurled into hell—and time and this world are no more!

While meditating on these happy promises, there is only one subject of regret to mingle with our thoughts on so interesting a subject, and that is, that this bright and glowing expectation of the Church has given room for the play of fanciful and visionary minds, so that some heated imaginations have built thereon a wild and splendid dream of romance, more suited to the visions of eastern mythology, than to the sweet and solemn religion of Him who would have our moderation made known unto all men: there is a conscious sense, a reasonableness, or, to use a Scripture phrase, a sobriety in the revelation of the Gospel of Jesus, which is altogether inconsistent with those rainbow dreams of modern Millenarians. These observations are suggested by an article signed J. K. in the Examiner of July, in which it is asserted, that at the opening of the Millennium, *all the departed saints of the Church will rise again from their graves, and again "live and move, and have their being," in this world!* That they will leave the home of peace when they need not, and return to this lowly world, so as again to mingle in its scenes! This notion he founds on the words of Rev. xx. 4. where there is mention of a *first resurrection*. Now, this resurrection of departed saints *to earth*, I utterly deny. I hold that this first resurrection mentioned in Rev. xx. 4, is a resurrection of souls in heaven, and not as your correspondent teaches, a resurrection of bodies on earth. I hold, that at the opening of the Millennial age on earth, *the souls of the martyred saints will be raised from among the rest of the dead, and exalted to the presence of God, and permitted to surround his throne IN HEAVEN*; so that while there is happiness for the Church on earth, there will also be happiness for the Church in heaven, that so the Church *above* and the Church *below* may rejoice together. This resurrection of souls to heaven, I hold, because revealed in Scripture: but as for the system which asserts the resurrection of the body or soul *to earth during the Millennium*, let it be anathema! But to my proofs:—

It is clearly revealed that certain saints will be dwelling in heaven *before the second advent*. This may be pronounced as an indisputable truth; as one of which it may be said, as of the greatness of

the mystery of godliness, that it is, without controversy; and for the Scriptures proclaim that certain saints are to have a part in that glorious event. It is revealed as lucidly as the Holy Ghost could reveal it by the mouth of the apostle Paul, when that man of God prays that Jesus "might establish our hearts unblameable in holiness at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13. This is a very explicit proof; and although any one revelation of the Holy Ghost is adequate to establish any truth, yet that "out of the mouth of two witnesses every word may be established," the revelation of the same Spirit to St. Jude may be adduced, when he states, that when our Lord comes to judge the world he will be accompanied, in that coming from heaven, by a multitude of saints:—"The Lord," says he, "cometh with ten thousand of his saints to execute judgment." These are plain and intelligible revelations of a plain and intelligible fact. Now, I argue that this revealed fact of our Lord being accompanied from heaven in his second advent by a multitude of saints is a demonstration that that multitude of saints must have been *previously raised up to that heaven*, so as to be able to accompany him in his coming from thence. There is "a cloud of witnesses" in the sacred volume, testifying to this truth; and it will be found, on examination, that when that fact is kept in mind, many of the apparent difficulties connected with the language applied to the second advent will be dissipated. For example: The second advent is described in Titus ii. 13, in a remarkable manner, as "the appearing of the glory of the great God and Saviour;" and in several other scriptures, as Matt. xvi. 27; this glory in which he is enveloped seems to be, not that brightness or supernatural illumination, called the Shechinah, but a mighty and lovely company of angelic spirits who surround his throne, and a bright and rejoicing band of redeemed saints, such as are described by the spirit as "*light in the Lord*." How happy and elegant is the allusion to the Shechinah, when the apostle says of such saints as are described elsewhere as "*light*," that they are to be regarded, as it were, by anticipation, as "*the glory of Christ*," 2 Cor. viii. 23. This will enable us to understand the mind of the the Spirit in an otherwise difficult text, (2 Thess. i. 9,) where the punishment of the wicked is described as "everlasting destruction from the presence of the Lord; and from the glory of his power," meaning thereby that they never will have part among the beautiful spirits that form the glory of our God, or mingle with those glorified ones who form the presence of the court of the King of

* This resurrection of bodies of certain saints previous to the second advent is important, and is admitted by many Millenarians; as Marsh, in his *Plain Thoughts on Prophecy*; and the Author of the "*Dialogues on Prophecy*," says, "Our Lord has many risen saints with him already, Noah, Elijah, Moses, and many, who rose at the same time when he himself rose. We know of no man it is not improbable, therefore, that he often raises up his people he will, and reign with him."

† I would not be so formal in laying down this evident truth, as it is admitted by many Millenarians, only that J. K., against whom I write this paper, has declared it to be a great error to suppose that the saints ever go to heaven.

kings.* It is added, moreover, in the same place, that the Lord "shall come to be glorified among his saints, and admired of all believers in that day;" wherein it is evident that there is a distinction made between *the saints and the believers*. Although those epithets in general have the same application, yet here it would seem that the saints are there who accompany him from heaven as his glory, which is implied by the words "glorified among them;" and the believers are those who have long waited on earth for "the appearing of the glory of their God and Saviour," and now at last, viewing him and his glory as they come, are said to admire—he is "admired among all believers in that day." A countless multitude of texts might be adduced illustrative of this fact, and which can be illustrated only on the supposition of its truth, from which I argue, that as those multitudes of sanctified souls are to accompany and surround the Redeemer when he comes again from heaven, those same multitudes must necessarily have been previously raised up to that heaven; and therefore my assertion is proven, that there is a resurrection of the souls of some saints to heaven *before the second advent*.

But who, it will be asked, are those saints thus highly favoured and privileged beyond the rest of the dead? To which I answer, that they are those saints who were martyred for Jesus' sake; for so St. Paul determines in a text cited by J. K. for another purpose, saying, "them that sleep in Jesus will God bring with him." The proposition $\delta\alpha$, which is here rendered *in*, should be rendered *for* or *for the sake of*, or *on account of*, as it is rendered elsewhere in our translation;† and then the Scripture will run thus—"them that sleep *for the sake of Jesus* shall God bring with him;" meaning thereby that those who will accompany him in his coming again are those who were put to death for Jesus' sake, and who, like the proto-martyr Stephen, are said to "fall asleep" for Jesus. They are the martyrs, and they are consequently identified with those souls mentioned in Rev. vi. 9. "I saw under the altar the souls of them that were slain for ($\delta\alpha$) the word of God, and for ($\delta\alpha$) the testimony which they hold;" and who are afterwards mentioned in Rom. xx. 4, as the subjects of the first resurrection—"I saw the souls of them that were slain for ($\delta\alpha$) the witness of Jesus, and for ($\delta\alpha$) the word of God." Therefore I argue, and let all opposers of this exposition apply themselves to this point, that as certain martyred saints are thus proved by Scripture to accompany the Lord Jesus as a glory when he comes "revealed from heaven" the second time, *those same martyred saints must necessarily be previously*

* In 2 Pet. ii. 10, it is said, "they are not afraid to speak evil of dignities." The word is $\delta\delta\alpha\sigma$, which signifies *glories*, or those persons of rank who, as a glory, surround the throne of a prince. A similar use of the word is in Jude 8, "they despise government, and speak evil of *glories*," where the word is plainly applied to those who surround an earthly king, as the same word is applied by St. Paul to those chosen spirits who form *the presence and the glory* of the King of kings.

† 2 Cor. iv. 5: "Ourelves your servants ($\delta\alpha$) for Jesus' sake." Rom. xi. 28. "They are beloved ($\delta\alpha$) for the fathers' sakes."

raised up to that down, so as to be enabled to come "with him" from heaven. Thus it is clear that, there must be a resurrection of certain saints to heaven, before the general resurrection, which therefore may not be aptly called "the first resurrection," and with this evident truth before us, we have a very probable solution of Rev. xii. 4, where St. John speaks of beholding, in a heavenly vision, those same martyrs raised up to that heaven, so as to sit and reign there with that Jesus, for whom they were slain; and then adds, *this* exaltation of the martyred saints to heaven, *this* raising up of certain privileged souls before the general raising of the universal dead, "*this* is the first resurrection."

The main point to be proved to establish this exposition, is, determining the time when this event is to take place; for if, this raising of the martyrs to heaven, is found to synchronise with what is called "the first resurrection," we have a very powerful proof that this raising of the martyrs, and the first resurrection are *one and the same event*; and that they do so synchronise precisely, and are consequently the same, can be proved by Scripture, independent of the text in dispute, and proved too by that St. John, who must be the best expounder of his own writings.

In leading to this point it must be observed, that J. K. has ruled that the souls of the departed saints, do not go immediately to heaven, but are retained in some temporary abode, called paradise, Abraham's bosom, &c. a matter which I am not disposed to controvert in *all its* points, provided, J. K. admits, as indeed he must admit, that it is an abode wherein the Christian soul is "comforted," for so determines our Redeemer in reference to the soul of Lazarus; so that it would seem, that although the souls of departed believers are not in the enjoyment of the fulness of the blessedness of heaven, yet they enjoy a state of at least *comparative happiness*. It is variously called "peace," and "rest," and "blessedness," and our Lord calls it "comfort;" so that it may be safely said, they enjoy a *comparative happiness*.* No one doubts that Abraham is in heaven, and therefore Abraham's bosom must imply something of the happiness of heaven; the same may be said of paradise, which is expressly stated to be heaven, (2 Cor. xii. compare verse 2 with verse 4.) Bearing upon this, is a remarkable passage in Rev. vi. 9, where St. John speaks of the state of the souls of the martyrs—"I saw, under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they called with a loud voice, How long, O Lord, holy and true, wilt thou not judge and avenge our blood on them that dwell on the earth?" This altar is described as in heaven, and "before the throne," Rev. viii. 3. Now, while it is impossible to ascertain with precision, what the altar signifies, yet the souls of the martyrs being said to be under the altar, which is in heaven, and their calling upon God, seems to imply, what has been already argued, that, although in heaven, yet they are in a state not of full

* Marsh. in *the* *Rev. Methodist* production, styled *the* *Asiatic* *Philosophical* *Thoughts* *on* *Prophecy*, &c. admits and argues this point at some length.

and heavenly blessedness, but in a state of *comparative* happiness; as if the sight of God was veiled from their eyes by the altar—a kind of *comparative happiness*. In reply to their prayers, it was said unto them that they should rest yet for a little season; and their fellow-servants also, and their brethren who should be killed as they were, should be fulfilled; which evidently implies that they were to continue for some time longer in this state; and that they would be raised from it, raised from “under the altar” and enabled to stand in the presence of God, even “before the throne,” as soon as the number of their fellow-martyrs was completed. Here, then, is a promise to those souls of raising them up, a promise of exalting the souls of “the called, and chosen, and faithful,” who had “resisted unto blood,” and “who loved not their lives unto death;” a promise of exalting them beyond “the rest of the dead,” by raising them to the presence of God, even before the throne, where, as already said, they are to form a glory. But when will this mighty event take place, for the time is our present inquiry? It will be when “their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.” But when will that be? There is no difficulty in answering this inquiry; for there can be no martyrs when there is no persecution, and therefore the number will be fulfilled when persecution is at an end—when by the conversion of Romanism, and Paganism, and Judaism to the Gospel—those three gigantic powers of persecution shall be at an end, and the blood of the martyrs will be avenged in those powers in the manner in which, of all others, those poor martyrs would most wish to be avenged; and from this moment there is no more persecution, and of course the number of the martyrs is fulfilled! Then is the time in which the souls of the martyrs are left no longer in a state of comparative happiness, but raised from among “the rest of the dead;” they enjoy the glorious presence of God’s circle around his throne. This raising of those martyred souls thus takes place at the conversion of the three powers of persecution, or, in other words, at the opening of the millennium! How accurately this resurrection of the souls of martyrs to heavenly synchronism with “the first resurrection” of St. John! And does not this synchronism demonstrate them to be one and the same event? *Rev. xxi. 4.* We are now come to the text in dispute! *Rev. xxi. 4:* we have already seen how certain saints are to be raised to heaven before the general resurrection, so as to accompany our Lord in his coming again; we have seen also how these privileged saints are the martyrs whose blood has been shed in testimony to the gospel, and who thus obtain the promise, “Be thou faithful unto death, and I will give thee a crown of life;” we have seen likewise that this raising up of these happy saints to heaven (not to earth) takes place precisely at the opening of the millennium; and all these several steps have been proved independently of the text we are now to examine. After St. John had in the previous chapters, foretold the entire destruction of the enemies of the gospel, he proceeds to describe a vision, which he had, of the happy epoch which was to follow; the church is no longer exposed to temptation; for the great tempter

of souls, and author of sin, is restrained from wandering through the regions of air; he is, as it were, bound by the power of God, and chained in the bottomless pit, so that he cannot injure or oppress the church; which, being now freed from the mighty enemy, flourishes in blessedness and peace. This restraintment of Satan, and consequent happiness of the church, are said to continue for a thousand years; that is, for some very long lapse of years, usually called the millennium. After St. John had thus declared the vision which he saw of the exaltation and happiness of *the church below*, he proceeds to describe *another vision*, which he next saw, of the exaltation and happiness of *the church above*; from which we may learn how the church in heaven, and the church on earth rejoice together: this he does by informing us in all the glowing language of eastern imagery, that the martyrs were raised up from the receptacle of the dead, and lived and reigned with Christ who is *in heaven*; and then he calls *this raising up of those souls to heaven* at the commencement of the millennium, "the first resurrection," as being long previous to the resurrection of "the rest of the dead:" and then the whole place may be thus paraphrased; *—"I saw the souls of them that in the persecutions of the church, were beheaded for the witness of Jesus and for the word of God, and are, therefore, styled martyrs; and along with them were some souls of saints who had not worshipped the beast of Popery, neither had paid any obedience to the rules of that ecclesiastical system which is his image; neither had received his mark of damnation upon their foreheads, by which they could countenance—nor on their hands, by which they could take part in, its abominations: I saw these souls, which had been under the altar waiting till their number was completed, now released and raised from the rest of the dead: they circle around the throne of God, and they there lived and reigned with Christ in heaven during the thousand years of happiness to the church on earth—this raising of those saints to heaven being previous to the general resurrection of the last day, is called the first resurrection—as it is a glorious privilege to be thus raised to heaven at this early period. He is and must be blessed and holy who will be so highly honored as that he hath part in this first resurrection—they must be such that the second death which is the casting of the ungodly into hell, hath no power on them, but they shall be always employed in blessing and praising God, as if they were priests of God and of Christ, and shall gather around his throne in heaven, and thus be said to reign with him a thousand years; but as for the rest of the dead who had not been so highly blessed by God, they remained as hitherto in the common receptacles of the dead, and of course lived not again like the souls of the martyrs in the full glory of heaven until the thousand years were fulfilled." There is no need of continuing the paraphrase farther, as there is little difference as to the import of what follows. When the millennium is ended, error again spreads abroad, and the church is

* It will be observed, that the words of St. John are in *italics*, while the paraphrase is in the common letter.

assailed by the children of sin; then the Lord Jesus descends from heaven with all his angels, and glorified saints, and sits in judgment on the world;—the last hour is come—hell or heaven is the portion of all—and time and this world are no more!

Having thus given a feasible, and certainly a Scriptural exposition of this difficult text—a text presenting difficulties to the millenarian hypothesis, as numerous and as strong as to any other, I may concisely notice the only two tangible arguments adduced by J.K. on this immediate subject, viz.—*the first resurrection*, premising that the exposition now given has the peculiar feature of meeting all the arguments usually adduced by millenarians, it enlists them all in its service, and is, at the same time, free from the innumerable difficulties that envelope that romantic system—for example:—the *first* argument of J.K. is an effort at proving that the first resurrection spoken of by St. John, must be a *literal* resurrection, by which he appears to mean that it is an actual resurrection of souls or bodies, or both united, from death and the grave: he seems anxious to enforce this in order to combat the common exposition which makes it a *figurative* resurrection or revival of godliness, like that implied by St. Paul in the phrase “life from the dead,” as applied to the effects of the conversion of Israel: this appears to be his object, but whatever force it may seem to have against that common exposition, it certainly has no force whatever against the exposition contained in this paper, for *the resurrection of the martyrs in heaven* is to the fullest extent as *literal* a resurrection as his *resurrection of the saints on earth*; so that this his first argument is altogether useless: his *second* argument is in the same predicament—it is an effort at proving that there is at the commencement of the millennium a resurrection *from among* the dead, or *from out of* the dead, by which he means, a resurrection of some privileged saints *from among* or *from out of* the rest of the dead: several texts are cited by him to prove this; and while I deny altogether the conclusion as deducible from these texts,—and while I look on the silly criticisms in which some millenarians have indulged on this point, as the very drivelling of criticism, I must observe, that even if I grant the whole of what they dream of proving, it yet has no force whatever against the exposition contained in this paper, for *the resurrection of martyrs in heaven* is to the fullest extent a resurrection *from among* or *from out of* the rest of the dead, as is his *resurrection of the saints on earth*—so that nothing he has advanced on this subject will be of any assistance in building up the common millennial hypothesis.

But while he has thus spent his time in endeavouring to prove, what, even if proved, is nothing to the purpose, he has altogether pretermitted the consideration of that which is the very point at issue, namely, whether this first resurrection is a resurrection *in the body and on earth*. I hold that it is a resurrection of *the soul*, which I prove from Rev. vi. 9: multitudes of other texts might and would be quoted, but owing to the length of this paper they must be deferred. Here I shall only observe that where millenarian writers have been so particular in describing the character of the millennium—the occupations of the risen saints—have actually supplied us with maps and plans of the new Jerusalem, and various other curious particu-

And they sought not to increase up the proof (if there be any) of that which is the essence of the question, viz. that the first resurrection is *in the body* and *on earth*, whereas every place in the Scriptures, which seem to bear on the subject, go to prove that it is a *resurrection of the soul*, and *in heaven*.

ON CHRISTIAN UNITY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

8. **Stam.** Having lately visited the Metropolis, during my stay there I attended several Missionary meetings and Sunday evening lectures, in expectation of being both highly feasted with a rich banquet of Gospel truth, and also built up in our most holy faith by hearing the glad tidings of great joy dwelt upon, and brought home to the heart in that impressive strain of eloquence peculiar to some of our highly-gifted ministers, to whose preaching I have often listened with feelings of delight and awe, whilst they warred sinners to "flee from the wrath to come," and pointed to the fountain of Emmanuel's blood to bathe in and be cleansed.

But truly, Sir, during my last visit, I was rather disappointed in finding men whom I would designate faithful and zealous labourers in their Master's vineyard, *dwell more*, both in their lectures and speeches, upon that *house of contention* the personal reign of Christ upon earth at his second advent, than in bringing before the minds of their hearers the grand and leading truths of the gospel.

11. Were they to confine their expositions of unfulfilled prophecy, and arguments upon the subject *pro* and *con* to an occasional paper in your truly estimable periodical, they might perhaps tend more to edify, reserving to explain and elucidate some difficult and obscure passages of Scripture; but sure I am that neither the pulpit nor missionary meeting-room is a suitable place for such discussion. Would it not tend more to the edification of their respective flocks, if ministers (when in the pulpit) would confine themselves to preaching the gospel in all its fullness, freedom, and simplicity; then to distract the minds of their hearers by arguments upon a point which, whether true or erroneous, cannot, in my humble opinion, be considered essential? And would it not conduce more to the promotion of the missionary cause, if its advocates would endeavour to excite the people present to still further exertions in spreading the gospel, by informing them of what it has already effected, in its triumphs over the ignorance and superstition of the heathen, and the stubborn self-righteousness of the Jew, than to occupy the time of the meeting with lectures upon the millennium to

The present, Sir, is not a period for the stewards of Christ, to break the bond of Christian union by such discussions. — no, Sir, the present is not a time for jarring and divisions amongst ourselves about non-essential points of doctrine, when our common enemy has every engine busily employed in order to sturn out our work,

and, were it possible, even to sap the very foundation of our holy religion; when the wily priesthood of an unscriptural and anti-christian church is ever on the watch to take advantage of any party difference of opinion upon religious subjects amongst us; in order to enhance its own enormous claims, and tyrannise over the minds and consciences of its benighted and deluded votaries.

I fear, Sir, I have trespassed too much upon your time by these observations. Should you think that they would tend to any good purpose, and deem them worthy of publicity, you would oblige me by giving them a place in your Christian Examiner; and I trust they may be perused with the same spirit of brotherly love and fellowship in the gospel in which they have been written; may we all be deeply impressed with the Apostolic direction,—"Be of the same mind one to another." Be not wise in your own conceits." Since Christian union is one of the brightest gems in our Redeemer's crown, let us lay aside all contentions upon the subject of unfulfilled prophecy, endeavour heartily to unite in the common cause of our Lord and Master by strengthening each other's hands; and by keeping the unity of the spirit in the bond of peace.

I remain, Sir, your obedient servant.

UNTRUST.

ON CHRISTIAN WATCHFULNESS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—The study of the Scriptures, like every other duty to which the true Christian is called, should be entered upon and persevered in even unto the end, with humility, with self-diffidence, and with an anxious desire, not only to know but to profit by what they contain. They were not given to man for the purpose of generating strife, or exciting vain curiosity, or of gratifying him of puffing up his fleshly mind, or of dogmatizing upon the times and the seasons which the Father hath reserved in his own power. They recommend moderation, and address man as a *humble* and *high-minded* being, ever disposed to think more highly of himself than he ought to think, and to determine the character of other persons' opinions, by their agreement with or opposition to his own. They plainly declare, that *if a man think he knoweth any thing, he knoweth nothing, yet as he ought to know*; and they say to all, *be not high-minded but fear*. They should at all times be read under this conviction, and especially when a subject like the Millennium divides the opinions of professing Christians—a subject which, to say the least of it, is involved in the obscurity inseparable from unfulfilled prophecy. Satan is an *adversary*, and a divider of the brethren, and can transform himself into an *angel of light*, for the purpose of deceiving; and he is often eminently successful in leading those who are pretending for an opinion to believe that they are contending for the truth of God. Every one who knows his own heart will mourn

over the ignorance of his devices which still remains there, and every fresh discovery of it which he makes will constrain him with increasing earnestness to cry out, *O wretched man that I am, who shall deliver me from the body of this death?* That Satan is busily at work in the present day is quite visible to those who, by the belief of the truth, have been reserved out of his hands, and are following the Saviour; who, having triumphed over all his temptations, spoiled him of his power, and made a show of him openly.

To detect and counteract his devices is a special part of Christian duty, and all should labour in it with sincerity and assiduity, lest the members of the Christian family should *fall out by the way*. Let us then pray that we may be kept from an assumption of superior wisdom—from an overweening attachment to our own opinions, and from severity in condemning those of others. When gross error is to be combated, and when the truth of God is to be defended, we are directed to *instruct in meekness those that oppose themselves*. Must we not, then, allow, that forbearance upon subordinate matters, may most reasonably be required among those who are fully agreed in essentials? Our country presents a wide field for labour, and all our energies ought to be directed to the cultivation of it. If there were less vain jangling, and more Christian exertion, our own souls would be more blessed, and the people around us more benefited. At a period when the ministerial office is held to be unscriptural—when it is maintained that those who preach the Gospel, shall *not* live of the Gospel, (contrary to express apostolic testimony)—when Mahometanism is declared by one writer to be a dispensation of the Almighty, and analogous to Christianity—when, by another, the nature of our adorable Redeemer is represented to be sinful as ours is; and, when all who do not hold his personal reign are treated as if they were perfect novices in religion, ignorant of the Scriptures, unwilling to examine them, obtuse in their intellects, and influenced by bigotry, it appears to me there is great need of caution, of examination, and of prayer, that we may know what manner of spirit we are of, and that we may *exercise ourselves to have always a conscience void of offence, both towards God and towards men*.

BEDELL.

MISCELLANEOUS COMMUNICATIONS.

THAUMATURGIANA HIBERNICA—OR MODERN MIRACLES IN IRELAND.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR,—I dined a few weeks ago with a friend in this part of the country, and after dinner, among other subjects connected with the state of religion in Ireland, the condition of the Church of Rome was introduced. The company consisted of Mr.

Lawrence, our host, a worthy and intelligent clergyman; a neighbouring magistrate of liberal politics, whom the peasantry here love with one side of their hearts, as an emancipator, and hate with the other for his severity against poachers and trespassers; this, to be sure, the worthy magistrate pays them in kind; for though he relishes them on the emancipating side, he detests them on the anti-poaching one, which, I suppose, is that next his stomach; the other guests were, a sensible well-read pastor of the Presbyterian persuasion; a young surgeon, just entering on his practice; our host's curate, a care-worn man, with grey hair; a veteran officer from the neighbouring garrison, a man of piety and experience; and lastly, your humble servant. The conversation, as I said, after hovering over many topics, at length settled upon that to which I have alluded. This of course, embraced education in all its forms and bearings, and occasioned us to take a retrospect of the Church of Rome, in which we compared her past with her present state.

"It is a singular circumstance," observed Mr. Lawrence, "that in all my pastoral experience, which has been varied and extensive, I have seldom met with a Roman Catholic priest thoroughly favourable to education; this may appear a startling assertion, but as far as my own observation goes, I can declare it to be true. The rule by which I judge in these matters is this—when I see a priest establish a school at the remonstrance or solicitation of others; when he does it for the purpose of withdrawing Roman Catholic children from Protestant schools; or, when he does it to meet the charge of indifference on this subject; I conclude, that such a man is *not* favourable to education; because if left to himself, that is, if none of these motives existed, he would establish *no* school. Education is, indeed, the last weapon with which the Church of Rome will ever willingly defend herself."

The Magistrate—"And pray, Doctor, why should we embroil ourselves in a quarrel with her clergy about the education of their own flocks? If the ignorant rabble will be priest-driven, why let them—it is no affair of ours?"

Mr. Lawrence—"We do not wish to embroil ourselves in a quarrel with them upon that or any other subject; but, as ministers of Christ's Church, and citizens of a free state, we wish to see the moral and religious character of our countrymen raised and improved; we wish to see them enlightened—their sanguinary and atrocious habits changed—their superstitions and ignorance abolished: we would have them instructed in their duties to God, to themselves, and to each other—the national stigma, too fastly affixed to their character, wiped away, and a rational independence established among them. Now, all this cannot be done if the people continue ignorant and superstitious, but that they are so, who can doubt?"

The Curate—"There are, however, many good points about the Irish people; in fact, they possess the materials for a national character that might stand forth in moral and religious beauty, not surpassed by that of any other country. They are naturally quick, warm-hearted, and intelligent; and, if possessing

knowledge, directed and sustained by Scriptural religion, they would be a pious and humane people."

The Magistrate—"Pious and humane! drinking, dashing, singing, fighting Paddy, pious and humane—ha, ha, ha! Well, Mr. Morris, that's really placing good-humoured Paddy—for, with all his cutting of throats, and burning of houses, he is good-humoured—I say, that's placing Paddy's character in a new light—come now, that's not bad; I protest, you deserve credit for the ingenuity and novelty of it—for I believe, you are the first who ever invested Paddy with piety and humanity—materials that are seldom blended together!"

The Surgeon—"Mr. Penderville, you forget that Ireland was once called *par excellence*, the Isle of Saints; you will grant that Paddy was pious then at least?"

Captain Mervin—"We are not to estimate the character of a people by what they may be at any particular period—may, even by what they may be for the lapse of centuries; any man who looks abroad into the history of nations, may perceive, that their moral changes are as remarkable as their political ones. Look, for instance, at Italy, where we may perceive religion in the transiency of human passion, gradually stifled, and imperceptibly disappearing, whilst, under its name, but deprived of its power; a people, the greatest, the most refined, and the most intellectual, perhaps, with one exception, that ever existed, sink by slow degrees from their lofty and vigorous character to one of cruelty, ignorance, perfidy, and unbecomingly; nor did the change affect the moral and political character only; the very soil partook of the degeneracy; honesty disappeared, industry was relaxed, and the fairest and most fertile portion of that beautiful country, when in a state of only barbarous refinement, became a desolate waste, loaded with the miasms of the swamp. Now here is an instance of a complete change in the character of a nation, and why? Because they had religion without knowledge. Now I defy any man to show me an instance in which religion without knowledge does not ultimately degenerate into superstition; and of all kinds of superstition, that based upon truth is the most degrading and dangerous, because the most delusive. We are not, therefore, Mr. Justice, to conclude, that because the character of Irishmen is now, or has been for centuries, such as you describe it, it may not gradually change, and become yet elevated to a more exalted standard. Look at Scotland, and consider what she has been, and what she is now. The fact is, that a pure system of religion, law, and knowledge, effectually administered, will improve the character of any people, and that character will consequently assimilate itself to the system under which it exists. be it good or bad."

Mr. Lawrence—"That is self-evident. I myself have observed, that whenever the surface of a country, or of any part of a country is in a neglected state of cultivation, the people are generally, or as far as that particular district extends, in a state of ignorance; so that it is possible to judge of the moral state of a people, even from the aspect of the country through which you pass."

"The Magistrate—" "So, Captain, you attribute the present condition of Italy to superstition; and superstition, I suppose, to the Church of Rome?"

"I do Sir; principally to superstition; and I maintain that the constitution of that church is unfavourable to national prosperity wherever her system is closely administered. Just consider the number of festivals which she prescribes for observance, and the check this lays upon every species of industry."

"Mr. Lawrence—" "It certainly does, even in this country, where festivals are less strictly observed than in those in which Romanism is unmixed. Look, for instance at our patrons, to which the peasantry will flock during the busiest seasons of labour, to the neglect of their most pressing duties; and it were well if this neglect were the worst result of such disgraceful remnants of the Romish practices; for in fact they are not only scenes of drunkenness, debauchery, and riot, but focuses of sedition; at such places many an innocent man is devoted to violence and death; and many a sanguinary plan laid for the destruction of life and property. It is grievous to think that men, invested with the character of God's ministers—who can, for political purposes, exert such tremendous influence over the people, will not exercise it to diffuse knowledge and morality among them."

"The Magistrate—" "For my part, I assure you I have always found the priests honest pleasant men; there's Father Molloy, as lively a man as I ever met at a dinner; he can take his bottle of claret—sing a capital song—and tell a story with great humour; and many more of them are equally harmless: nor do I think the Church of Rome so bad a system as she is represented; I fear she's misunderstood."

"The Surgeon—" "I believe that many of the Roman Catholic clergy are pious men, though their piety is tinged for the most part with the gloom of superstitious devotion; it may be often sincere, but it is seldom the noble elevation of an enlightened Christian."

"Captain Mervin—" "You might also add, Mr. Lawrence, Lough Derg, and the numerous scenes of superstition in other parts of the country, the attendance on which, not to mention the deepening of ignorant habits on the minds of the peasantry, is a deduction from the purse and industry of the poor labourer. I remember a circumstance connected with the Lough Derg superstition of a most fatal and melancholy nature, which occurred about the year 1796. Two persons, husband and wife, the parents of a numerous and helpless family, went to that celebrated station to perform a certain penance which they had imposed on themselves by a vow made during the illness of their eldest son, then a boy about sixteen years old, and of great promise. They were to have returned on a certain day, and accordingly their poor children, when that day arrived, might be seen every moment running to an eminence that commanded a view of the road, for about half a mile below the house, to watch the appearance of their parents, who had never been both so long absent from them before. The day, however, passed without any account of them; and when night came, the affectionate

creatures refused to go to bed, preferring rather to sit up and await their arrival. The boy on whose account the vow had been made, was not then sufficiently recovered from his illness, although he had, for some time before his parents undertook this pilgrimage, been considered out of danger. That night, however, passed away, and the next day also, without any account of them. The son and his little sister, a girl about fourteen, now became alarmed; and the younger children had cried themselves hoarse after their father and mother. Still the father and mother were absent, and the fifth day arrived without any sign of their return; the distress of the children at this became heart-rending: the poor things refused each night to go to bed; and it was not until after they would fall exhausted into a disturbed slumber, that the eldest brother and sister would carry them in their arms to bed, their little rosy cheeks glistening with the traces of their tears. Every night whilst the parents were expected, a good clear fire was put down to warm them when they should arrive; the food was dressed, and kept ready for them in a dish covered cleanly on the hearth, and every other circumstance attended to which could add to their comfort. If a dog barked, or a foot was heard approaching the house, they were all out, the joy sparkling in their little faces, certain that it must be their parents; still it was nothing but disappointment and dismay. At length hope began to sicken; and the gloom arising from that foreboding of evil which sometimes fills the heart with such a fatal sense of its approaching reality, overshadowed their desolate hearth. The neighbours now became alarmed, for the children had gone among them in a state of utter distraction, imploring them to go and ascertain the cause of this mysterious delay. The anxiety of the son brought on a partial relapse of his complaint, and the attention of the eldest daughter was necessary not only to the younger children, but to him. Two of the neighbours were then preparing to set out in search of them, when the fatal intelligence arrived. They had perished in Lough Derg. The boat in which they were passing across the lake went down, with, I believe, forty or fifty persons in it, in consequence of the drunkenness of one of the boatmen. The lake was dragged, and several of the bodies found; but those of their parents were not among the number. Hitherto the circumstance was concealed from the children; very injudiciously, as the result proved; for instead of breaking it to them gradually, their friends, to quiet their fears, informed them that their parents would arrive on a certain day. Their immediate relations on hearing the calamity, went to the lake, a distance of sixty miles from their residence, and had the melancholy satisfaction of recovering their bodies on the day after their arrival. The scene which this Irish Juggernaut presented was deplorable. Independently of the influx of pilgrims, crowds of broken hearted creatures, exhausted with the toil of the journey, and clamorous in the outrage of grief, might be seen, some on their way to the island, and others returning from it; but all having the wild, hurried look of distraction painfully impressed upon their features. Some had horses and cars bearing home the dead bodies of their friends; and others had them thrown over the backs of horses, like

sacks. I myself have seen one person, who, after having been borne in this manner as far as Pettigo, recovered, and is still living. On the island rock itself, where this dark mummary is performed, the scene was at once sorrowful and disgusting; the bodies, after having been recovered, were stretched along the shore, with their mouths turned downward until the water flowed out of them; being thus indecently exposed to the gaze of the spectators. On the immediate site of the penance, the crowd of pilgrims was moving round in torture, groaning out their *Ave Marias* most dolorously; in the prison, which was only a few yards from the place where the bodies lay, was another crowd, some praying in their loudest key, others singing, in most discordant voices, hymns of which they knew not a syllable; whilst, louder than all rose the wail, peculiar to the country, of those who mourned over the dead victims of this monstrous superstition. The spectacle was truly a disgrace to humanity, much less to religion. The wild cry of grief rose above the deep murmur of the moving pilgrims, floated away upon the outstretched waters, until its melancholy cadence, true to the shriek of bereavement which produced it, died mournfully at the feet of the grim outline of mountains which surrounds the lake. Never, indeed, was there a more afflicting sight than to see husbands, wives, orphans, fathers, mothers, sons, daughters, and kindred of every degree, weeping over their respective dead; nor a more dismal sound than to hear so many human voices blended into one strong sweep of sorrow. When the bodies of those whose unhappy fate is the subject of this anecdote were recovered, their friends proceeded home, and on the evening of the third day, the car on which they were conveyed, drove up to the orphans' door. I said that the strictest silence as to their real fate had been observed towards the children; this, of course, proceeded from motives of humanity, for their friends *did* intend to prepare their minds by degrees for the fatal truth. Up, however, to the moment when the bodies were conveyed home, the children were ignorant of what had happened; they were then seated in a little ring about the fire, pale and sorrowful; the eldest boy, himself ill, with one of the little ones asleep on his knee, its head leaned over affectionately against his bosom. There was then a noise—the trampling of horses' feet—in an instant the sleeping child was deposited on the bed, and the little group was out, running eagerly to meet their father and mother. When they surrounded the car, there was a slight but a fearful pause, which those who accompanied the remains of their parents could not stand; for they burst into tears. 'John,' said his uncle forgetting himself—'they are dead.' John rushed to the car, raised the quilt, and looked upon the coffins: 'Which,' said he 'is my mother?' The uncle laid his hand in silence upon the coffin, and wept bitterly. The boy moved towards it, but he staggered back, placed his hand on his heart, and a deadly paleness came over his countenance. 'John dear,' said the uncle, 'are you sick?' John pressed his hand more convulsively against his heart—gave one spasmodic shudder—a deep groan—and that night the bodies of the son and parents were waked together. To paint what followed is beyond my power; I must, therefore, only

leave it to the imagination of the reader. Now, this is only one case out of forty or fifty others."

The Magistrate—"I am told, however, that Popery, in modern times, is much changed for the better; but at all events, I think she is charged with more than ought to be laid to her account; for instance, I don't think Lough Derg has her sanction. I rather believe that it is conducted by two or three starveling friars, who pick up something from the credulity of the people. Did not Dr. Doyle the other day disclaim all such stuff, and declare on oath, that the church, as an ecclesiastical body, ought not to be branded with these things?"

The Presbyterian—"Do you forget Hohenlohe, whose impostures were nothing, at the time, but an experiment upon public feeling? Perhaps you are not aware that at this moment, and for ages past, certain ecclesiastics in Ireland, called 'blessed priests,' are resorted to by the peasantry, as possessing the power of working miracles!"

Mr. Lawrence—"Permit me to observe that, with respect to Lough Derg, I can assure you it has the full sanction of the Irish Roman Catholic Hierarchy, if their Vicar General's presiding there during the stations, be any proof of it. I can also inform you, that there is, perhaps, not a single priest in Ireland who has not made a station to it; and that if you had sufficient curiosity to satisfy yourself on this point, by visiting the Island, you would find the reverend gentlemen there in dozens, stalking without hat, shoe, or stocking over the stone spikes of the rock."

Captain Marvin—"It might be an interesting thing to take a view of the Church of Rome, when her complicated machinery was in full play—when all her superstitions were vigorous—when the light of knowledge and of God's blessed word was withdrawn, and the shadows conjured up by religious fancy, or monkish imposture, glided over the earth in the darkness that brooded upon it; to do this, and afterwards compare them with her present efforts to keep up the old delusions among her people, might be of some importance to the cause of knowledge and religion."

Mr. Lawrence—"You have hit the time to a moment; here is a volume, rather a scarce one, I believe, called 'the Devotions of the Roman Church,' by Bishop Patrick, in which many of the superstitions of the dark ages are collected. You can read us a dozen pages, and afterwards, my friend, Mr. Bennet here, will give us a few sketches of the miracles which have been, and are still in the act of being, performed in our own country at the present day."

The Magistrate—"Yes; but are you certain that what he is about to read now is genuine?"

Mr. Lawrence—"He will read nothing but what is taken from the rituals of her own service, both before the Reformation and since. At all events, in every instance, the name of the book and the authority will be given."

The Curate—"There is a writer in the *Christian Examiner*, G. O., who, in his pleasant tours through Ireland, gives very lively and humorous sketches of the old religious superstitions of the country."

I always read them with interest, as being faithful touches of the state of society in this light, during the bygone days, when Ireland was purely Popish."

Captain Mervin—"Even as such they are valuable; but they also have the merit of being given through the medium of living character and manners."

The Surgeon now took up the book, and, on looking at the first few pages—"I perceive, Mr. Joice," said he, "that your objections have been anticipated by the author, who, in his advertisement to the reader, speaks as follows:—

"And now that I may prevent, if possible, their usual clamours about false citation of *Authors*, I will here once for all set down the Editions of some *Books* cited most frequently.

Books of Devotion.

"*Horæ B. Virginis secundum usum Sarum. Paris. 1519. Horæ sec. usum Romanum. Paris. 1570. Breviarium (seu Portiforium) sec. us. Sarum (pars Estivalli & Hyem.) Paris. 1555. Missale secundum usum Sarum Rothomagi, 1554. Missale Romanum Antiquum. fol. Paris. 1520. Breviarium Roman. Antiq. always refers to an Edition, 1543. Sacrarum Cæremoniæ Rom. Eccles. Libri tres. Venetiis, 1516. Where you at any time find in the Margin, Missale Rom. or Breviar. Rom. or Rituale Rom. without the Addition of Antiq. it always signifies the Missal, Breviary, and Ritual now in use."*

Devotions to Fabulous Saints, or where the ground of them is fabulous.

Brev. sec. u. De S. Wilgefortis, Virg. & Martyræ.

Antiphona.

Ave Sancta famula Wilgefortis Christi,
Quæ ex tota anima Christum dilexisti,

Dum Regis Siciliæ nuptias sprexisti,

Crucifixo Domino fidem præbuiisti,

Jussu patris carceris tormenta subiisti;

Crevit barba facie, quod obtinuiisti,
A Christo, pro munere quod sibi voluisti,

Te volentes nubere sibi confudisti.

Videns pater impius te sic deformatam,

Elevavit acrius in cruce paratam;

Ubi cum virtutibus reddidisti gratam
Animam, toties Christo commendatam.

Quia devotis laudibus tuam memoriam
virgo collaus,

O beata, Wilgefortis era pro nobis ques-
sumus.

On S. Wilgefortis, Virgin and Martyr.

Hail Holy Wilgefort, Maiden of Christ,
Who with all thy heart thy Saviour didst
love,

While to match with Sicily's King thou
deny'dst,

To thy crucified Lord thou faithful dost
prove.

While thy Father in Prison procures thy
woe,

A miraculous beard on thy face did grow.
Christ gave it in lieu of the heart he had
had,

The design of the Match-makers broke
was marr'd,

Thy Father observing this change grew
so mad,

Without mercy he hang'd thee on a cross
he prepar'd.

Thy Soul so oft given
To Christ, went to Heaven;

There need be no fear
Of thy welcome there,

When so many graves envied thee,
And for us that here rise

Devout Hymns to thy praise,
Pray for us St. Wilgefort, we beseech
thee.

Vers. Diffusa est gratia in Labiis tuis!
Resp. Propterea benedixit te Deus in æternum.

Vers. Grace is poured into thy Lips.
Ans. Therefore God hath blessed thee for ever.

Oremus.

Familiam tuam, quæsumus Domine, beata Wilgefortis, Virginis & Martyris tuæ Regis filie, meritis & precibus propitius respice, & sicut ad preces ipsius, barbam quam concepit sibi cælitus accrescere iussisti, ita desideria cordis nostri supernæ gratiæ dignari, beneficiis augmen[tare].

Per Christum.

Pater noster. Ave Maria.

Let us Pray.

WE pray Thee, O Lord, look graciously upon thy Family, for the merits and prayers' sake of S. Wilgefortis, thy Virgin and Martyr, the King's Daughter; and as in answer to her Prayers, thou madest the beard which she desired to have, miraculously to grow; so vouchsafe that the desires of our hearts may shoot up in similar growth by the benefits of supernal grace.

Through Christ, &c.

Our Father, Hail Mary, &c.—pp. 2, 3.

The Magistrate—"Tut, its not possible that religion was ever in so utterly degraded a state as that such a prayer was offered up to God by Christian ministers. Prayer! such a vile travestie upon every sacred and solemn association; or if it was, why all I say is, that such an occurrence was truly characteristic of a *barbarous age*."

The Surgeon—"Just think for a moment into what a daring and ludicrous impiety it involves the person who offers it up; and how revolting the blasphemy of it is, as far as the awful character of the Almighty is concerned. There was, as the legends go, once upon a time, a young woman who, by refusing to marry the king of Sicily, sets in the first place parental authority at defiance; the father, however, being determined to effect a point which he considered calculated to establish his daughter in life to the best advantage, locks her up, probably on ascertaining that less harsh measures were insufficient to subdue her undutiful obstinacy. In the mean time what happens? Why, in order to get herself out of the scrape, she prays for a swinging beard! Kneels down solemnly and says; "Oh! that I might be graciously endued with a liberal sweep of beard, to save me from a marriage with this king of Sicily! Grant that *my chin* may be thus a set off against *his crown*, I beseech thee; and if it be pleasing to thee, O holy *Barbara*, (by whose intercession we may presume the prayer was granted) grant me, in addition to the dependency from my chin, a pair of permanent whiskers, for which I would be truly thankful; acknowledging also as I would, if a farther presumption in my request be pardoned, that a slight mustachio on my upper lip would be an additional blessing!" No sooner said than done! She instantly puts up her hand, and finding her chin in full crop, the miracle is immediately proclaimed. The father seeing his ambitious projects defeated, in the fury of his disappointment, ordered her to be shaved after a peculiar fashion—that is to say, he had the beard taken off, and the head on it. This completes her glorious career—for she gains a far better crown than that of the king of Sicily—to wit, one of martyrdom, says the veracious martyrology of the Church of Rome, in which, as well as in her calendar, this gross legend has a conspicuous place. You have just heard, from the Salisbury Breviary, the rhyming Antiphon used in the service set apart for her, and the prayer which followed it; so that it is no Protestant fiction brought forward for ludicrous purposes, but one solitary prayer taken out of hundreds equally absurd and disgusting, from her rituals before the Reformation."

The Magistrate—"Well, they must have been miracle-bolters to swallow that legend; such ages were worthy of Hohenlohe. However I do not think the most ignorant peasant in Ireland could let that down."

Presbyterian—"Miracle-bolters! Do you suppose, Sir, that there is a peasant in Ireland who would not believe it? I can tell you to a man, they think their priests—all priests—possess the faculty of working miracles, if they would;—that the power slumbers in them, only that they do not exert it; and I will relate an authentic anecdote in illustration of this."

"There lived some years ago, in the county of M——, a certain blessed priest, who was of course a miracle-worker, as all priests bearing the epithet of 'blessed' are. In the chapel beside which he lived, a Roman Catholic teacher kept a few boys, to whom he gave a classical education; so you will please to observe, that this man's attainments were considerably beyond those of mere English masters. Now, it happened that the master in question and a young man of his acquaintance, who had called on him one day, went over during school-hours to a public-house, a little out of the town in which the chapel was situated. They had sauntered easily along for a short distance, when, on turning an angle of the road, they espied the blessed priest, standing with his hands thrust in his capacious waistcoat pockets—his head and body leaned a little backwards, as if he looked intently upon some distant object: he had a habit of keeping one eye shut, and on this occasion his brows were contracted into an expression of earnestness, as if, in peering with the open eye, he was altogether absorbed in the contemplation of whatever had attracted his notice. When the classical teacher saw him, he stopped, 'I cannot go forward,' said he, 'there is Father O——, and if he notice me, I must stand a torrent of abuse for being out of the chapel during school-hours.' 'Not at all,' replied the other, 'you can tell him that I am a friend whom you have not seen for some time, which will be truth, and that you are taking a walk with me a short distance out of town.' 'Ah!' said the other, shaking his head, and looking towards the priest, 'you know not what an overbearing man he is, nor the difficult card I have to play in consequence of his vile temper; you see he is standing on the road before us, consequently, we cannot avoid him: I will therefore be certain to hear a peal from him if I proceed; good-bye, I will return.' 'You certainly shall not,' replied the other; 'come on—if he attack you, I will bear the brunt of the battle. I only thank God that I am not living within reach of his tongue, for I should not relish it. Come on, man, leave him to me.' During the latter part of the last sentence, the other was about to return; but his friend caught him by the sleeve, and pulled him forward. After much hesitation, he was at length prevailed upon to proceed, and accordingly they walked on towards the priest, who still maintained the position in which they first saw him. On approaching him, the man found that his anticipations of what he was to receive, were perfectly correct. 'Ha!' the priest exclaimed in a loud voice, whilst the words flew out of his mouth!

with the greatest rapidity. Ha! blackguard M—n, where are you vagabondizing now, rascal? What brings you out from your business, scoundrel, at this hour of the day? Eh! miscreant! whab! Going forward to drink—going forward to drink! You wouldn't take it in the town, you baste you, for fear of being seen—for fear it might come to my ears; but it would reach my ears, if you took it behind a ditch—if you took it behind a ditch—if you took it in a mountain—in a cave—aye, or in the very bowels of the earth, you vagabond ignorantus you—aye, would it. Come, Sir, what character was that you were giving of me to this respectable-looking gentleman, as you turned the corner there below? Come, Sir, answer me, Sir? I say, Sir, answer me on the instant; or if you don't, by one word of my mouth I'll make you an example to the world.

“Why, Sir,” replied the man, “we were not speaking of you at all.”

“You lie in your heart, you vile rascally pedagogue; you were misrepresenting me to that gentleman: you told him when you observed me, that you were afraid I'd see you out of your school at this hour; and you said that I was a tyrannical overbearing fellow—you did, you wooden-headed slave, you did; and I'll make you suffer for it. Sir, I appeal to you, as a gentleman, for you have every appearance of one, and I *know* you to be one, incapable of falsehood too—I appeal to you, as you stand in the presence of God—am I not right?”

“The poor man's friend was somewhat more scrupulous than himself, and as the priest put the question to him with such solemnity, he felt himself most unexpectedly under the necessity of requesting him not to press it further, which was a manner of getting out of it, the least injurious, he conceived, to his friend. But independently of this, the wily Thaumaturgian took him on the weak side, by exalting him at one word into a gentleman.

“Perhaps, Sir,” said he, after he had got himself out of the embarrassment as well as he could, “perhaps you would be good enough to permit him to take half an hour's walk with me, along the way? I, on my own part, will feel extremely obliged to you, if you do; and I am sure you will grant that much to a stranger.” “Ha!” said the priest, “you are out there, Sir. I see through that; for although I only look with one eye, I can see further than you are aware of—than you can with two; but if I opened both, what do you think would escape me? You think you are taking me on the soft side, by appealing to my generosity and good manners; but I know what's within you this moment, for all that; however, that pitiful scoundrel *may* accompany you, and if you treat him in the public-house there above, which, mark me, is your object in bringing him out; why, on your account he *may* take it, but let him not go beyond the proper bounds—though it is altogether on account of the respectable gentleman that is along with you, (said he, addressing the poor master,) that I give you permission at all; you poor brainless animal.

“Now, from the situation in which the priest stood, he could,

without seeming to turn himself exactly towards the direction from which they came, observe their motions most accurately; that is, by turning his eye on its axis, without moving round his face to that particular direction. He noticed their approach—observed the schoolmaster's hesitation—then saw them look at himself, like men who were holding some discourse of which he was the subject: he knew also that he richly deserved the character he got; so putting all these things together, he drew his own conclusions, and hit upon the truth. After the two men had passed, he still kept his position, without seeming to be at all affected by what had occurred.

"Well," said the schoolmaster, when they had advanced a few perches, "I have often heard of Father O——'s power; but that which now happened goes beyond any thing that ever took place since the days of the apostles. I had heard frequently that he could know any person's thoughts when he pleased; but now I have a proof of it in myself. The Virgin guard us! how he *did* repeat the very words we were speaking, and brought out the very thoughts of our hearts before us: why, that man could do any thing!"

"When the two worthies had topped a little ascent of the road, about twenty perches from the spot where the priest stood, the schoolmaster, who was actually in a state of trepidation, ventured to look back; and that instant the priest raised his arm in a menacing manner, and shook it after him: the man started again, and hurried down the other side of the hill, anxious to get out of the sight of a person, who, he believed, had sufficient power to fasten him to the ground, if he thought proper, or change him at once into a mile-stone.

"Now, gentlemen, do you think that such a man would not have capacity to swallow the history of Wilgefortis's beard, or the beard itself, whiskers and all?"

The Magistrate—"But is that anecdote authentic?"

Presbyterian—"I have it from the lips of one of the parties—the person who accompanied the schoolmaster; but I myself knew the priest's character, and certainly the picture is *his*."

SEVENTY-TWO.

[To be continued.]

EFFICACY OF PREACHING IN THE IRISH LANGUAGE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

VALUED SIR—A friend of mine having lent me "Historical Sketches of the Native Irish," by the Rev. C. Anderson, a work which shows great research on the part of the most excellent author, and affords most valuable information on the state of Ireland to those who are at all interested on the subject, the following extract strikes me most forcibly. After speaking very feelingly on the advantages of a stated ministry and oral instruction, he adds—"In reference to the country at large, I know of two ministers, stationary, who are able to preach in Irish, and I believe do so,

Mr. S—— and Mr. Q——. Recently there may be, and I hope there are others who are acquiring, if they have not yet acquired the language; but what are these to the field before us? Yet, with these exceptions, did I know of any other instances in which the minister comes forward with regularity as the day returns, having for his grand object, in his own pulpit, to preach to his own stated congregation the everlasting gospel in the Irish tongue, I should delight to mention them: but if such exist, I know it not. And as for even the large cities and towns in that fine country, what would be thought if I could say we have no such thing as a Gaelic chapel, where the gospel is preached, in Glasgow, Inverness, or Edinburgh,—no such thing as a Welsh chapel for a similar purpose in Liverpool, Bristol, or London, and in some of which it may soon become, if it is not already, an imperious duty to have an *Irish* one? Yet nothing of a similar spirit exists at this moment in Dublin or Cork, in Limerick or Galway, and many other parts, where the call for it is far louder than that which led to the existence of a Welsh or Gaelic ministry in the cities or towns of Britain. Your influence, Mr. Editor, is great; by your own confession, in a late number of your valuable miscellany, we find that owing to *your* having mentioned the circumstance of a Protestant church in Munster being neglected and deserted by its flock, it has again raised its head, and the gospel is now faithfully proclaimed to many anxious and attentive hearers. If your powers then extend to the ends of the kingdom, should they not be exerted in the centre of it? If you raise your voice on the subject, I have no hesitation in saying that in a very short period we shall have an Irish church in the metropolis, where the people “may hear in their own tongue the wonderful works of God.” Materials there are in plenty; I do not pretend to calculate the number of Irish labourers and artisans in the city who *think* in the Irish language, but they must be considerable. Funds there would be no want of, and as for a preacher, we need not fear that God will raise up a labourer fit for the harvest, who is apt to teach, and wise to win souls. There is a constant influx of *pure natives* to the metropolis, who resort hither in the way of trade, and who now spend their Sabbath in a very different way from what it should be spent. Let us accompany “Q in a corner” to Thomas-street of a Sabbath morning, and we shall witness the most melancholy profanation of this sacred day. Munster and Connaught carmen lading their carts to commence their journey, and quite forgetting either the Sabbath or the nature of it. But give these poor ignorant creatures an opportunity of hearing the glorious news of salvation in a language they can understand, and can we doubt but that God will give his blessing on some at least of the seed sown; and that these poor creatures, when asked on their return home, any thing new stirring in Dublin, will have indeed joyful tidings to tell; and may here receive impressions of the value of their immortal souls, which will never be effaced.

If this suggestion be thought worthy of insertion, and that the

matter should succeed, of which I have not a shadow of doubt, "your praise will be in all the churches." If, with God's blessing, you be permitted to be the means of raising up temples to His worship and glory in this darkened and benighted land, you will not have laboured in vain. That His blessing, who alone can make all things work to His glory, may rest on you and your endeavours, is the sincere prayer of your constant reader,

C. J.

PETER PROVEIT; OR, COUNTRY CONTROVERSIALS.

Peter Abbot was the youngest of nine children, who were the offspring of James and Susan Abbot, poor, but decent people, dwelling in a small village on the western coast of Ireland.

His father and mother, like many other fathers and mothers, though very fond of their children, did not consult what was for their real benefit. They would have considered it the height of cruelty not to have given them plenty of the best food which their means could procure, or not to have provided for them sufficiency of clothing; nor would they be easy if the least sickness attacked any of their little ones, till the Dispensary Doctor had visited them, and given them proper medicine to restore them to health; but beyond doing this for their children they had no idea. They allowed them to indulge in sloth and dirt—they allowed them to resist their commands, and follow their own inclinations when it suited them. Although pride, and passion, and envy, and hatred, with such other evil dispositions of mind, showed themselves in the conduct of their children—it gave them no alarm; for, as they said, "every child is so." Here, indeed, they were very right; for every one born into the world brings with him dispositions to evil; but they were exceedingly blameable in not endeavouring to check and counteract them. They should have known that though man is born sinful, he may become holy, through the power of God's grace. They should have sought to train up their little ones in "the nurture and admonition of the Lord," teaching them to watch over the sinful thoughts and wishes of their hearts, and to pray against them. But they did not; for the truth was, they thought little and cared less about such matters. They did not value religion themselves; and of course would not be anxious that others should possess it. In consequence, they reared their children as if they were all body and no soul. Any preparation for another world they never dreamed of. Thus, while they had the character among their neighbours of being most tender-hearted and affectionate parents, they really were guilty of great cruelty; for they allowed their offspring to form the worst habits, to live on under the anger of a holy God, and to despise those offers which are made in Scripture, of having bestowed upon them a new nature in Christ Jesus. If their children lived

and did well in this world, that was all these poor people looked to.

Peter, as we have said, was the youngest of the family, a great favourite, and therefore particularly indulged. You could nowhere see a more complete picture of a spoiled child. If he wanted any thing he had only to cry for it, and he would surely get it: if he did not like to do any particular thing, he had only to get into a passion, and no more would be said upon the subject. "I will have that," or "I won't do that," settled the point finally. As Peter, therefore, did just as he liked, he never set his foot within the school-house door above two days in the week, and this only by bribing him with large pieces of white-bread with butter on them, and perhaps sugar on that again, though his mother could very ill afford such extravagance. The remainder of his time was at his own disposal, and was nothing but total idleness from January to December, although the manner of his idling varied as the season changed. The spring was spent in robbing birds' nests and playing marbles: the summer days in making pipes of the hollow stalks of a particular kind of grass, with which he contrived to keep a perpetual squeaking; and the summer evenings were given up to groping for trouts in all the small streams of the neighbourhood, and laying snares for rabbits in an adjoining demesne, for which he got well flogged more than once by the game-keepers. Autumn was devoted to gathering and eating blackberries, (which cost him two worm fevers,) and to stealing nuts from Moyglass wood; and winter gave him employment in throwing snow-balls and setting cribs for the destruction of many an unhappy black-bird and robin-red-breast, whose hunger prompted them to venture near.

As time, whether ill or well spent, passes quickly on, so it was with Peter Abbot, who, from being an idle headstrong boy, became speedily an idle headstrong lad. Even when arrived at the age of sixteen, though he would be punctual at meal-times, he would be very unpunctual at work—he loved indeed to eat his dinner, but he did not like earning it. Sometimes his father would break out into a rage, and would stern and threaten, using many fearful words, such as should never be spoken; but on such occasions his mother would be sure to interfere in behalf of her darling; and whether, or not, Peter, who knew no more of what was meant by "honour thy father and mother," than did the terrier dog which followed him, generally ran off with himself in the midst of the turmoil, leaving his parents to settle the matter as they pleased.

One particular day proved, however, more eventful than he anticipated. The Rector of the parish, who was a man of considerable property, having a large quantity of corn to draw home, employed several additional hands for some days, and among them James Abbot. As Peter liked to be about horses, he joined himself to the workmen as a volunteer, riding back and forward upon the carts as they passed and re-passed between the fields and the stack-yard. The last train of loads was just going off, when Peter, coming up from a far part of the field, where he had been examining a hare's form which had been discovered close to the dyke, found his younger bro-

ther, Ned, seated triumphantly upon the very back of Blackfoot, one of the Rector's cart horses, the management of which said horse, Peter had, in fancy, appropriated to himself. With ill-reared boys a trifle serves to provoke wrath. It was but "come down or I'll make you," and "touch me if you dare," when the two brothers grappled with each other like tigers. In the scuffle, Ned, who had the bearing rein in his hand, pulled the horse's head suddenly round, and he setting forward at the moment, the off wheel passed over a large stone which was in the way, and the cart was turned over instantaneously. This quickly brought the overseer and most of the labourers to the spot, among the latter, James Abbot, who, spying his two sons holding each other by the throat among the scattered sheaves of corn, their eyes sparkling with anger, and every muscle of their faces swelled with passion, without asking a question, pro or con upon the subject, ran up, and, with the handle of a fork which he held in his hand, bestowed such a thwack upon the shoulders of Peter, as almost levelled him to the earth. This, certainly, was not the best method of proceeding; but with such a temper as that of Peter Abbot, it was an insult not to be endured; he sprang forward like lightning, rushed down the lane which opened upon the main road, and hurrying forward to the village, flung himself upon the horse block which stood at the door of one of the public-houses which had been a favorite place of resort, where he lay, for some time, with his face buried in his hands, burning tears of pride and passion rolling down his cheeks, and his breast swelling with short thick sobs which shook his whole frame. He had not been long in this position when his ears were saluted with the sound of a drum and fife from a recruiting party, which was stationed at the place; and "how's this, Peter?" sounded from the lips of the serjeant, who, coming up at the moment, addressed him. "How's this, my lad—anything wrong with you? Pooh, pooh, take my advice—pocket the king's money, and come with me to fight the French; it's not for a sightly lad like you to be stuck between the plough-handles, when he should be wearing a cockade." Peter had often heard such words before—for the serjeant had a wish to have him, he being a remarkably tall, strong, well-made youth; but never before did the yellow lace upon the serjeant's coat glisten so brightly in Peter's eyes. "Here," thought he, "I may follow a jovial, pleasant life, and see the world; and besides, I shall escape from my father's tyranny." Such were the foolish and wicked notions which floated in this foolish young man's head. The serjeant saw his time: "Come, my boy," said he, taking him by the arm, "I see you'll be a soldier." The drummers at the moment rattled their loudest, the fifers rent the air; and before sunset the news was at his father's cabin, that Peter Abbot was listed for a soldier!

(To be continued.)

REVIEW.

1. *The Christian Student, designed to assist Christians in general in acquiring religious knowledge;—with lists of books adapted to the various classes of society. By the Rev. E. Bickersteth, Minister of Sir George Wheler's Chapel, Spital Square, London.—Seeley and Sons, 1829.—pp. xii. 629.*
2. *The Reformed Pastor; by Richard Baxter; revised and abridged by the Rev. William Brown, M.D.; with an Introductory Essay, by the Rev. Daniel Wilson, A.M., Vicar of Islington.—Glasgow, 1829; p. 290.*
3. *The Christian Ministry; with an inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. Charles Bridge, B.A., Vicar of Old Newton, Suffolk, and author of "Exposition of Psalm cxix." London, Seeley and Sons. pp. xii. 511.*
4. *The Church in Danger from Herself, or the causes of her present declining state explained. Dedicated to the Archbishops of Canterbury and York. By the Rev. John Acaster, Vicar of St. Helen's York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. London, Seeley and Sons, 1829.—pp. x. 172.*

(Continued from page 302.)

We know not a more interesting subject than the institution and employment of the Christian ministry: that the supreme God should condescend to carry on a plan for the renewing and salvation of his sinful and rebellious creatures, is the most amazing and soul-filling sentiment that imagination can conceive; but that he should condescend to employ for that purpose a portion of those very creatures—and to call to the knowledge of himself by the instrumentality of their fellows, those who are to be the heirs of immortality, that the Lord works at all by means is in condescension to our weakness; but that these means should be thus proportioned to our wants and our weakness; that he should honor the rebels against his authority by making them "fellow workers" with himself, is the most amazing exhibition of Divine wisdom and Divine goodness that even the mysteries of redemption unfold. How elevated is the office, and how humbled should be the instrument! What sanctity is required from those who are engaged in the Lord's work, and how deeply sensible should they be, that they are but instruments, as insufficient of themselves to execute the task assigned to them, as the rod of Moses, the brazen serpent, the trumpets of Joshua, the pitchers of Gideon, or the prophacying of Ezekiel in the "valley of dry bones;" but the power of God, and the wisdom of God are manifested in their weakness and their insufficiency, that they may be taught "to glory in their very infirmities, that the power of Christ may rest upon them."* Is it then unbelief that would sedulously make use of all the means that the providence of God affords us to qualify us for the work? Is it unbelief that, in reliance on the promise of assistance, seeing the danger and the difficulties, would go forth, having sought of the Lord to make his strength perfect in our weakness? Assuredly not; unbelief shows itself rather in a neglect of the means pointed out for us by him who

hath promised to bless them : and whenever we see a permanently successful ministry, there we shall be sure to find one that labours assiduously in the cultivation of every gift of God, as well as in its employment in his master's service. Such observations to many may seem unnecessary ; but we fear that they are called for, and that, among even the pious, and excellent, and devout of our own church, there are to be found those who think it unnecessary that the minister of religion should seek by his acquirements to possess any influence over his flock ; many who think such study would seem to depreciate the work of the Spirit, and its power. Such, assuredly, is not the lesson to be learned from the example of the Old Testament, when the inspired seer instituted the very schools in which the education essential to the prophet's office was matured : such was not the fact, when to bear the gospel message to the Gentile world, an individual was selected, whose education and station had eminently fitted him for convicting and converting Jew and Gentile, and who left the admonition with his friend, "until I come, give thyself to reading : " nor such the practice of the church through the ages in which it has been learning wisdom from experience. We trust the period is as remote when the interpretation of the word shall be handed to an illiterate clergy, as that in which learning shall be substituted for piety, and the employment of worldly wisdom supersede the gifts of the Spirit.

From the "Christian Student" of Mr. Bickersteth, we pass to the excellent works which follow, and which are addressed to the student now matured and sent forth to preach the Gospel ; they consider that at all times it is expedient to have the watchman armed upon his post, to have set before him the difficulties and the dangers of his state, to be cautioned against his slumbering, and having his garments soiled. Of the second book on our list, it must be unnecessary to speak ; Baxter, a man of whom a high authority has said, that "his practical writings were a treasury of divine wisdom," has in none of his voluminous Essays written more from the heart and to the heart than in his Reformed Pastor ; addressing himself in love but in grief to his brethren, he speaks forcibly, clearly, and Scripturally on the obligation of the ministry and the duty of self-examination, and points out their defects with plainness and fear : * he at the same time directs them to the source of divine mercy for pardon, and divine grace for assistance.

We know not, indeed, a more heart-searching or spiritually affectionate appeal to the ministry, upon the oversight of themselves and their flocks, and the important duties of the pastoral office and instruction, than that which this treatise contains, which has received considerable improvement in its modern dress from the hands of

* When the sin is open in the sight of the world, it is in vain to attempt to hide it ; and when the sin is public, the confession should also be made public. If the ministers of England had sinned only in Latin, I would have made shift to have admonished them in Latin, or else have said nothing to them. But if they will sin in English, they must hear of it in English.—p. 3.

Dr. Brown, who has preserved the body while he has removed some of the excrescences from the original; and also a most valuable addition in the excellent and affecting essay prefixed to it by Mr. Wilson. We know not how others feel, but we confess ourselves exceedingly interested, when we see an experienced minister of Christ, one who for many years has been a standard bearer, and to whose labour the Lord has given much success, to see him after thirty or forty years exertion in the cause of his Redeemer, coming forward to confess his own insufficiency, his own forgetfulness, nay, at the close of his ministry, to bear his experimental testimony to the truth of all he had been teaching, while he calls upon his brethren with him to weep between "the porch and the altar," to examine their own hearts and consciences, and to seek an outpouring from the Spirit upon their ministration and labours. Mr. Wilson imitates his predecessor Baxter, in faithfulness and affection;—he spares not himself, his brethren, or his church, but he also brings forward many grounds of hope, and directs attention to many points of duty. He does not deal in generals, but presses individuals with individual instances of failure; brings before them their own state, when they "rushed into the vineyard without any of those views or feelings most essentially required, with their love to Christ how faint, their knowledge, and faith, and zeal, how limited, their devotedness, how imperfect." He traces the minister through his public and his private walk; his preaching, his visiting, his pastoral duties, his general walk, and proposes with regard to all deep and heart-searching questions, and to the deficiency discovered by the conscientious answers to such inquiries, he refers the errors that have sprung up in the spiritual Church; to the bitter controversies and disputes that have alienated even believers from their brethren, the general want of spiritual success. We quote a passage, as it shows the clear-sightedness and faithfulness with which he surveys the peculiarities of doctrine and proneness to novelty, that characterise the present day; and we regret that he might have even added to the list—

"On the one hand, how much has been written and preached, to weaken the doctrine of the fall; of the grace of Christ; of the merciful will of our heavenly Father, as the first source of our salvation; of the "righteousness of God, which is faith of Jesus Christ, upon all and unto all them that believe;" of the operations of the Holy Spirit; of the promises of persevering grace; of the spirituality and extent of Christian obedience; of the joy and delight of communion with God, and the anticipations of heaven! God knows how we have erred, many of us, in these respects! For example, on the one doctrine of regeneration and the new creation by the Holy Spirit, how much error has infected the Protestant Churches! Can we wonder that the Holy Spirit has withdrawn from us, when his gracious work has been explained away, denied, opposed by unscriptural statements on the nature and efficacy of the sacraments? And have not many fatal misapprehensions and mis-statements appeared, verging, on the other hand, towards Antinomian licentiousness, and the abuse of the grace of Christ? Have not frightful over-statements respecting the decrees of God been made? Have not omissions almost as fatal, of practical exhortations, and direct appeals to the consciences of sinners, enervated the whole force of the Gospel? Have not writings been pub-

lished on prophecy, and the doctrine of assurance, which directly lead to spiritual presumption? Have not errors appeared on the doctrine of pardon, and on the immediate blessedness of the believer after death? O brethren! humiliation before God, indeed becomes us in such a time as this!"—p. xvi.

Mr. Wilson, though he deems such results to be a cause of deep and heartfelt humiliation, yet does not countenance the gloomy language or the sentiments that pervade the speeches and writings of one class of our modern divines; language and sentiments, evidently adopted to suit an hypothesis, which we believe to be unscriptural, and which seem calculated rather to express a state of morbid and sentimental depression, and to paralyse and weaken exertion, than either to strengthen the hands of God's servants, or to suit the feelings of genuine contrition. Mr. Wilson looks abroad, and sees much to encourage him in the progress of divine grace; he looks to the scriptural instruments for effecting the regeneration of the world, the word of God, and the ministers of that word, and he relies upon the promises of God; he finds comfort in the religious agitation that pervades the world, and the favour or toleration afforded at home and abroad to spiritual religion, in spite of the hostility of the world, the raging of infidelity, the corruption of the public press;* he finds comfort in the extent and operation of the religious associations that circulate the Scriptures, educate the poor, erect churches, and preach the Gospel to Jew and Gentile; he takes comfort from the wide-spread dissemination of the Word of Life, as preparatory "to a return to the simple and commanding doctrines of a crucified Saviour," from the gradual experience of the Church by which the temptations of Satan are laid bare, from the spirit of prayer, that has been generally poured out upon the Church, from the revivals of religion in answer to supplications and from the general prospect of the world as compared with the word of prophecy, "indicating the near accomplishment of all the glorious predictions of the divine mercy and grace." In these things this excellent minister finds ground not for confidence or boasting; no, but in Mr. Wilson's language—

"Such a time encourages the Church to examine herself, and lie before her God in dust and ashes; to separate from what provokes the Lord, and prepare for his further blessings."—p. xxi.

And on this he builds an exhortation to more fervent personal piety, the setting apart solemn seasons for the much neglected duty of fasting and prayer, the conceiving higher views of the ministerial office, the deeper study of the Sacred Scriptures, the importance of individual catechetical instruction, and a decided superiority to the world, and all secular considerations.

"In two ways is all the mischief of the world increased ten-fold. It seduces under the guise of lawful things. It assumes the garb of prudence and foresight.

*The public press is an instrument of incalculable mischief in various ways, especially that part of it, which is known by a name—itsself a reproach to a Christian people—the Sunday Press.—p. xx.

It hides itself under the mask of benevolence. It appears, as the management of our concerns, as living on terms of friendly intercourse, the relaxation and cheerful society which our severer studies demand, the attention to our friends and patrons, the care of our health, the seizing of opportunities for doing good and removing prejudice. . . . Another peculiar danger of the world, arises from its debauching the understanding, and biasing the decisions of the judgment. The maxims which appeared to us the most clear, become doubtful. The practices which we loudly condemned, are tolerated, excused, defended. . . . If a revival of religion is our object and our desire, we must begin at home; we must cultivate a spiritual, a reformed, a heavenly religion. Never can we call our people to leave the world, to which we are looking back ourselves."—pp. li. liii.

Mr. Wilson closes his excellent address by appealing directly to various classes of his brethren in the ministry, and brings home the importance of the subjects on which he has been treating, with deep spirituality and much affection. We can find room but for part of his address to the literary divine:—

"You tell me you are active, studious, fond of literature, diligent in reading works of science, the patron of the arts, the author of criticisms, and poems, and dissertations; but is all this the appropriate work of a minister of religion? Was it for this you undertook the care of souls? Is it for this you desert your closet, your sick chambers, your private devotional studies! Believe it, the pride of human knowledge indisposes more to the humbling truths and precepts of the Christian ministry, than almost any other passion. The soul is barren, the heart is filled with vanity, the habits are worldly. A literary spirit in a minister of Christ, is direct rebellion against the first claims of his high office. The spirit of the servant of God is not literature, but piety; not vanity and conceit, but lowliness of heart; not idle curiosity, but sound and solid knowledge; not philosophy, but the Bible; not the pursuit of natural discoveries, but the care of souls, the glory of Christ, the progress of the Gospel; not science, but salvation."—pp. lv. lvi.

And part of his concluding observations:—

"Let us repose in the might of the Captain of our salvation. Let us draw close the bonds of mutual love. Let us be prepared to ascribe all the glory to Him who hath done all things for us; and we need not fear discomfiture. The power of Christ will rest upon us—the tie of united affection will bring us near to each other for aid and succour—the high aim of the glory of God will engage all the divine attributes in our behalf. . . . The strength of Christ for the combat with Satan—the temper of love for the efforts of the Church—the glory of God for the ultimate end of all, form a combination which will conduct to the greatest results—for they agree, and are identified, with the very song which angels chaunted at the birth of the Saviour, "Glory to God on the highest, on earth peace, good-will towards men."—pp. lix. lx.

We trust the admonition of this excellent and eloquent address will be blessed, and that the Christian temper and solicitude displayed in it, may bring home the all-important, but in some instances, unpalatable truths it contains.

We now turn to a more extensive work upon the same, or a kindred subject, "Mr. Bridges's Christian Ministry," and when we say that we deem it a book worthy of standing beside the Country Parson of Herbert, the Pastoral Care of Burnet, and the work we have

just introduced to our readers, we scarcely know any higher eulogium we could pass upon it. It is, indeed, what Mr. Wilson in his preface wished for, a first-rate book upon the subject, and while in deep piety, in persuasive exhortation, in tenderness of feeling, it is not inferior to any of the works we have mentioned, it is, perhaps, superior in the exquisite adaptation of Scripture and Scriptural language, and in the rich and varied stores of spiritual reading which are brought to bear upon the subject of the treatise. Its author is well known in England, as a laborious, and most useful Parish Minister, and in this country principally by his commentary on the cix psalm, a little work in which the same sweet spirit of experimental piety, the same intense interest in the spiritual welfare of his fellow-creatures, and the same deep knowledge of the Scriptures are manifest. We have not, during the course of our theological reading, met with a more sweetly awakening appeal to the hearts and consciences of the ministry, or one which betokens more of the due knowledge of the human heart, and the means afforded and employed by Providence in converting and renewing it. The work is divided into six parts, of which the first takes a general view of the Christian Ministry, its dignity, its necessity, its consolations, the qualifications necessary to make it available, and the preparation for it: the three succeeding parts go at large into the causes of the want of success, as it arises from the withholding of the Holy Spirit and the enmity of the natural heart, from a deficiency in the personal character of the minister, his want of devotedness and his conformity to the world, or from his public ministry and pulpit exercises; the fifth touches upon the pastoral work, as it concerns the sick, the young, the sacraments, and the due enforcement of church communion, and in the sixth under the head of Recollections of the Christian Ministry, the lessons connected with these important subjects are pressed home in the form of question, and illustration, and appeal, in a manner equally powerful and affectionate. We scarcely know how to bring this interesting treatise before our readers, for if our space admitted it, we would wish to quote many passages, but we shall endeavour very briefly to enable them to judge whether the high character we have given of it, is not strictly just. Mr. Bridges's estimate of the dignity of the ministry is very high, as he beautifully remarks:—

“The subject also affords a striking proof of the Unity of Will and Purpose with which the Sacred Persons in the Godhead administer the government of the Church. To each of them is this holy office traced as its fountain head; “All things are of God, who hath given to us the ministry of reconciliation.” Yet was it at the same time, as we have seen, the gift of his exalted Son, promised to his Church before his departure from the earth, and communicated as the very first act of his glorious power in filling all things, and sealed in every instance by his commission jointly with his Father—at the same time the character of this office is emphatically “ministration of the Spirit.” It is his authority that calls to the work, his guidance that directs in it, and his influence that supplies the needful furniture of gifts and graces. Thus are the institutions of the Gospel illustrative of its deeper and more mysterious doctrines.... The order of ministers is by the

sovereign pleasure of God, the first link of means in the chain of salvation, that without it there would be no ministry—consequently, no hearing of the word—no faith in the only Saviour of whom it speaks—no calling upon his name—no salvation. The destination therefore of the ministry of the word is the dark sign of the departure of the Divine presence from His Church.... The Christian ministry is therefore the ordained means of conversion, and of subsequent establishment in every stage of the Christian life; and its necessity must continue, while there is a single sinner to be brought into the family of God; or a single grace in the saint to advance to perfection.”—pp. 6—13, 14.

And he uses this honor put upon the minister to enforce “a deeper tone of decision in the ministration,” 1 Thes. ii. 4; and to impress the deeper, the responsible obligation it contains. It is, indeed, impossible to add aught to the Apostle’s character of the ministry, “fellow workers with God,” and “ambassadors in Christ’s name,” and if students considered seriously the awful nature of that office to which they aspire, we would not have so many rushing into the sacred office, “for a morsel of bread;” and if ministers had it constantly before their eyes, they would exhibit in a more marked and sanctified manner their devotedness to their office. True, the office from its very elevation and responsibility is surrounded with difficulties* arising from the work itself, from the enmity of the world, from the friendship of the world, from our own selves; such difficulties that every faithful minister has repeated cause to bless God, that in mercy they were concealed from him, or he would have shrunk from the encounter, yet the encouragements are proportionate, and the remembrance of him who has said, “Who art thou, oh, great mountain, before Zerubbabel thou shalt become a plain,” supports his servants, while the sympathy of Christian friends, the increase of personal spiritual religion, the information of faith and the prospects of eternity form a subordinate, but a most interesting consummation of the encouragements of the minister.—Some of them, however, possess an awful tendency to evil, and while the responsibility of him who is employed in the business of the Temple becomes peculiarly great, that he who calls others to vital religion, should grow in grace and the knowledge of divine things; there is a tendency in the human mind, from the very frequency and similarity of these things, and the mechanical order in which every office of the Church is to be performed, to become deadened and insensible to their influence and power; Mr. Bridges asks,

“Do we not sufficiently consider how much our personal religion is endangered

* “I saw on the Sabbath four evils which attend me in my ministry. First, either the devil treads me down by discouragement and shame; from the sense of the meanness of what I have provided in private meditations. Or, secondly, carelessness possesses me; arising because I have done well, and been enlarged, and been respected forty years; hence it is not such great matter, though I be not always alike. Thirdly, infirmities and weakness, as want of light, want of life, want of a spirit of power to deliver what I am affected with for Christ; and hence I saw many souls not set forward, nor God felt in my ministry. Fourth, want of success, when I have done my best.”—p. 21.—Math. New England, book iii. p. 91.

from the very circumstance of religion being our profession? In going through the duties—putting on the appearances—speaking the language—and exhibiting the feelings of religion—what care—what watchfulness—what tenderness of heart—what earnest prayer—is required to preserve the spirit of religion. Have none of us cause to complain—“They made me keeper of the vineyards: but *mine own vineyard have I not kept*?” . . . The best of us probably are far more spiritual in our pulpits than in our closets, and find less effort required to preach against all the sins of our people, than to mortify one of them in our own hearts. Oh! how much more easy it is to preach from the understanding than from the heart! to expound the truth with satisfactory clearness to our people, and with delusive complacency to ourselves, than to be ourselves so moulded into its spirit as to enjoy—a holy preparation of heart in the previous study of it—its heavenly savour at the time of the delivery, and its experimental and practical influence in the after recollection.”—p. 193.

And traces to the true source the evil:—

“This difficulty springs out of the peculiar self-deception connected with our employment. We are apt to forget the Christian in the minister. We study the Bible more as ministers than as Christians—more to find matter for the instruction of our people, than food for the nourishment of our own souls. . . . It is plain that we cannot live by feeding others, or heal ourselves by the mere employment of healing our people; and therefore by this course of official service our familiarity with the awful realities of death and eternity may be like that of the grave-digger, the physician, and the soldier, rather than of the man of God, who, viewing eternity with deep seriousness and concern, has much to bring to his people of what he has gathered in his heavenly contemplations.”—p. 194.

Nor is this to be corrected* but by an increase of prayer, of devotedness, of self-examination, that the fire upon the altar may not be kindled by man, but that Sabbath after Sabbath it may receive fresh material from the influence of the Spirit.

We pass over Mr. Bridges's chapters on the preparation for the ministry with less reluctance, as we have already in this review, bestowed a considerable share of attention on the Christian student, but we cannot omit his beautiful and correct statement of the learned theologian—

“Yet, after all, the solidly-learned, the studious and well-furnished man is but the unshapen mass from which the Christian minister is formed. The plastic energy—the quickening influence of the Almighty Spirit is still needed to put light, life, and motion into the inert substance, to mould it into his image, and to make it a ‘vessel of honour meet for the Master’s use.’”—p. 58.

* The following awful quotations from Massillon and Owen, deserve attention:—Massillon speaks with awful solemnity of the case of a formal minister—‘He contracts a callousness by his insensible way of handling Divine matters, by which he becomes hardened against them, and by which he is so far put out of the reach of conviction, in all the ordinary means of grace, that it is scarce possible he can ever be awakened, and by consequence that he can be saved.’ Not less awful is the language of Dr. Owen—‘He that would go down to the pit in peace, let him obtain a great repute for religion; let him preach and labour to make others better than he is himself, and in the mean time neglect to Awaken his heart to walk with God in a manifest holiness and usefulness, and he will not fail of his end.’—p. 195. Sermons and Tracts, folio, p. 47.

Nor Quessel's excellent remark, which embodies briefly and authentically, all that can be said upon the subject :—

"Not to read or study at all, is to tempt God : to do nothing but study, is to forget the ministry : to study, only to glory in one's knowledge, is a shameful vanity : to study, in search of the means to flatter sinners, a deplorable prevarication : but to store one's mind with the knowledge proper to the saints by study and by prayer, and to diffuse that knowledge in solid instructions, and practical exhortation—this is to be a prudent, zealous, and laborious minister."—p. 39.

The special studying of the Holy Scriptures in themselves and not in commentators, special habits of prayer, and "exercise unto godliness," are rules laid down, and strongly urged by our Author; the superintendence of a Sunday School, the instruction of the poor, the visitation of the sick, form most beneficial preparations for the ministry, and prevent the care of souls being handed over at once to young men, whose heads are, perhaps, furnished with knowledge, and whose inclinations are directed to usefulness, but whose inexperience renders their ministry ineffective, and their preaching crude, general, and unimpressive. On this subject Mr. Bridges remarks most justly :—

"That a very rapid transition from the studies of the University to the services of the sanctuary, does not appear, in ordinary cases, desirable. At least, where the studies have been vigorously pursued, surely some interval of active (*not monastic*) retirement is needed to escape into a short course of employment that would draw and maintain the mind in a more consecrated habit of action.... A system of probationary exercise upon a spiritual basis, preparatory to Ordination, would be a most desirable appendage to our National Education."—p. 80.

And we would venture to add in the way of advice, to our young friends in the ministry, that if they are desirous of acquiring the experimental knowledge connected with their profession, and the pastoral habits, they will seek for employment rather in the country than in the metropolis, and rather at a distance from their friends than in their vicinity. All who are acquainted with the character of a metropolitan ministry, and its peculiar difficulties, will admit the necessity of experience to overcome them, and all who know the dangers of society and the friendship of the world upon a young minister, will acknowledge the propriety of our advice. Mr. Bridges very justly remarks, that success is not always visible, and that ministry may really be successful, though its effects be not apparent,

"Where therefore the ministry fails to convert, we may still be assured, that it convinces, reproves, exhorts, enlightens, consoles, some one in some measure at all times. It never "returns to God void," when delivered in the simplicity of faith, nay even when not preached in faith, God will not neglect to put honour upon his own word—"Thou hast magnified their word above all thy name."

"Ministerial success may also be viewed, as extending beyond present appearances. We may be successful, even though we should not live to see it. Of the prophets of old "that saying was true; one soweth, and another reapeth; they sowed the seed, and the Apostles reaped the harvest."—pp. 87, 88.

And he adds—

"After a pains-taking, weeping seed-time, we may expect to bring our sheaves with rejoicing, and lay them upon the altar of God, "that the offering up of them might be acceptable, being sanctified by the Holy Ghost." Meanwhile we must be aware of saying, "Let him make speed, and hasten his work, that we may see it." The measure, the time, is with the Lord. We must let him alone with his own work. Ours is the care of service—His is the care of success. As "the Lord of the harvest," it is with him to determine, when, and what, and where the harvest shall be."—p. 90.

Want of success, however, has some invariable criterions, and we give the following extract, both for its correctness and the adaptation of Scripture :—

"When our public services are unprofitable;^a when iniquity abounds, and the mass of our people continue in an impenitent and ungodly state;^b when there is an unconcern among us for the honour and cause of God;^c when there is general want of appetite for the "sincere milk of the word,"^d and the public worship of the Sabbath and the weekly lecture (if there be any) is but thinly attended; when there are no instances of conversion to God in our Sunday-schools, and but few of our young people are drawn into the "ways of pleasantness and peace;" when children of deceased Christian parents, instead of being added spiritually to the Church, continue in and of the world;^e when little or no addition^f is made to the select flock who *truly* commemorate the death of their Saviour in the Holy Sacrament which he has instituted for that purpose; these and similar appearances may well agitate the question of the Israelites of old with the deepest and most anxious concern—"Is the Lord among us or not?"^g Symptoms of this dark and discouraging character, loudly call for increasing earnestness of supplication. "Oh! that thou wouldest rend the heaven, and that thou wouldest come down, that the mountains might flow down at thy presence! O Lord, revive thy work!"—p. 91.

Instead of resolving the first cause of ministerial failure that he specifies into the arbitrary will of God, Mr. Bridges observes with great fidelity and truth—

"Let the dispensation be considered, not in the light of an arbitrary appointment, but as matter for self-inquiry. Has this influence been sought for and cherished with earnest fervency of prayer? Have spiritual "gifts within us been stirred up" by the diligent exercise of a true and active faith. God is indeed absolutely sovereign in the distribution of his blessing; but by his command to seek, he has pledged himself that we shall not seek in vain."—p. 97.

One of the most important of the causes of ill success in the ministry, is the want of a distinct call to it; if it be the Lord's work, he will provide instruments and send them out; and woe to him who, unsent by the Spirit, dares to intrude into the sanctuary. Mr. B. is not one of those who considers a promise of a living, or episcopal or ministerial patronage, to be a sufficient call. Nor does he think that an inclination for the profession and the influence of parents is an adequate cause; he demands a desire, not hasty, but considerate,

^a Isaiah lix. 7. Matt. xiii. 14, 15. ^b Isaiah lix. 1—15. Jer. v. xxiii. 10, &c. ^c Hag. i. 4—10. ^d Num. xxi. 6. 2 Tim. iv. 8. ^e 2 Chron. xviii. 1. xix. 2. Ezra. ix. 2. ^f Acts ii. 47. ^g Exod. xvii. 7. ^h Isa. lxiv. 1. Hab. iii. 2.

disinterested, that may indeed take the reward with the work, but ~~would have the work though, without the reward~~; "not by constraint but willingly, not for filthy lucre, but of ready mind;" to this he would join a competent measure of ministerial gifts, or as the apostle expresses it, the minister should be *ἐδιδασκός* "apt to teach;" and he conceives that both the devotedness and the ability are requisite for the confirmation of the ministry. "A man," says Burnet, "and that man only so *moved* and so qualified, can with truth and a good conscience" make the necessary replies in our ordination service. It is indeed astonishing when we reflect upon it; how many who would shrink from the imputation of falsehood before man dare to lie in the most solemn article before God, and to reply with unblushing front to the bishop's awful question, Do you think yourself moved by the Spirit of God; "I trust I am," when at the same moment, the speaker must be convinced that neither the desire nor the ability are his, and that nothing but worldly motives influence his worldly heart. We rejoice to think that some bishops feel the important responsibility of laying hands on the ministry of the church, and that rank and fortune, and connexion have received the repulse from the sanctuary which they would have desecrated. Mr. Bridges has many most useful and searching observations on the causes of ministerial failure traceable to personal character, and insists on that devotedness of spirit, and that deadness to the world, which knows no object but duty, and regards the world but as the subject of its ministry, and the object of its prayers. The want of self-denial, with regard to favourite intellectual, and worldly pursuits, with respect to income, and preferment, and a defect of personal or family religion, are justly urged as main impediments in the way; but Mr. Bridges assigns a large part, indeed, and we are sure that he is right, to the conformity to the world and its habits, that too many of our clergy manifest. "When parsons fiddle, may not laymen dance?" is a question asked by a Christian satyrast, and conveys an important truth; we cannot restrain our flocks, if we exhibit no restraint ourselves, and the deadness to the world which Christianity enjoins, is but ill received from the lips of him who is seen, at least, if not seen busied, in the race-course and the theatre, the ball-room, and the chase. Such pursuits are absolutely incompatible with the character of the Christian minister, for they are so with that of the Christian layman, and if he who ministers at the altar should both carry thither and acquire hence, an higher and more eminent degree of sanctity, then "the *peculium* of the clergyman's amusements," to borrow a phrase from Bishop Ryder, will certainly not include field sports of any kind, an indulgence in miscellaneous society,* or in those fashionable perversions of religion and charity, oratorios and music meetings. Mr. Bridges cannot be accused of being too severe in his opinion of this last species of

* "Facile contemnitur clericus, qui sæpe vocatus ad pran dium, tre montem. Nunquam potentes, rursus accipimus rogati. Hieronym. ad Nepot."—p. 126.

recreation, when he puts it upon the score of expediency, but we own that we would rather regard abstinence as a duty; that we can see no difference between the oratorio and the theatre, but that religion is more scandalously outraged in the former, and that the high ecclesiastical authorities that sanction by their presence and approbation, the festivities of the latter assemblages,* indirectly lend their authority to dissipation of every varied kind, and unite together in the most awful confusion, the world and religion, Christ and Belial.—We subjoin Mr. Bridge's observations, with the remark, that *he* has not received Christ as his minister ought to have done, who has not in learning "to taste the graciousness of the Lord," unlearned such tastes, or to whom the forsaking of such vanities is irksome:—

"And may not this view of the subject apply to clerical attendance upon oratorio, musical festivals, and exhibitions of a similar character, which are not so decidedly "according to the course of this world" as to preclude a difference of opinion among us? If our worldly parishioners, who hear our remonstrances against the pursuit of the vanities of the world, should express surprise or pleasure at meeting us at places of resort, ought not our consciences to whisper a wholesome doubt respecting the expediency (to say the least) of our attendance? . . . The exercise of restraint in the present instance would be the natural and direct expression of "love to the brethren." It would save us from the possible hazard of becoming stones of stumbling to those whom we ought to guide in the way of the cross. As an act of violence to our own inclination, at the supposed call of duty, it would be in the true spirit of our Divine Master's injunction—"Deny thyself;" and an exemplification of the rule of love—"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Upon this principal clergymen have been led to relinquish the amusement of shooting. No moral evil indeed can be attached to this recreation, but it may be questioned whether it exhibits the Christian minister in his proper Levitical habits. Would not the transition be deemed somewhat violent, to visit the sick and dying in the way home from shooting, and, leaving the dog and gun at the threshold, to go into the chamber, to realize the nearness of eternity in its unspeakable horrors, or its everlasting joys? Would not a shooting dress rather impel than invite a tempted conscience seeking for spiritual counsel at our mouth, or an awakened soul, anxious for an answer to the infinitely momentous question—"What must I do to be saved?"—pp. 162, 163, 164.

We regret that we cannot enter in a more detailed manner on this part of his subject. He pursues it with great power and great feeling, through the detail of private life, the mode of educating a clergyman's family,† the importance of regulating it, so that as was

* We have read in the Record newspaper, some admirable remarks upon the music meetings, at York and Birmingham. Can their observations, have ever met the eyes of the dignified clergy of these respective dioceses? We were recently much affected at seeing an eminent and pious prelates name prefixed as Vice-President in an advertisement of one of those assemblages, in which successively as part of the "entertainments" promised, *were a sermon in the morning by the Master of the Temple, a play and a ball in the evening.*

† We recommend the following passage to the attention of our fair readers:—

"Mr. Fletcher mentions the custom of some of the foreign Protestant Churches of condemning the minister himself for the faults of his wife. Thus in the Protest-

said of Hooper, "in every corner there may be some smell of virtue, good example, honest conversation, and Scripture reading," the importance of a proper selection of an *help-meet and yoke-fellow in his work*, and above all the necessity of faith in the ministry, the union of the humility which "asks, who is sufficient for these things?" and the confidence that replies, and replies simply and undeviatingly "our sufficiency is of God;" this principle extends itself through many varied walks of pastoral labour; gives the talent where it did not exist, and calls it out where it was dormant, and finds that

"No difficulty is, therefore, insurmountable—our master has invested the principle of faith with his own omnipotence. The least grain will remove a mountain from its place. What would not a large grain, what would not many grains—do? If the weakest exercise is so mighty, what might not be expected from the habit of faith? Do we not see more beauty in the disciples' prayer, and more need of it in ourselves—"Increase our faith?"

It is thus we can bring home to the hearts of our people, a practical argument in favour of the church and its ministrations, for however learning may deduce, and ingenuity may demonstrate; it is the personal character of the minister, and the spiritual success of his labours, habits of faith and humility, of self-denial and benevolence, which will commend our primitive and apostolic constitution most effectually to the affections of the people. Make them feel the advantage of your spiritual influence, and they will most readily yield to it.

(To be continued.)

A Brief History of the Life and Labours of the Rev. T. Charles, A.B. late of Bala, Merionethshire. By the Rev. Edward Morgan, M.A. Vicar of Syston and Ratcliffe-on-the-Wreake, Leicestershire, and Chaplain to the late Right Hon. Earl Ferrers.—London, 1828.—pp. xii. 367.

(Continued from page 214.)

In a former number we called the attention of our readers to Mr. Morgan's very interesting life of Mr. Charles of Bala, and in so doing we could not help pointing out the circumstances of Wales as full of instruction with regard to Ireland. We have even purposely confined ourselves to those common features of resemblance which might exist between any two countries. We in general terms pressed the obvious conclusion that as Wales, in a state of ignorance and darkness, had been instructed and enlightened, so by the use of the same means might Ireland, ignorant and dark as it is, be instructed and enlightened also. It must have struck some of our readers that we passed over many circumstances which connected

tant churches of Hungary, they degrade a pastor whose wife indulges herself in cards, dancing, or any other public amusements which bespeak the gaiety of a lover of the world rather than the gravity of a Christian matron. This severity springs from the supposition, that the woman, having promised obedience to her husband, can do nothing but what he either dictates or approves."—(p. 300.)

the case of Wales in an especial manner with that of Ireland, and took no notice of those incidents in Mr. Charles's life, which connects him in a most interesting way with this our country.

We did this purposely, intending to call the attention of such of our readers as are interested in our national regeneration to a more undivided consideration of those parts of the volume which especially apply to Ireland.

Wales presents a parallel to this country in the circumstance of her having a native language long despised and neglected, but still beloved by the people, and cherished and continued amongst them in spite of all the attempts to destroy it either by neglect or opposition. One of the great causes of the ignorance and irreligion which appeared to characterise Wales, seem to have been the desire of instruction, oral or written, in that native language, and one of the great means used by Mr. Charles was the employment of that language in schools, and preaching, and tracts.

We desire to direct our readers to this very important fact set before us in this valuable memoir, and for the particulars of Mr. Chadler's we refer to a letter of his dated January 4, 1811, premising that there is not an argument which he uses which is not as applicable to the Irish as it was to the Welsh; and not a fact he states which is not full of instruction as to the native language used by above two millions in this country.

"The Rev. Griffith Jones, a clergyman of the establishment, about the year 1730, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of our poor people to read their native language. Before that time the whole country was in a most deplorable state with regard to the acquisition of religious knowledge. After the decease of this very pious and laborious minister, in 1781, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry; her name was Mrs. Bevan. In her will, that lady, who lived several years after Mr. Jones left £10,000, the interest of which was to be applied for ever towards perpetuating these schools. Her executrix, a niece of her's, disputed the validity of this will, so far as it applied to this money. It was thrown into Chancery, where it continued for thirty years, before a decree was obtained. About two years ago, a decree was granted in favour of this charity; and the interest of the £10,000, with the accumulation of it by interest all the years it was in Chancery, is to be applied, under certain specific regulations and restrictions, to the support of circulating charity schools throughout the whole principality. This was a consummation devoutly to be wished indeed; and the more so, as we had all despaired of ever seeing the money applied to the proper object. There are now forty schools erected in different parts of the country, and the number is continually increasing.

"In the course of a few years after the cessation of these, on the demise of Mrs. Bevan, the country gradually reverted into the same state of stupor and ignorance, in which Mr. Jones found it when he first thought of these institutions. Besides, though Mr. Jones's schools increased to the amazing number of 206 before he died, yet there were many districts in the mountainous country never visited by his schools, or but once, and that for a short time. In one of these districts it pleased the will of Providence to place me. Soon after I assumed the care of the parish, I attempted to instruct the rising generation

by catechising them every Sunday afternoon, but their not being able to read, I found to be a great obstacle to the progress of my work. This induced me to inquire into the state of the country in this point of view. I soon found the poor people to be in general in the same state of ignorance. Two or three of the children of the wealthiest were sent to the next town to learn English, and this was all. They generally were left totally destitute of any instruction. As Mr. Jones's schools had ceased to circulate, no relief could be obtained from that quarter. A thought occurred to my anxious mind, for so it really was, that by the charitable assistance of some friends, I might be able to obtain means of employing a teacher, and to remove him from one place to another, to instruct the poor ignorant people. When I had succeeded in obtaining pecuniary aid, the great difficulty of procuring a proper person to teach occurred. This difficulty was removed by instructing a poor man myself, and employing him at first near me, that his school might be in a manner under my constant inspection. The next difficulty was to obtain proper elementary books. In this point, Mr. Jones's schools were very deficient, as those used in his schools were little better than the English battledoors, and very ill calculated to forward the children in their learning. This obstruction also was gradually removed. I composed three elementary books, besides two catechisms, which are now used in all our schools, and very essentially assist the progress of the children. My teachers, as my friends increased, multiplied gradually from one to twenty, but of late the number is decreased, as the necessity of the week-day schools is superseded by the increase of Sunday schools, and my attention is drawn to the extension of them as wide as possible. The circulating day schools have been the principal means of erecting Sunday schools; for, without the former, the state of the country was such, that we could not obtain teachers to carry on the latter. Besides, Sunday-schools were set up in every place where the day-schools had been.

"My mode of conducting the schools has been as follows:—My first greatest care has been in the appointment of proper teachers. They are all poor persons, as my wages are but small. Besides, a poor person can assimilate himself to the habits and mode of living among the poor, as it is his own way of living. It is requisite he should be a person of moderate abilities, but above all that he be truly pious, moral, decent, humble, and engaging in his whole deportment; not captious, not disputatious, not conceited, no idle saunterer; no tattler, nor given to the indulgence of any idle habits. My care has been abundantly repaid, for my teachers in general are as anxious as myself for the success of the work, and the eternal welfare of those they are employed to instruct in their most important concerns. In introducing the school into a place, I pay a previous visit there, after conversing a little (on any opportunity that may offer) with some of the principal inhabitants on the subject. I convene the inhabitants together, having sent a previous message to them intimating my intention of visiting them, and specifying the time of my coming. When convened together, I publicly address them on the vast importance of having their children taught to read the word of God, and afterwards I inform them of my intentions of sending a teacher to assist in instructing their children, and also grown up people who cannot read, who will attend him on Sundays, and as many nights in the week as they please. I conclude in exhorting the parents to send their children into the school. I converse familiarly afterwards with the parents, and promise to assist them with books if they should be too poor to buy any. I take

kind notices of the children also ; and thus in general we are kind friends ever after the first interview. The teacher is to take no entrance money, is charged not to encroach on them, and not to intrude himself upon them, unless particularly invited into their houses, and then he is charged to have family prayers night and morning wherever he goes to reside for a night, to introduce conversations respecting his own work, and not to indulge himself with them in idle talk, that in him they might see how a Christian lives, and how they ought to live. His time is entirely at my command, and to be devoted wholly to the work. He is engaged in the evening as well as in the day, and that every day.

"Before the school is removed, I go there twice, if possible, and examine the children publicly. These public examinations and catechisings I have found most profitable to the parents and grown-up people. I have often seen them exceedingly affected by the intelligent and proper responses of the children. Before I leave them, I exhort them earnestly to support the Sunday school that had been begun among them, to prevent the children from forgetting what they had learnt, to farther their progress in learning, now they have happily begun ; and this they generally comply with. At first the strong prejudice universally prevailed against teaching them to read Welsh first, and the assumed idea they could not learn English so well afterwards, proved a strong stumbling block to parents to send their children to the Welsh schools, together with another conceit, that if they could read English they would soon learn to read Welsh of themselves ; but now these idle and groundless conceits are universally scouted. This change has been produced, not so much by disputing with them as by the evident, salutary effects of the schools, by the great delight with which the children attended them, and by the great progress they made in the acquisition of knowledge.

"The school continues usually at one time in the same place six or nine months. This depends on local circumstances, the number of children, and the progress they make. In some districts they learn with much greater rapidity than others. The cause of this is various, which I cannot enumerate here.

"This has been my mode of proceeding, subject to some local variations, for above twenty-three years, and I have had the only satisfaction I could wish, that of seeing the work, by the Lord's blessing, prospering far beyond my most sanguine expectations. The beginning was small, but the little brook became an overflowing river, which has spread widely over the whole country in Sunday schools, the wholesome effects of these precious institutions fertilizing the barren soil wherever it flows.

"As to teaching young people in the first place to read the language they generally speak, and best understand, if imparting religious knowledge is our primary object, as it most certainly ought to be, in instructing immortal beings, it needs no proof, for it is self evident. However, I beg your attention for a moment to the following particulars, making no apology for the great length of the letter, as you desired me to be particular.

"1. The time necessary to teach them to read the Bible in their vernacular language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years time, during which long period they are concerned only about dry terms, without receiving one idea for their improvement.

"2. Welsh words convey ideas to their infant minds as soon as they can read

them, which is not the case when they are taught to read a language they do not understand.

“3. When they can read Welsh, Scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourses delivered in that language, used generally in preaching through the principality, which of course must prove more profitable than if they could not read at all, or could only read English.

“4. Previous instruction in their native language helps them to learn English much sooner, instead of proving in any degree an inconvenience. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with a view of convincing the country of the fallacy of the general notion which prevailed, and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case. Having acquired new ideas by reading a language they understand, excitement is naturally produced to seek for knowledge. And as our ancient language is very deficient in the means of instruction, there being few useful books printed in it, a desire to learn English, yea, and other languages also, is excited, for the sake of increasing their stock of ideas, and adding to their fund of knowledge. I can vouch for the truth of it, that there are twenty to one who can now read English, to what could when the Welsh was neglected. The knowledge of English becomes necessary from the treasures contained in it;—English books are now generally called for. There are now a hundred books, I am sure, for every one that was in the country when I removed from England, and first became a resident of these parts. English schools are every where called for; and I have been obliged to send young men to English schools to be trained up for English teachers, that I might be able in some degree to answer the general demand for them. In short the whole country is in a manner emerging from a state of great ignorance and ferocious barbarity to civilization and piety, and that principally by the means of Welsh schools. Bibles without end are called for, are read diligently, learned out by heart, and searched into with unwearied assiduity and care. Instead of vain amusements, dancing, card-playing, interludes, quarrelling, and barbarous and most cruel fightings, we have now prayer-meetings, our congregations are crowded, and public catechising is become pleasant, familiar, and profitable.—One great means of this blessed change has been the Welsh schools.

“5. By teaching Welsh first, we prove to them that we are principally concerned about their souls, and thereby impress their minds with the vast importance of acquiring the knowledge of divine truths, in which the way of salvation, our duty to God and man, are revealed, whereas that most important point is totally out of sight, by teaching them English, for the acquisition of English is connected only with their temporal concerns, which they may never want, as they may, as the majority do, die in infancy. In my opinion, in the education of children, it is of the utmost importance, in the first place, to impress their minds with a sense that they are candidates for another world, and that things pertaining to their eternal felicity there, are of infinitely greater importance to them than the little concerns which belong to one short existence here. The neglect of this is, I apprehend, a very great defect in the education of children.

“What I have put down, is, I apprehend, equally applicable to the Irish and the Highlanders, as to the Welsh.—Praying for your success, I am yours respectfully,” &c.

The abundant results of Mr. Charles's wise and rational labours of love are evident from the one fact, the necessity for the formation of the British and Foreign Bible Society, in order to supply the demand for the Welsh Scriptures in a country in which before the introduction of the Welsh schools, there was not to be found one in twenty that could read. In 1799 there came out an edition of 10,000 Bibles from the Society for Promoting Christian knowledge, but they were not sufficient to supply one-fourth of the demand. The Society would supply no more, and thence, after some consultation among Christian friends, arose the British and Foreign Bible Society, which has since that time supplied the scanty population of Wales with above 250,000 copies of the word of God. Shall we not bless God for the demand, and bless him for the supply? When will there be any thing like a comparative demand and a comparative supply of Irish Scriptures to above two millions of the population speaking the native language? Certainly not until there is a proportionate increase of education and instruction in the native language, which is understood and beloved by the people.

It is one of the characters of true religion that it is expansive in its nature, and all those who are quickened by it feel an anxiety to extend its blessing to all around them. Mr. Charles's labours in Wales were not confined in their effects to that country only. His exertions appear to have excited a spirit productive of the very best consequences, both in Scotland and Ireland. To him are the Highlanders indebted for their Gaelic schools, in which they may hear in their own tongue wherein they were born, the wonderful works of God; and to him is Ireland not a little indebted, though she has not yet fully reaped the benefit of his great and successful experiment in Wales, because she has never had the principle on which he acted fully worked out yet.

In 1817, Mr. Charles visited Ireland, at the request of the London Hibernian Society, accompanied by three other gentlemen, for the purpose of ascertaining the religious state of the country, the best means of instructing the people, and whether through the medium of the English or Irish languages. His three companions were the Rev. Dr. Bogue, the Rev. J. Hughes, and S. Mills, Esq. They commenced their journey July 24, traversed the country mostly two and two, for nearly a month, and returned August 20.

We cannot but regret that these good men spent so short a time in the country, and therefore must have been made very imperfectly acquainted with its real situation. They published a report which was the ground work of the operation of the London Hibernian Society, to which the country was so much indebted for the good it has effected, and whatever may have been their mistakes and their short-comings, arising necessarily from their ignorance of the country, they are entitled to the praise of having thought of Ireland's spiritual destitution, when few indeed in Ireland were alive to it themselves.

The observations thus made by Mr. Charles, as we find them re-

marked in the *Evangelical Magazine* for November, 1815, the year after his death, led him more especially to desire that schools might be established in every part of that country in which such as required it should be taught in their native language.

Mr. Charles in this tour kept a journal, which is in the possession of Mr. Morgan, his biographer, and from which he has given many interesting extracts, from which we shall give some quotations, whilst we cannot but wish that we had the whole journal before us.

The Bible Society sent 1000 Testaments to Dublin, to be distributed by Mr. Charles and his companions on their tour, but there was not one Irish Testament among them, for not one had yet been printed since the year 1605.

"Kilkenny.—Called on the Rev. P. Roe and the Rev. G. Carr, of Ross, near Waterford, both evangelical, zealous, and successful; but complained heavily of the increase of Popery in Kilkenny and all the adjacent country. The Papists have a great school here, and it is the principal place of ordination. The Irish is generally spoken; the English is by most understood and taught in the schools.

"Clonmel, 24 miles from Kilkenny.—All the country spoke Irish, and were principally Papists. Assizes just over; nineteen tried, mostly for murder.—We spent the Sabbath: went in the morning, at 10, to the Quaker's meeting—all silent; at 12, to the Popish chapel, and heard an Irish sermon—the congregation very attentive, and about 3000; at 1, to church, and congregation about 200—the sermon as usual. 10 Papists to 1 Protestant. They spoke Irish in the streets.

"Waterford, August 3.—Arrived here about 1, after a pleasant ride through a romantic country; all speaking Irish, and many Irish only; the religion generally Catholic. Mr. B. addressed a small congregation of Independants. Religious people here as elsewhere, in some degree infected with Sandemanianism. Sacrament every Sunday, administered without a minister; they spend their time in vain jangling instead of laying themselves out in endeavours to spread the Gospel and save sinners who are perishing all around them.

"Fermoy, Aug. 4.—A pretty town, the country mountainous. Irish generally spoken. Very few Protestants in all the country. The poor much neglected, and very ignorant. Went into a school on the road; English only taught; very few can read Irish, though universally spoken.

"Cork, August 5.—In my way from Fermoy, I conversed with several poor Irish; found them zealous Catholics, not able to read, and very ignorant.

"Limerick, August 7.—The country from Cork wilder than what we had seen before. Irish spoken throughout; all Catholics.

"Gort, August 9.—We came through Newport from Limerick; the inhabitants speak Irish in general. There is a church and a Popish chapel in this place; Protestants very few. Popery and the Irish language always go together; where the one is spoken the other prevails.

"Tuam, Aug. 10, 32 miles from Gort, Province of Connaught.—All speak Irish, and are Catholics; only a few Protestants scattered here and there, more irreligious, if possible, than the Papists; all enveloped in darkness and superstition. Schools every where teach English; none learn Irish. The poor in their cabins very civil and communicative, but ignorant of the Bible to a man;

turned into a few of them in every place; their ignorance of the Bible, the only source of real and permanent comfort, affected me much; they have been sadly neglected indeed. I hope the time is drawing nigh for the Lord to show them mercy. The clergy, not in wealth and luxury, unmindful of their duty. The priests make a prey of the people, whom they keep in ignorance for that purpose. The Protestants of all denominations mind earthly things, and therefore the cause of God is neglected;—mercy or judgment must produce a change in that speedily. Few Protestants at Tuam. Methodists have preached here for 30 years; hundreds of Catholics in different parts of the country, the preacher told us, have joined them. Nothing wanted but zeal and piety in the Protestants, and God's blessing, to effect that conversion, just the same as other sinners."—pp. 310, 313.

We scarcely know when to stop, we feel such an interest in the opinion of such a man in passing over so hastily this our country. Appended to Mr. Charles's journal are the following sentiments, which explain the measures he thought should be pursued towards improving the religious state of Ireland.

"I am of opinion that religion cannot be diffused in general among the Irish, without Bibles in their own language, and schools to teach them to read Irish, and this in aid of Gospel preaching in Irish. We have not met with any one who could read Irish; there are no elementary books in the language. Circulating schools might do wonders. Many parts of Wales, in G. Jones's time, were as dark as Ireland."—p. 316.

Such were the conclusions to which Mr. Charles was led from his experience in Wales, and from his short hasty tour through Ireland. Our acquaintance with the country forces us to say they were just conclusions. Would to God, they had been fully acted upon, and fully followed during the twenty-two years which have passed since they were written, Ireland would then have been a different country from what it is. The Hibernian Society set forward to act upon the plan laid down for them;—they determined upon making use of the Irish language as a means of spiritual improvement, and to them we are indebted for the first re-print of the Irish scriptures since the time of Robert Boyle, in 1685. Before the report made by Mr. Charles and his companions, there seems not to have been a dissenting voice as to the uselessness of preaching the Scriptures in Irish; and in the first report of the British and Foreign Bible Society, we find the two following letters from clergymen in Ireland, containing sentiments which we believe that not one would be found to utter now:

"Cashel, Nov. 10, 1804.

"I have consulted many on the subject of Irish Bibles and New Testaments, and they are almost unanimously of opinion that little, if any, good could in the present day be effected by their distribution. The Irish language, it is true, is spoken amongst the lower ranks, but very few indeed can read it. In this Popish county of Tipperary, I am told by very good authority that probably not twelve persons can read Irish, and those of that description which would be most likely to discourage the dissemination of the Scriptures."

From another clergyman in Ireland—

“In looking over the letter I received with the report of the Bible Society, and observing that it mentioned the intention of printing Bibles in the different languages spoken in Great Britain and Ireland, I think it proper to mention to you that there is no occasion to print any in Irish, in case there should be any such idea, for the common people cannot read the Irish language; those that are taught to read, read nothing but English.”

With such information from Ireland, and probably from some of the most pious and well-informed of the clergy, it is not wonderful that the idea of preaching the Scriptures in the native language was not entertained until after the visit paid by Mr. Charles. It was in 1818 that the Committee reported their resolution to print 2000 copies of the New Testament, and even then remaining ignorance or prejudice prevented the thing from being done as it ought, and the Roman character was used instead of Irish, by which means the book failed to meet the feelings of the people, and its circulation was very inconsiderable. The Bible was printed in the same character, and the greatest part of the first edition still remains unused. The excellent persons conducting the Hibernian Society had not on this point the same zeal as Mr. Charles; they could not address the natives of Ireland in their mother tongue, as that excellent man could his countrymen in Wales; they did not know, as he did by experience, the different reception of truths in the known and the unknown tongues; they consequently did not press their Irish instruction with the same zeal as the English, and even at this moment their own reports and the speeches of some of their most zealous friends show that they are not yet prepared to go the full length of Mr. Charles, and educate the children as well as the adults in the native language, yes, and press their Irish instruction upon them, as that which will be in the end most useful to them, even though the desire of their parents is that they should rather learn English. In their last report we find this notice of the Society's operations connected with the Irish language.

“The Irish classes in your day schools have, in the last year, considerably increased, though your committee find now, as in former years, that the peasantry, who themselves speak Irish, are, on various accounts, most desirous that their children should be instructed rather in the English language.”

It is to be inferred that the Society acts in such cases upon a different principle from that which we have seen Mr. Charles advocating, and gratify the mistaken wish of the parents.

We have seen also a report of a speech delivered last year by a prominent member of the Committee, in which he speaks of it as a discovery made by the Society, that the parents were more anxious that the Irish children should learn English, and appears to triumph in the ascendancy which English education is thus gaining over Irish, and we ourselves know the fact of schools under the Hibernian Society kept in the Irish country by competent Irish scholars, in which the children are taught to read English, of which many of them understand very little, and not to read Irish, with which

they are familiar. We have known the fact of a child taught to repeat twenty chapters in the English Testament who did not understand one word of English. We do not say these things as blaming our Christian friends and fellow labourers, but only to state that we differ from them on a subject on which there has been, and still is, a great difference of opinion—Irish education—and we do not think they have yet come up to the views of their original friend Mr. Charles. He would not have confined it to the adults—he would not have joined with the parents in keeping Irish education from their children, and giving them only English education. It is no new discovery, as stated in the speech alluded to at an anniversary of the London Hibernian Society, that the parents like the native language for themselves, and the English for their children. The parents in Wales had the same predilection, but Mr. Charles was wiser than they—he saw before hand the good effects of teaching them Welsh—he persisted, and he had reason to say it was well that he did. His reasons are at large in his letter which we have extracted; we think them unanswerable as applied to Welsh, and equally unanswerable if applied to Irish. We would even go further; we would not only wish to teach the native youth their own language, but we would wish to teach it to the English Irish, that by this means they might have a channel open for a more cordial and intelligent communication with the natives. When we teach to the English-speaking Protestants the letter and doctrine of the Bible, we should wish to make them acquainted with that language which should enable them to hold intercourse upon Scripture truths with the less instructed natives, and so fit them to be a good leaven that should leaven in time the whole lump; and we feel assured that no persons who entertain a jealousy as to the increase of the Irish language need start at our proposal. We are perfectly assured that the relative proportion of English and Irish never will be decreased by any quantity of education brought into the country; the result of every intellectual advancement will be ever in favour of English. We earnestly desire to see all the friends of education in Ireland convinced of this, throwing aside their prejudices and using the most efficacious instrument of good which is within their reach. But if we would wish to see our friends of the London Hibernian Society more heartily employing the Irish language in the instruction of the people, what shall we say of the Society for the Education of the Poor of Ireland, who do nothing for the Irish speaking people, and take no steps for the education of the millions who speak their native language?—what of the Society schools who have not one Irish school or Irish book? Has there not been some enchantment against Ireland, some spell that has infatuated her friends? But we trust the charm is dissolving, and a better day is dawning on our land.

The last thing recommended by Mr. Charles is the preaching of the Gospel in Irish. In this department it is lamentable to think how little has been done, how few have been the instruments employed in this important work. There has been, indeed, one hardy

veteran amongst the Wesleyan Methodists who, though he has not entirely devoted himself to that work, has more frequently than any other individual preached in the Irish tongue;—there have been occasional sermons from other individuals in the same connection. We have also known of two preachers employed by the Irish Evangelical Society, who addressed congregations in Irish as well as English. We have heard of occasional discourses from two or three members of the Established Church; and this we may say is all that has been done in the way of preaching for the Irish. *There is not at this moment a house of worship devoted to the service of God in the Irish language;* but we are happy to say the minds of Christian ministers are opening to this important subject. Experiments have this year been made by a few persons qualified for the purpose, and they have been most satisfactory, and are such as will induce many who love the Redeemer and have a zeal for souls, to apply themselves to the study of the language. We have seen an account of a sermon preached by a valued minister who was on a deputation from the Established Church Home Missionary Society, which we are sure will be entertaining to our readers,—it was in the county of Kerry. The account states that the house of the minister in which the sermon was to be preached was crowded until the front and back halls, the drawing-room and dining parlour, which are off the hall, and the stair-case and kitchen, which are behind the hall, were filled. During the sermon, which lasted for half an hour, the most deep attention and interest were manifested, and many of the Roman Catholics, of whom the greater part of the congregation was composed, were in tears. When the minister had concluded his sermon, the Roman Catholics knelt with him in prayer, and when he arose from his knees they stood up still looking to him, and unwilling to depart, as if they hoped to hear more from him, so that he was obliged to leave the place as the only means to dismiss the congregation.

We would refer our readers to an interesting sketch of "the progress of the Lord's work among the Irish," published in our last number, which shows that another valuable instrument has been raised up by the Lord for letting the native Irish hear in their own tongue, wherein they were born, the wonders of his grace. Such circumstances give us hope for our country. The Irish language presents a powerful instrument for doing real good to that part of the population which speaks it. Let us see that instrument used—let every facility, every encouragement be given to it—let our ecclesiastical rulers recommend and countenance it—let our education societies fairly and uncompromisingly make use of it, and we may expect to see a work not less wonderful than that which has sprung from the exertions of Mr. Charles, in Wales,—we may hope to see the Irish-speaking people changed from being the most degraded and the most ignorant in our land, to be the most religious and enlightened amongst us.

NOTICES OF BOOKS.

A Collection of Hymns, adapted to Congregational Worship: by William Urwick. —Dublin, 1829.

This very neatly printed and copious collection reflects great credit both on the printer and the compiler. It contains a well written and interesting preface on the nature of Psalmody: the congregational advantages to be derived from it, and the progress of its use in the Christian world. That the Psalms of David and of other inspired men of God were in use in the Jewish Church, there is no reason to doubt, and their Psalmody had therefore all the latitude of subject which that portion of the Inspired Volume possesses, while particular portions of it are appropriated to particular occasions. In the Primitive Church it is probable the same adaptation of these sacred songs to the service of God took place; though divines and writers differ as to the distinguishing characteristics of the "psalms, hymns, and spiritual songs" that are recommended by the Apostle to the Colossians. That their worship was not confined to the book of Psalms is certain, as we have some remains of uninspired composition used at a very early period in the church, and one of them is incorporated into our service; while the Hymns, bound up with and apparently as authentic as the usual version of the Psalms prove the practice of the Church of England. Considerable prejudice existed in the national Church of Scotland against any psalmody but the literal and sometimes ludicrous version in use among them; but this has been counteracted, and the paraphrases, which frequently rise to animated poetry, have been added to their worship. Watts, the most pious, if not the best of poets, first seems to have rendered the singing of hymns familiar; and since his time, the praise of God has been frequently sung by our best poets, and adapted to public worship, that it may be justly said, the world has not all the good poetry to itself. The present volume contains six hundred hymns on various occasions of public worship, compiled from all writers, from Watts to Heber, Kelly and Montgomery, with some original compositions of considerable merit. In such a collection there

must be great inequality; but, generally speaking, the volume is as creditable to Mr. Urwick's taste as to his industry. We would suggest, in the next edition, that notwithstanding the trifling alterations rendered necessary by Mr. Urwick's plan,* he should attach the names of the authors to the hymns respectively.

Juvenile Forget Me Not, or Christmas and New Year's or Birth-day Present for 1830. Edited by Mrs. S. C. Hall.—London.

This little volume is an exquisite specimen of what taste, talent, and good nature can do; for all are certainly combined in its design, execution, and embellishments. The engravings are of the highest order, and the most delicate character; and the tales, essays, and poems admirably suited to the juvenile student, for whom it is intended. Our favourite is, we confess, Mrs. Hall's own tale, the Irish Cabin, which is well worthy of the pen of the author of "Sketches of Irish Character." The banks of the Sheffield and the Shipwrecked Boy, are pleasing tales, and an unpublished essay of Mrs. Barbauld's on "the Misses," as *Miss Chief*, *Miss Management*, and the rest of the family, possesses all the liveliness of that talented writer. If our readers wish to make a very beautiful New Year's Gift, we can safely recommend the Juvenile Forget Me Not, as calculated to amuse, without injuring the youthful mind, and though not decidedly religious, yet breathing everywhere a respect for the sacred sanctions.

Poems on Moral and Religious Subjects. By Anne Lutton.—Dublin, 1829.

Having our pages nearly made up, we desire to occupy a very limited space in calling the notice of our readers to the above work, which the pious authoress unpretendingly offers to the public, as "owing any value it may possess to the moral and religious truths they inculcate." We have read the greater part of the Poems in the collection, and venture to say, that, independently of the object aimed at by the writer, "the inspiring and cherishing sentiments, congenial with the spirit and tendency of vital Chris-

* Some of Mr. Urwick's alterations we have had occasions to regret, as they removed much of the concentrated feeling which forms part of the charm of the compositions.

tianity," she exhibits considerable poetical powers, and we wish we had room to insert the verses "to Mercy," or some other of the shorter pieces in the volume, to prove that it might have a place on the table or the book-shelf, along with more honoured and accepted names, who have shown that the powers of the poet may be elevated as well in their means as their object, by the views and sanctions of the Christian.

LITERARY NOTICES.

Nearly ready, a Topographical and Historical Account of Wainfleet and the

Wapentake of Chandlehoe, in the County of Lincoln, including Biography of Bishop Waynflete, Rev. Thomas Grantham, Rev. Thomas Scott, Henry Stubbe, &c. With numerous engravings on copper and wood. By Edmund Oldfield. In royal 4to. and royal 8vo.

Just published, Christian Counsel: or a Manual of One Hundred Practical Contemplations, tending to promote Gospel Principles and a good Conversation in Christ. Briefly comprising many of those great Truths which are to be known and practised by a Christian. By an Old Divine. 18mo. 1s. 6d. cloth.

FOREIGN RELIGIOUS INTELLIGENCE.

ITALY.

We extract from an American Publication, an article headed, "A Sign of the Times in Italy;" taken from a Prospectus of a New Edition of Martini's Italian Bible: which Prospectus has been issued at Naples; and has been circulated extensively, it is said, throughout the Italian States:—

"The present are times of great difficulty. Man, more than ever enemy to the truth, renews his attacks every day with increased energy and artifice, with the hope to expel for ever from the hearts of the faithful the sentiments of religion. But the Holy Scriptures are a shield of defence against all attacks; a sword of keenest temper, powerful to resist the assaults of the enemy.—Whoever will furnish himself with these sufficient weapons, shall be sure of victory. The promise can never fail. Meditate, then, on the Holy Scriptures: endeavour to understand their fullest meaning: feed daily on the Divine Word—you shall thus fortify your faith, and advance step by step in piety and holiness.

"These are our motives for the present publication. The necessity of the case demands it. Other places are exerting all their power in promoting the good work: it would be a disgrace to Naples to be backward. The book will be printed in the cheapest possible form consistent with correctness, that it may come within the reach of all."

BADEN.

In the session of the 9th of May, 1828, of the Chamber of Deputies of

the Grand Duchy of Baden, there was laid on the table of the president a petition, signed by 23 individuals, most of whom were doctors of divinity, physicians, advocates, and professors, praying that the Chamber would make an application to government, legally to abolish the obligations of celibacy imposed on Roman Catholic clergy within the bounds of the Grand Duchy. The petition was sent to a commission, and favourable hopes are entertained of its success.

BAVARIA.

A spirit truly Christian, is beginning to manifest itself amongst the students of the college of Erlangen. Professor Kraft teaches there with increasing success. The lectures on divinity are well attended; and, in the first lecture of this year, he recounted the manner in which he himself had been brought to the knowledge of the truth, after being long a votary of infidelity. The Pastor Brand publishes at Roth, near Nurnburgh, a journal, entitled the "Correspondent;" intended to combat the modern adversaries of the gospel. Much of the religious revival which has of late taken place in Bavaria is, under the Divine blessing, to be attributed to the influence of this journal. The Catholic bishop of Ratisbon, Laiter, now a very old man, still continues to exercise a most beneficial influence over the Catholics of Bavaria. Widman, a canon of his, labours in the same spirit with himself, and some of his other disciples, employ themselves much in preaching the gospel at Landshut and

the villages in the neighbourhood. A remarkable revival has taken place amongst the Catholics in the neighbourhood of Ingolstadt—in a country which till now seemed altogether dead—by means of the preaching of a zealous priest; and there is every reason to believe that these good effects will still increase.

SWITZERLAND.

On May 12th, a debate took place in the great council, upon a reference from the Council of State, arising out of petitions which had been presented for the enacting of still severer laws against the Dissenters. In that debate, while some of the members proclaimed principles fit only for the mouths of Ferdinand at Madrid, or Miguel at Lisbon, others vindicated, in a very able manner, the rights of conscience, and the character of their persecuted fellow-citizens. A report of this memorable discussion has been published in a Lausanne independent newspaper, *Le Nouvelliste Vaudois*; and we cannot but cherish the hope that good effects will eventually be produced by this diffusion of sentiment.

But we are afflicted with the information, that the rulers of the Canton of Berne have also degraded themselves by following the wretched example of the Lausanne government. We hear that offence had been given by a school-master, banished from Neuchâtel, who had been permitted to settle at Berne upon condition of not attempting to introduce separation from the church, but who is said to have violated that condition. Whether this was the occasion or not, the deplorable facts are, that religious meetings, not in the establishment, have been prohibited.—Several persons have been banished; and a gentleman of noble family has been arbitrarily deprived of his office, as under-secretary of state, and imprisoned, for his attachment to evangelical doctrines and dissenting worship.

SICILY.

Religion in Sicily.—I witnessed at the Cathedral, a grand ceremonial of the inauguration of a new Bishop of Catania. There was little decorum observed in the spectators, principally composed of Priests, who appeared, instead of devout actors in the scene, to have come out like ourselves only to enjoy the show. In consequence of the noise, it was impossible to hear any

thing said by the Bishop, Archbishop, or officiating Priests; seeing, however, some clergymen reading out of books, I fancied if I could get a glimpse of a few words, I might gain a knowledge of what was passing; but looking over the shoulder of one of the Priests for this purpose, I found his manual was an Italian play.—*Mrs. Lushington's Overland Journey.*

AMERICA.

Amusements.—The following is an opinion lately delivered by the West Lexington Presbytery relative to indulgence in amusements:—

DEAR BRETHREN.—The Presbytery of West Lexington would say, that it is neither consistent with the Christian profession, nor admissible in this church, for members to encourage or permit their children to frequent balls, &c. because it is contrary to the holy precepts of the Gospel, which say—

Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.—1 John iii. 15.

Be not conformed to the world.—Romans xii. 2.

See that ye walk circumspectly, redeeming the time. Ephes. v. 15, 16.

Train up a child in the way he should go. Prov. xxiii. 6.

Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

From all which it is evident, that parents, when they encourage their children to frequent places of worldly pleasure, do that which is unscriptural, against the authority of God, and is manifest violation of the spirit of the Gospel. It is to cultivate and cherish in the child an attachment to the world, which God has declared to be his enemy; and therefore it cannot be done to his glory; but on the other hand, is utterly hostile to it, as it is a disregard of his holy mandates. Besides, such encouragement given to children in practices like these, is a deliberate act of two-fold rebellion against God. First in the parent, and second in the child. For he who encourages sin in another, is himself a partaker of the same. It is, instead of bringing up the child for God, bringing him up to disobey his high and holy precepts—and is, of course, preparing him for the infliction of that eternal curse which is denounced against every transgressor.

Sunday Schools.—The first Sunday School in the United States was commenced in Philadelphia, in 1791, by persons of different religious denominations. In the year 1803, two Sunday Schools were formed in the city of New York, by the late Mrs. Graham. In 1806, the Rev. S. Wilmer commenced a Sunday School at Kent, in the state of Maryland; and in 1808, the same person began a school at Swedesborough, New Jersey. In 1809, a Sunday School Society was formed in Pittsburgh, Pennsylvania, by which a school was opened in the September of that year, containing 240 scholars.—Now the "American Sunday School Union," numbers 2600 schools, 24,307 teachers, and 174,191 scholars. It also gives employment to fourteen printing presses, and prints on an average 432,000 18mo. pages a day. Still there are at least 2,500,000 children, between the ages of five and fourteen, in the United States, of whom not more than 250,000

are receiving the benefits of Sunday School instruction, having a balance of 2,250,000 to be provided for.

The General Convention of the Protestant Episcopal Church of the United States, assembled at Philadelphia, on Wednesday, the 12th of August. A sermon was delivered by the Right Rev. Bishop Brownell, of Connecticut, after which the Holy Sacrament was administered. The House of Bishops was organised by electing the Rev. Dr. Wyatt, of Baltimore, President, and the Rev. Benjamin T. Onderdonk, of New York, Secretary. The House of Bishops consists of Bishops White and Onderdonk, of Pennsylvania; Hobart of New York; Cross, of New Jersey; Brownell, of Connecticut; Griswell of the Eastern Diocese; Moore, of Virginia; and Ravensworth, of North Carolina. Bishops Brown, of South Carolina, and Chase, of Ohio, were absent.

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

To the Editor of the Christian Examiner.

SIR—It is universally acknowledged that Ireland suffers under the heavy pressure of many great and deplorable evils; but the grand cause of all is not discerned by any eye, except that of the true Christian. He clearly sees it in the prevailing ignorance of the Word of God—that word *which maketh wise unto salvation*—which is profitable, not only for doctrine, but also for instruction in righteousness, and which can make the heart of the most afflicted and distressed of his children rejoice in the midst of their tribulations. This ignorance pervades all ranks, and, by its repelling power, prevents the free exercise of Christian love. It leads the rich to waste the energies that are called forth upon the prosecution of mere worldly objects, while the mighty machine of the mind is suffered to remain unmoved by any power save that of superstition and credulity. It leaves the poor to suspect, to envy, and to dislike their superiors; it produces discontent and hatred, and from thence to rapine and murder, the transition is very easy indeed. Is it any wonder that truth should be found so scarce a commodity in our land, when the book of truth is unread, and the commandments of the God of truth disre-

garded? Is it any wonder that falsehood should be daringly uttered and persisted in, when the nature and obligation of an oath are either unknown or set at naught? The assizes which have lately terminated have afforded most decided and melancholy proof, that the demoralization of the people keeps pace with the propagation of error, and that we have arrived at a crisis truly appalling. If the same causes continue to operate, the same effects must necessarily follow; and therefore it can be no longer a question, whether it be our duty to exhibit things as they really are, and to bear our most decided testimony against a system which enslaves and debases the human mind—which removes the Almighty from the governance of his own world, and makes man the arbiter of his brother's destiny. Contrasts frequently contribute to illustration, and I herewith send you one, taken from a respectable provincial paper, which cannot fail to interest your readers. It presents a record worthy of preservation; and if it be made the means of leading even one individual to peruse and examine for himself the sacred Scriptures which make known a Saviour and a Great One, even Jesus Christ the Righteous, the object proposed by its republication will be fully attained. BEPALL.

Interesting and Afflicting Contrast—

"When bills of indictment were about being prepared against the persons obnoxious with the murder of the Protestants at Macken, a little boy, only eight years old, son to Edward Scarlett, one of the poor men killed there, was brought on the council table to be sworn before examination by the Grand Jury, when the following were his answers to the questions put by Baron Pennefather:—

"**JUDGE**—Do you know the nature of an oath, child? **CHILD**—I think I do. Do you know what would happen to you if you swore a false oath? **GOD** would be angry with me, and I would go to hell. What kind of place is hell? It is a bad place. Why do you say it is a bad place? Because the devil is there. And what would happen you, if you were sent to hell? I would be punished. Do you know what kind of place heaven is? I do; it is a good place. What do you know about heaven? It is a good place, and God is there. What state would you be in, and what would happen to you if you went to heaven? I would be happy. If you told truth, and acted uprightly, what would be the consequence? When I would die I would go to heaven. Would you wish to go to heaven? I would. As you wish to go to heaven and be happy, you should tell the truth. (The child was affected, and holding down his head, in a low tone said) I'll surely tell truth. Who was it instructed you about heaven and hell, and in the consequences of doing wickedly? It was my mother. Did any one else instruct you? Yes, a Clergyman. What kind of a Clergyman? A Protestant Clergyman. Your mother and the Clergyman instructed you well.

"A short time after, a girl between 13 and 14 years of age was brought on the table to be sworn before she would be examined by the Grand Jury, on a charge against a person for violating her. The poor creature seemed to have been barbarously treated, and continued crying and sobbing during her examination.

"**JUDGE**—Do you know the nature of an oath? **GIRL**—I do not. Do you know the consequences of swearing falsely? I do not. What religion are you of? I am a Roman Catholic. Did you ever hear there was a God? No. Did you ever hear there was a devil? I did not.

"Here a gentleman (we believe a Counsellor O'Reilly, who appeared to be talking copious notes of the proceedings) requested his lordship to allow him to ask the girl a few questions. His lord-

ship asked him for what object. The learned gentleman said, that as the girl stated she was a Roman Catholic, and had never heard of God, or of heaven, or hell, he could hardly credit it, and wished to put a few questions to that effect. His lordship said that if he had any objection to the mode in which the witness had been questioned, he would allow him; or if he had none on that ground, any question he would suggest would be put to her by his lordship himself. This was declined by the learned gentleman; and his lordship then said he could not allow her to go before the Grand Jury or be sworn. After a few questions more from the Court, to which her answers were as unsatisfactory as to the former, the Roman Catholic Chaplain of the gaol was sent for, and the girl committed to his care until next day, for the purpose of instruction, when she was once more interrogated as follows:

"**JUDGE**—You were in company with the Priest, and can you now tell me what you mean by taking an oath? To this the poor creature returned no answer. Were you told what telling a lie was? I was. Were you told the nature of taking a false oath? I was told if I would swear falsely I would go to hell. Do you know what kind of a place hell is? It is a bad place, and I would not be happy there. Do you know what would happen to you were you to go to hell? I do not. Did you ever hear of the devil? No, I did not; but I heard if I was wicked I would go to hell. Who did you hear it from? From my mother. Did you hear it from any one else? I did. From whom? I heard it from little girls. What did you hear them say? I heard them talking about being damned. Did you know what they meant? I did not. Did you ever pray? I did. To whom did you pray? To God. What kind of prayer did you say?

"To this question, notwithstanding she was frequently interrogated, she gave no answer.

"**JUDGE**—What did you pray for? I prayed for God to have mercy on me. As good a prayer as any of us could pray. If God had not mercy on you, what would become of you? I don't know. Do you know what would become of you if you would tell a lie? I would be damned and go to hell.

"His lordship then called for the Rev. Mr. Shiels, who said she had, in the course of her conversation with him, repeated the Creed and the Lord's Prayer; after which, and with seeming reluctance,

his lordship suffered her to be sworn. All present seemed astonished at the contrast between the boy Scarlett and this girl, who, although six years younger was a real testimony of the solicitude of Protestants to have the blessings of unrestricted education conferred on their children.

"We have again and again affirmed that the brutal acts committed, and the savage dispositions evinced by the lower class of Roman Catholics are attributable to the want of education, which the Priests, like the dog in the manger, neither give nor permit to be given."

Opposition to Scriptural Education—

The following extract of a letter from the south-west of Ireland, adds another instance to the many instances, which it has been our painful duty to record, of the unconquerable hostility of the Romish priesthood to Scriptural instruction:—"We have met with a sad disappointment, as to the Infant school, which we did not expect. We had a house taken; £28. in hand, and many subscribers: matters seemed to be going on well, and we only waited for the mistress to aid us in selecting papers, pictures, &c. to commence; but, last Sunday, Father S—— thought fit to *denounce the school from the altar, and to warn his people not to send their children to it.* He said that 'the professed object of the Protestants in establishing such institutions was to educate the people; but that the real object was to seduce them from the true church.' In consequence of this, the person from whom we had taken the house refused to give us possession. The landlord appeared highly indignant at the priest's conduct, but said that if *he did not submit to his wishes, he should lose his business; he is a publican.* I am looking out for another house."

Extract of a letter from the Rev. Mr. ———:—"The Scripture Reader has had many opportunities of late of reading to Roman Catholics; and although we had no conversions, nor any reason to expect any immediately at the present, yet I trust his labours have not been in vain. The Priests' influence appear gradually to be weakening, and the people are every day becoming more willing to hear the word of God; he visits a good deal among the Protestants, and I trust that there is a good work going on among them, which we may hope, will reach to their Roman Catholic neighbours; indeed the lower order of

Protestants differed little, except in name from the Romanists, they were sunk in gross ignorance and superstition, forsaking the fountain of living water, and hewing out cisterns, broken cisterns that hold no water, they were to be found at holy wells and pilgrimages, and the use of charms and belief in fætries, was almost as prevalent among them as among Roman Catholics. N—— has had many conversations with them on these subjects, and I trust, has been faithful in holding forth both by his words and in his life the Lord Jesus as the way, the truth, and the life. May the Lord bless his labours and the labours of every agent of the society, by making them instruments of turning many sinners from darkness to light, and from the power of Satan unto God.

A subscription is about being entered into by the inhabitants of Ballina, for the widow and orphans of the late Rev. Claudius Huston, the Protestant Curate of that Parish.

It is said that, in future, the candidates for the Methodist Ministry are to undergo examination by the principal Preachers, in theology, the classics, and the mathematics; and if, after a probation of two years, they are found deficient in these respects, they are to give up all idea of officiating in the pulpit.

Report of the Friends of Israel, for August, 1829.—Bristol.—Journals of the most interesting nature, have been received from Mr. P. S. Cohen, stating his progress in promoting the Gospel, among his brethren; he has been well received by several, and since his ministry as Scripture reader has commenced, one Jew has applied for baptism, and is now on probation. A spirit has been awakened among the Jews at Bristol, Bath, and Gloucester, by means of bills being universally posted, to call their attention to the Holy Scriptures, by a series of questions of self-evident propositions, which cannot be denied, and which strike at the root of the Jewish controversy; three thousand of these have been put up, in Hebrew and English, even on the synagogue itself; and several hundred copies of the Epistle of Paul to the Hebrews, have been circulated at the door of the synagogue every Friday evening. The Jews admire the style, and say to each other, "Who is the author? and not being aware it is an extract from the New Testament, read it

without prejudice. At Bath they tore them up, and called for water to wash their hands after touching them; yet as the Psalmist saith, "The fierceness of man shall turn to thy praise;" this violence has been subdued, and they are now, one and all, enquiring into the Gospel, and buying the Bible, to read the 9th chapter of Daniel. Mr. Cohen has been stopped twice in the street, to read the chapter and expound it; and this sensation has been excited by the following placard.

"TO THE JEWS.

"Read and understand.

"If Jerusalem was destroyed by Titus, the Messiah must have already come, according to Daniel, chapter 9th. Why, therefore, do you exclude his writings from the portion read in the synagogue, if it is not because it is there said, 'The Messiah should come, and be cut off, before the destruction of the city,' and if he had not come, the city would now be standing in all its glory and pride. Hear, O Israel! be wise, and understand this. 'Seek ye out the Book of the Lord, and read.' Isaiah, xxxiv. 16."

A lecture has been established to be read to the Jews, on the ritual of the Jewish synagogue, by which it is proved, they cannot, if they believe their own service, have any plea for rejecting the Messiah, their prayer on the day of atonement, being offered up in the memorial of the Messiah. The course contains four lectures, which were read and approved of by the Right Rev. the Lord Bishop of Salisbury, who has been pleased to permit them to be dedicated to him, when printed. Several works have been sent to Miss Nevill, by Jews, for her to reply to; one in particular, on the passover, merits attention, as it is the authorized service of the German and Polish Jews, edited by Isaac Levi, and *does not contain one particle of the ordinance instituted by Moses*. It contains the ridiculous service called "The Kid," of which "The house that Jack built," is a parody, but much too profane to send a translation of, to the editor of the Christian Examiner; and indeed the Jews are themselves ashamed to translate it, as the service beginning, "Who knows one—I know one, &c."

Mr. Tobias has been engaged as Scripture reader, and Mr. Joseph has offered himself for the same situation, at Norwich. Mr. Cohen and Mr. Tobias will proceed next month to London, and commence the lectures there. Their

journals are forwarded every month, and accounts are received of their progress, by letter, once a week.

The prayer-book, containing the liturgy of the Church of England, in Hebrew, with the rubric, in seven languages—modern Greek, Italian, French, Polish-Judeas, German, Spanish, and English, is now ready for the press, and will be published, when sufficient subscribers' names are obtained. Names are received by Curry and Co., Mr. Tims, and all the other booksellers in Dublin.

From the great press of interesting matter, the remainder of the report of the friends of Israel, is obliged to be inserted under the head of Foreign Intelligence.

Friends of Israel Society.—Continuation of the report for August.

Firchteigel — Prussian Poland.—Letters have been received from her Serene Highness the Princess de Reuss, stating that the school of Firchteigel, opened on the 5th April, last, with 99 pupils. The school had been open a month, and the parents were so pleased with it, they requested to be received into an adult class, which was acceded to; and the Rabbi attends also, and since the school has opened, evinced himself favourable to the Gospel: The Princess writes—"This school has had a magical effect upon the Jews." One Jew only, distrusts it, and says—"it is a bad school, for it will make them all Christians." The children learn German, Hebrew, reading, writing, arithmetic, geography, history, music, (i.e. psalmody,) and drawing, together with the elements of useful trades, needlework for girls, &c. &c., and all are well grounded in the Holy Scriptures. This school costs £45 10s. a year.

Mr. Foche writes word, that seven Jews were baptised together, at Berlin, last Easter; and has sent a return of the names of the converts, to Miss Nevill; and she has the pleasure to state, she has had two personal interviews with the Prussian ambassador, while in London, and can assure her Christian friends, that every thing is in train for the permanent establishment of the seven churches of Christian Israelites, in Prussia; and an episcopal constitution has been sent over, for the approval of the king and ecclesiastical council of Prussia.

Smyrna.—There is every prospect of a speedy revival of the church at Smyrna, and likewise of some of the other apocalyptic churches; the Levant com

pany having promised £200 a year, to any minister appointed by the friends of Israel for that church; and a proportionate sum for the others, whenever circumstances permit them to be revived. John Baptiste is employed in writing MS. copies of the portions of the Hebrew prayers and catechism sent him by Miss Nevill, for the use of his brethren at Constantinople.

ENGLAND.

The following is the substance of a charge, lately delivered to the clergy of the diocese of Chester, by bishop Sumner:—

He began by requesting the clergy to consider him as their fellow-labourer, and by earnestly soliciting their co-operation in a spirit of conciliation and charity. He then directed their attention to the two great branches of their duty, as preachers of the word within the church, and ministers of it without, by means of parochial visitation. With regard to the first of these, he drew a just and forcible distinction between the legal and evangelical mode of expounding the Bible. He enforced upon his hearers the apostolical "determination of knowing nothing in their sermons but Christ, and him crucified." He painted strongly the unfruitfulness of merely enforcing moral truths,—of merely representing vice as its own punishment, and virtue as its own reward; truths which, however incontrovertible, never yet converted one soul to Christ. He represented forcibly the absolute necessity of holding Christ as the only author of the way, the truth, and the life, and of dwelling upon the great and vital doctrines of justification by faith, sanctification by the Spirit, and salvation by grace and mercy alone. As subsidiary to preaching, he enforced the absolute necessity of catechising, by stating the evident and manifest impossibility of producing any great or permanent effect upon ignorant and uninformed minds, by the means of a weekly lecture delivered from the pulpit. He then proceeded to treat upon the important duty of parochial visitation; in the course of which he magnified the office and duty of the ministry, by a beautiful and most pathetic representation of the difference between a converted and unconverted soul, in the humbler walk of life; between a peasant without the illuminating graces of Christianity, little elevated, in intellectual rank, above the beasts that perish, consulting only how to gratify his animal appetites; or a me-

chanic, under similar circumstances of religious ignorance, and under worse circumstances of temptation to sin, led by the passions of his corrupted nature into every species of vice and profligacy, and goaded by poverty to discontent and outrage; and the same men, changed by the sanctifying influence of the Holy Spirit, through the perceiving of the word, and induced by the blessed hopes of the Gospel, to despise the pleasures and endure the afflictions of the world, in the assurance of that far more exceeding and eternal weight of glory, which is reserved for those who have patiently borne the cross for their Master's sake. This great and glorious work, he said, the clergy, under the blessing of Providence, were commissioned to effect, and this, he said, they must labour to do. This, in smaller parishes, he said, they might do, by the grace of God, unassisted and alone; and, in larger ones, by availing themselves of the assistance of the laity: instancing those who were employed in the apostolical ages, particularly the *deaconesses*; an instance which, perhaps, from the vast enlargement of the church in these days, and the still greater difference of customs and manners, had better not be too closely imitated.

Church Missionary Society.—The Rev. William Jewett left London, on his return to Malta, on Saturday the 19th of September.

SCOTLAND.

A gratifying sight to the admirers of a pure Apostolic Church in Great Britain, has recently been witnessed in the Northern Highlands of Scotland, which contain great number of Episcopalians, who have strenuously resisted all attempts on the part of the Kirk, to subvert their religious creed. In the triennial visitation of the Bishop of Ross and Argyll (the very learned and amiable Dr. Hay) to the remote parts of the diocese, for the purpose of holding confirmations, he was attended, wheresoever he travelled by crowds of both the ancient gentry and the lower classes of the community. In many places, the rude chapels were too small to contain his willing auditory, and he was hence, in several instances, obliged to read the service of the church, and perform the other devotional exercises in the open air, underneath the rocks; thus paralleling in simplicity the actions of the Primitive Apostles.

ECCLESIASTICAL INTELLIGENCE.

At an ordination held in the Cathedral Church, on Sunday last, by the Lord Bishop of Kilmore, the following gentlemen were ordained: Priests—the Rev. Messrs. Macartney and Ellison, for the Archdiocese of Armagh, and the Rev. Mr. Baget, for the exempt jurisdiction of Newry. Deacons: Mr. Marshall, for Raphoe; and Mr. Delap, for the Curacy of Ballyconnell, Diocese of Kilmore. The ordination sermon was preached by the Rev. Mr. Bagot.

At an ordination held on the 20th ult. in the Cathedral Church, by the Lord Bishop of Kilmaloe, the following gentlemen were admitted into Priests' Orders: Rev. Sir John Reade, Rev. James H. Allen, Rev. Mr. Brooke, Rev. Robert C. D. Robinson, Rev. Peter Bolton, Rev. Mr. O'Grady, Rev. R. MunSELL, Rev. Mr. Homan, Rev. Charles Carroll, Rev. Richard Milliken, Rev. Mr. Phillips, Rev. Mr. Abbot, Rev. Addeney Campbell, Rev. Mr. Irving; and the following into Deacons' Orders: Messrs. Small, Beatty, Richard Martin, James C. Fitzgerald, William McLoughlin, Richard Townsend Huddart, William Ratcliffe, Wolbert Slater, Richard Moore, Brabazon Ellis, Joseph B. Hamilton, John Conroy, Richard Smith, George King. The Ordination Sermon was preached by the Rev. Peter Bolton.

Thursday, the Rev. R. MunSELL, A.B., was instituted by the Bishop of Limerick to the Vicarage of Drebeltarna, in that diocese, vacant by the resignation of the Rev. Richard Harte; patron, the Rev. J. Duddell, as Prebendary of St. Munchin.

The Lord Lieutenant has appointed the Rev. W. Turpin to the living of Ballycommon, diocese of Kildare.

The new Church of Kilshecon, near Mullinavat, in the County of Kilkenny, was consecrated on Thursday, by the Lord Bishop of Ossory. The building is a neat and commodious structure.

The inhabitants of Kilmacrennan Parish, in the diocese of Derry, have presented an address expressive of their unfeigned regret at the departure of the Rev. George M'Neil to another parish.

Lord Rosse and the Rev. R. Hume, Rector of Birr, have made an exchange of the site of the old Glebe-house, offices, and Glebe land in that parish. Lord Rosse gives in return eleven acres of ground.

It is said, that the new Ecclesiastical Law Commission will be composed of Lord Stowell, the Bishops of London, Lincoln, and Gloucester, Sir John Nicoll, Dr. Lushington, and others.

On Wednesday, the 4th of October, the Committee of the Synod of Ulster, appointed to conduct the conference with the Remonstrants, met in Belfast, to make the final arrangements for a separation. As the Remonstrants had not prepared a full list of those Ministers and Congregations who intend to withdraw, the business was deferred till the 15th instant. No final arrangement has yet been made in regard to the Morak Philosophy Chairs.

The Bishop of Norwich, ordained, on Sunday, the 27th ult., at the Cathedral in that city, seventeen gentlemen to the Order of Deacon, among whom was Mr. G. N. Mely Hutchinson, A.M., Caius College, Cambridge; and fourteen gentlemen to the Order of Priests, among whom was Mr. Richard Hawke, A.B., Trinity College, Dublin.

The Lord Bishop of Lincoln ordained on Sunday, the 30th instant, at Duckdean, thirteen gentlemen to the rank of Deacons, amongst whom were Mr. Charles D. Radcliffe, and Lord Wriothesley Russell; at the same time his Lordship ordained twelve gentlemen to the rank of Priests, among whom was Mr. John Rogers, of Trinity College, Dublin.

VIEW OF PUBLIC AFFAIRS.

THE reports of the last month have been certainties, and we believe there is no doubt that the preliminaries of peace have been signed between Russia and

Turkey. The former has received indemnities, securities, and commercial privileges, and retains military possession of the conquered territory, until the

sums assigned as an indemnity, are discharged. She retains permanently no increase of territory, but the recognition of Greece, as an independent State, is said to form part of the treaty, though nothing certain on that subject seems to be known. It is thought that all the country to the South of a line joining Volo and Arta is to be set free, including thus Bessa; Phocis, Locris, and Attica, besides the Morea; but this, as well as the form of government that is intended to be assigned, is but conjecture. We rejoice most sincerely at the termination of hostilities. War with the Ottomans is war in its worst shape, and always is accompanied by acts of violence against the Christian subjects of the Porte that aggravate its horrors peculiarly. The Sultan himself who has been forced to yield to circumstances, stands but an indifferent chance of being fairly estimated. His judgment in venturing on reform to such an extent, at such a moment may, perhaps, be questioned; but that a reform was essential, if his power were to be preserved, is obvious, and had time been allowed for the new discipline to be perfected, it is possible the Russians might not have forced conquest so easy. In the result of the war we may rejoice as it must facilitate European communication, as it delivers Greece, the country of early and of interesting association, from the grasp of Asiatic despotism; and as it affords additional opening to the preaching of the Gospel, and the circulation of the Scriptures in Mahomedan countries. It is said that our government has taken umbrage at some part of the treaty. Our state at home continues to be one of outrage and violence, of faction and party, without object or prize, and no very active measures seem to be taken by government to repress or punish. A want of firmness and consistency seems to be the besetting sin of Irish administration; and assuredly the present is not a time when such is permissible or was to be expected. The most interesting circumstance that has recently occurred, is a meeting in Cork, presided over by Lord Mountcashel, for the purpose of petitioning Parliament, with respect to the alleged abuses existing in the Established Church. This meeting induced the Bishop of Ferns to address a letter to his Lordship which provoked a reply, where the correspondence rests. To the meeting itself we have several objections; it seems to have been uncalled for; as it is generally believed that government has determined to form a com-

mission for the very purpose of examining the Established Church; it was ill-timed, when faction and party were by every artifice endeavouring to hunt down the Church; it was distinguished for the violent and exaggerated statements of the noble chairman and others, on a subject on which exaggeration is particularly dangerous; and as the chairman, and some of the principal promoters of the meeting have co-operated with the religious Societies in Ireland; there will not be wanting many to identify the friends of Evangelical religion with hostility to the church. We completely acquit the promoters of the meeting of such views; but we think, if they had taken time to examine a little into facts, they would have found their labour unnecessary and uncalled for, and therefore pernicious; they would have found that the very subjects on which they descanted, had been brought before the very persons most competent to examine, and soberly to reform them; and that the exertions of the Primate and Bishops of the Church of Ireland are gradually, and therefore safely producing the very effects the meeting aimed at; but which, if accelerated from without, might lead not to reform but revolution; they would have found, that some of the measures complained of, are essential to the very nature of an establishment, and form part of the price we pay for it, and that others have yielded, or are yielding to the influence of public opinion and Christian feeling. To say that there are abuses in the Established Church, is to say that it is administered by men, and claims no infallibility; but he must have closed his eyes to facts familiar to the world, or be very ambitious of platform fame, who will deny the increasing purity of the Church, and zeal of its ministers, or will accuse such a body for the alleged offences of a few of its members. We offer no opinion on the prudence of the Bishop's letter to Lord M. or on his defence of the Church. We have, for our own parts, no fear of a repetition of the scenes of the reign of the unfortunate Charles, since civil and religious liberty constitute the very atmosphere we breathe; and we trust that the strong symptoms that prevail of public surveillance as to the affairs of the Church, will produce a corresponding anxiety on the part of those who are its ministers, to acquit themselves, not as men-pleasers, but as servants of the living God.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. LIV.

DECEMBER, 1829.

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WILLIAM CURRY, JUN. AND CO. DUBLIN,

AND

HURST, CHANCE, AND CO. LONDON.

SOLD ALSO BY ALL THE BOOKSELLERS OF THE UNITED KINGDOM.

Printed by P. D. Hardy (late Bentham and Hardy).

NOTICES TO CORRESPONDENTS.

Our friend from Sligo in our next.

We have received the communications of "W. E.;" and he shall hear from us. "Senex" and the "Day at Clonmacnois," in our next.

We had intended inserting "J. D. S." in the present number, but by accident it was mislaid, nor did we recover it until too late for insertion.

We have received "Y. N."—we cannot venture to promise what he requests, but if circumstances allow, he shall hear from us. His second article shall be inserted.

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IRELAND IN 1829.

WE have for some time avoided presenting our readers with any observations on the state of religion in Ireland, because we were desirous of ascertaining, if possible, the probable effects of the late important political movement, on those subjects in which, we confess, our feelings are engaged. We do not say that the prospect afforded is distinct, or that the political and moral atmosphere permits an extensive vision; but we have, at least, obtained a resting place whence we may cast our glances backwards, may see how much has been gained during the progress of the year, and may send out our thoughts and wishes to the time when strife and dissension shall be no more, when in the extension of the Gospel and its blessings, that peace shall be enjoyed, which is the foretaste, the antepast of the Lord's "rest." We know and feel the gloom that surrounds equally our speculations and our labours; we can scarcely point out a single portion of the year that is elapsing, on which the eye of the Christian and the Philanthropist may rest with pleasure; we trace but the old and aggravated tale of Ireland's miseries through the year, from the faction that accelerated the late important legislative interference, to the atrocious system of selfish violence which has counteracted its promised utilities, and involved its progress in blood and horror. We know, too, the evil spirits that are at work amidst the disordered elements, from whose turbid agitation they receive all the importance and vivacity of which they are capable; nor can we wonder that they, whose prosperity and elevation are connected with the perpetuating of discord, should seek to impede that union of feeling and exertion, from which alone the true prosperity of Ireland can be derived. It was not, indeed, to be expected, that centuries of misrule and discord should pass away without leaving some traces, or that the foul spirits who have been permitted so long to disturb our soil, would surrender their dominion without a struggle.

gle : whether the important measures that received the sanction of the Legislature, have a tendency to good or to evil, it is not our province to say ; but in the present violent state of the country, we trace only the operation of the causes, that have long disturbed the peace of Ireland ; the hatred, because the fear of Protestantism and information, that actuates the priest and the demagogue, and the result of those principles that have been held up to the disordered imagination of the people by their leaders, who have dared to devise the evil which personal apprehension has prevented them from reducing to practice. The natural indignation of one party, and the senseless exultation of another, must have been expected to agitate the country for some time, and to produce the usual effects that strong passions generate in their operation on undisciplined minds. How these have affected the social comfort of the country, it is unnecessary to say : from the feelings which in the early part of the year marshalled the population each against his fellow in fearful array, to the late atrocious discoveries which exemplify by the unerring tests of conspiracy and blood, the degraded moral state of the lower orders of our country. None who are interested in Irish politics, but have observed the awful progress of events ; and none possessed of common sense or common feeling, but have lamented the want of a more firm and restraining government ; but have wondered at the infatuation that would seek to govern Tipperary as Gloucestershire is governed. Censure, however, or speculation on those points, is not our province ; we leave them to those who have examined the bearings of the question, and would direct our attention singly to the progress of religion in Ireland, and to the effects on education which have been produced by the temper equally of Protestants and Romanists. We have never yielded to the feelings that have influenced many of our friends, feelings of despondency and gloom, and we confess, for our own part, that we fancy we can trace even in the distress and discord that surround us, much that is consolatory ; that we can perceive the elements of a new creation in the very chaos that is now tossed in wild and agitated confusion, and can believe that though behind us and around us are desolation and waste, before us is "the garden of the Lord." In the course of this article we shall point out some of the reasons on which we ground our opinions, and would now take a brief view of what is the present aspect of the religious exertions in Ireland.

Our first observation is one of censure and regret ;—we have frequently bore testimony to the importance of the Roman Catholic controversy ; we have, ourselves, sustained no inconsiderable share in the discussion, and have rejoiced for years to witness the strong and energetic manner in which the Protestants of Ireland came forward to testify to the truth. We know the utility of carrying on this controversy in a feeling of love and charity, without compromise and without asperity, and we believe that to the discussion meetings and the inquiries consequent upon them, the spirit that has been excited in Ireland is mainly to be traced. With these considerations on our

mind, we have witnessed with regret and dismay, the absolute desertion of that controversy, the coldness and indifference with which the subject is treated, and the neglect with which any attempt at its revival is received. We regret this exceedingly, because it appears to realise the accusation of our enemies, that the motives of those engaged in it were not spiritual but secular; that all the exertions used by clergy and laity, were not to extend the Redeemer's kingdom, or to win souls to Christ, but by aggravating the evils of Popery, to awaken temporal fears among Protestants, by spiritual weapons to effect a temporal object. If the controversy should ever have been re-entered upon, it ought not now to be given up;—either the late legislative measures have taken away an useful support from Protestantism, in which case all the energies of the friends of true religion should be exerted to meet the deficiency, or they have placed our religion in an attitude better calculated to overcome erroneous opinions; and then those who deem error in religion an evil, are called upon to use the means afforded them for that purpose. Let not Protestants confound religious truth with political privilege, or believe that the concessions of the one, be the nature of the concessions what it may, should impede the establishment and circulation of the other;—let the sermons, and the tracts, and the discussion meetings go forward; they will, they must produce an effect, and however small that effect may seem to ourselves to be at the moment, we know “how great a matter a little fire kindleth.” Shall we add too an observation that may partially account for a striking circumstance, the silence with which the Roman Catholic clergy have witnessed discussion and other meetings since the passing of the Relief Bill. That such a systematic line of conduct has existed is certain, scarcely broken by the casual appearance of a priest or layman during the latter part of the year. “We verily believe that it was because they have been stripped of the argument by which they were wont to influence the passions of the people and excite them to violence—because the mob can no longer be goaded on to turbulence, by having chains, and fetters, and whips, placed before their eyes in the metaphoric mazes of priestly eloquence, and taught to hate the Bible because presented by those who were stigmatised as their oppressors. Of this, their most powerful, their only instrument for popular excitement, that Bill has deprived the priest, and he is, therefore, deficient in his principal weapon. Let Protestants feel this advantage, and if the Legislature has stripped the controversy of any thing secular that had belonged to it, let them bring their spiritual feelings and their spiritual knowledge to the contest, and trust, that the truth which was so efficacious in the sixteenth century, has not been deprived of its power in the lapse of three hundred years; like its Author, it is “the same” in power and efficacy “yesterday, to-day, and for ever.”

Connected with this subject, is the remarkable but not inexplicable fact, that in spite of the exertions and denunciations of the priests, the spirit of inquiry has been so excited on the subject of

the errors of their religion, that the lower orders of the people crowded to those meetings, where the principal object of the speakers has been to exhibit and confute those errors. In many instances, the audience has principally consisted of Roman Catholics, who listened in breathless attention to the statements of the speakers, generally uncontradicted, and seemed to regret the necessity for an adjournment. Not all the excited feelings of Clare, where the violence of faction seemed to have been exhausted even to the dregs, could keep the populace from crowding to those meetings; and while the gentry trembled, lest the bold and uncompromising, but affectionate statements of the advocates for Protestantism might have produced personal violence, the people only saw in these statements, the honesty of the speaker; only felt that it must be connected with no common feeling for their welfare, and in the value set by others upon their souls, first felt the importance of religion themselves. The poisoned chalice of political excitement has been returned by even-handed justice to the lips of the priesthood and demagogues who first mingled it, and in the intellectual energies that have been developed during the late struggle, we have an assurance that the mental despotism of Popery has received a shock; they cannot co-exist; a favoured *caste* in a country may bask in the sunshine of literature, and science, and intellect, while Popery with its concomitants of ignorance and error, covers all the rest of the country with pitchy darkness; but it has never yet been found, that the light of information and the spring of intellect have pervaded a people, and that they continued to succumb to the enthraldom of Rome. In the very darkness of political animosity, we trust by the good providence of God that "light is sown" for Ireland.

Another singular feature of Popery in Ireland has very recently developed itself. Our readers are aware, that although a spirit of inquiry had manifested itself in almost every part of Ireland, the County of Cavan was the place where it seemed to have acquired most energy, and to have concentrated its strongest feelings; thither, therefore, the exertions of the priesthood were mainly directed; the bishops proceeded thither, they examined, they inquired, and the result was their celebrated statement, which we venture to assert not a reasoning man in Ireland believed. We do not know what steps have subsequently been taken to guard the peasantry from the insidious attempts of reformation, but we can believe that none have been omitted; the argus eye of self-interest never closes under such circumstances, and the voluntary exposure of the moral recklessness of their sect must have stimulated to activity; we know that the great majority of those who "came out from Babylon" in that country, have continued firm in spite of persecution and terror, and we have recently received a most convincing proof of the influence they have acquired there. Can our readers, who may remember perchance, the morbid fears and terrors manifested by the Roman Catholic clergy at the idea of the circulation of the Scriptures; who recollect Milner's declaration, that the Bible could by no notes or comments be rendered an useful book for the instruction of the people;

or Mr. Clowry's boast, that they wanted not the Bible for that purpose—can our readers credit it? that the force of Protestant consistency and Protestant exertions has been such, that money has been collected, absolutely collected in the Roman Catholic chapel of Cavan, *for the purpose of purchasing and circulating Bibles!* Do we think this the genuine result of the system, or that it is the spontaneous feeling of the priesthood, or that it is any symptom that Popery is improving, or the Beast changing its nature? Assuredly not; the Word of Inspiration has said, "come out of her"—she is to be destroyed, not reformed, and those very Scriptures are to be the mighty instruments for effecting it. But we think this circumstance, while it exhibits in a striking point of view, the pliability of this artful system, that knows no consistency but interest, proves too that the time of implicit obedience is past, that the people have assumed the restless aspect of inquirers after knowledge, which their priests cannot dare to resist, and that they have thus been compelled to yield to circumstances. Protestants have forced them to form a School Society, to which we regret to say, some Protestants have given their aid; Protestants have forced them to form a Tract Society, that by misrepresentation and sophistry they may try to stem the progress of truth, and Protestants have now compelled them to adopt the desperate expedient of a Bible Society. We rejoice to see it; it proves that good is doing in the country, it proves that the people have assumed the port of rational beings, and though the Douay and Rheims translation is a faulty version of a faulty version, and though it is incumbered with notes erroneous or unnecessary, still it contains enough of truth to prove that Popery is not in the Bible, and to send the inquirer for that truth from the priest's lips which no longer "keep knowledge," to the fountain of eternal truth.

In the actual state of the Irish population, we rejoice to see fresh instruments of good brought to bear upon them, and more of the moral machinery of Christian benevolence reduced to action. The variety of character and situation of our peasantry calls for a diversity of agency, and the means that are found ineffectual in one part, may be most beneficial in another. Induced by these feelings, we would have hailed with pleasure, the origination of the Church Home Mission Society, as a most important adaptation to the wants of Ireland, of a tried and proved expedient, even had we no other motive than a conviction of the wants of our country and the utility of the plan; but when to this is added, that it is an expedient adopted by our beloved Church, conferring upon it eminently the missionary character, that most honoured of names, that it brings more than at any other period, the clergy of that Church in contact with the population, exhibits them as men who labour for the Lord, who feel the responsibility to their country and their consciences, and desire that the doctrines and the formularies of the Church may be communicated universally; when we remember that, in doing so, our Establishment has showed its perception of the Apostolic example, of the means blessed in the Reformation, and which have been employed against the Establishment with such success, by those who secede from

its pale; above all, when we consider that the very agency adopted by this Society has been devised and executed by others, and that if the ministers of the Established Church do not use it, dissenting teachers will; when these feelings press upon our minds, we feel the liveliest joy to think that we have witnessed its rise and hailed its progress, and that the Lord has afforded to it the most marked success. In truth, we have always anticipated success; independent of the general claim of the Establishment to respect, we know that the common people are better disposed to her clergy than to those of any other denomination; we know that they can mark their rank in society, their manners, their influence, that they can value their form of Church Government, and can appreciate their labours. The Established clergy, therefore, take but the place, and exert the influence which people are willing to concede, and by their personal character dispose for the effect of the attraction always found to belong to the simple preaching of the Gospel. Wherever the missionaries have gone, the people have flocked in crowds to hear them; no distance was too great and no labour too intense for this object, and the town-hall and the school-room, have by their contracted limits forced the preacher and his swelling congregation to the canopy of heaven. We have frequently adverted to the power of Irish preaching, and our pages recently contained the most unequivocal proofs of its importance when employed by our missionaries.

Now we know there are those who look with terror upon these proceedings, and would condemn this Society as hostile to the welfare of the very Church, to advance whose best interests their labours are undertaken. Many dislike them, because they imply activity and energy, and call for some sacrifice of time and money; many shrink from them, because they seem to be irregular, and that the rubric and the prayer-book do not appear to license them; and many, because they fear the religious excitement that such proceedings are calculated to produce. We respect all conscientious scruples; and while we would win over to our sentiments those who harbour such, we would never censure them, provided sufficient pains have been employed upon the subject. But we must regret their existence, we must lament the prevalence of a spirit of chilling coldness, or of bigotted regard to mere form wherever we find it, or in whatever station; we must regret that the signs of the times are lost on such understandings, which would actually seem to have slept during the last half century, and to have wakened in perfect ignorance of the state of Ireland, and unconscious of the error that would apply the regulations of a settled Protestant country to one in such circumstances as this. Former times, and more apparently quiet circumstances, might have partially excused such a spirit, for it would have been comparatively innoxious, but at present the necessity for exertion knocks equally at the door of all, and those who do not take a part against the assailants of our Zion, are active co-operators with them in their attack. Unwearied and energetic exertions are necessary to meet the evils and the wants of the present day, and the awful deficiency of the past; and our

Episcopacy would be best employed in exciting and directing, instead of repressing or punishing zeal. While the Papist and the Liberal are attacking the Establishment, and the Dissenter is proving that it is unnecessary by withdrawing our flocks, they are not to be met merely by the stated services that might interest the church goers among our people, but are neglected by the indifferent and the hostile;—it is not enough that our bells invite to Church, that our temples stand open for the reception of the congregation, the clergy must assume an aggressive character, if they would maintain their place in Ireland; they must recognize in man, a creature who loves not religion by nature, and will not make extraordinary exertions to obtain it, yet who is accessible to its hopes and fears, its promises and its denunciations, if they be presented to him; and they should be wherever he is to be found, in the Church if he will go thither, but if not, in the school-house or the barn, the town-hall or the market-cross, wherever the preacher of the Gospel can find souls to address. Let not Methodists and Dissenters monopolize zeal, and rob the Church of its children, but let the legitimate ministers of that Church go forth in quest of God's people; let them do so *under* and not *against* authority, let them do so, sanctioned by their spiritual superiors, and amenable to them for their conduct; let that which has been found so powerful an instrument in the hand of the Dissenter *against* the Church, be sanctified by being employed in the service of our Zion. We love the regulations of our Church, those results of wisdom and prudence; we love the sobriety and discretion that breathes through her forms, but we love the spirit that animates them still more than the mere body that it supports, and we love the souls whose spiritual interest it seeks, and for whom it has erected the very edifice we admire. It may appear irregular to a careless or wordly minister that he is roused by an intimation, that a clergyman of the same Church is acting as a missionary in his neighbourhood, supplying his deficiencies, and making them more hideous by the vivid contrast, but it is an irregularity that may be healthful; the system may require alteratives, and if he be excited to attention by the outcry of his awakened flock, it will be far better for himself and the Church, than to awaken and find that the flock have deserted both their slumbering shepherd and his fold. The Papist is restrained by no principle in his assaults; the Dissenter is not tied down by canons and rubrics, nor does he heed the indignation or the remonstrances of the churchman; and the laity, who seldom can appreciate abstract right, particularly when weighed against spiritual wants, will attend the ministration of the earnest, affectionate and spiritual itinerant, and under that ministration may learn to doubt the utility of the Establishment. Because we love that Establishment, and believe it to be eminently the means of producing good to Ireland, we rejoice to see such a movement; we speak from experience, when we say that we believe it to be better calculated to attach the laity to the Church, and to win over Roman Catholics, than any expedient that ever has been adopted; and we, therefore, rejoice that so many of our prelates have sanctioned it, and

thereby prevented the appearance of irregularity; that with one exception, and that we verily believe from misrepresentation, unintentional we doubt not, none have opposed it; and we trust to see the plan, matured and extended by the wisdom and zeal of our bishops, carried into effect through every diocese in the country.

Another remarkable feature in the present year, has been the introduction of preaching in the Irish language. We believe it is Lord Bacon, who remarks in some of his condensed treasures of wisdom, how singularly men have for centuries avoided discoveries which were lying before their eyes. Irish preaching is a case in point, and we now look with astonishment at our former attempts to win the confidence and affection of the Irish, when we had no common medium to address them, when with all our zeal and all our religion, we were to them "as barbarians." If it be obvious, that spiritual ideas can only be communicated through the medium of the language familiar to the people, and in which they think; if the ordained mode of communicating spiritual ideas be by the reading of the Scriptures and the preaching of the Word, then it would seem as clear as a mathematical deduction, that the Scriptures should be circulated, and that sermons should be pronounced in that language: yet until the year 1829, this necessary conclusion had escaped the attention of the Christian public in Ireland, and it remained for the present year to prove, and for such men as Beamish, and Gregg, and Seymour, to exemplify the power of Gospel truth, in the language of the heart and the understandings of the people. It is now no secret; Popery is seeking to turn the discovery to its own purposes,—Sermons in Irish, are now being preached by priests and friars in the Irish districts—Tracts are translated and circulated—Cobbett's History of the Reformation is said to be in progress, and if Protestantism do not exert itself, this language will have been perpetuated to her shame and defeat. We hope there is no such event awaiting us;—we trust the importance of the measure will commend itself to those to whom the guardianship of the Church is committed, and that under their sanction and direction, the rising class of clergy in the Irish districts, will be enabled to become really the pastors of their people; we know that one of our bishops, himself an Englishman, has strongly recommended the study of the language, and if his influence and example do not induce our University to supply proper means for its cultivation, we trust the activity and zeal of private individuals will supply that glaring deficiency in an *Irish* college. Such are our wishes and our feelings, and we do believe that this relic of "bye-gone times" has been left in Ireland by Providence, to afford us new facilities* in the conversion of our countrymen.

The progress of education in Ireland has on the whole been encouraging, though variable. The influence of the Roman Catholic

* We refer those who are interested, or who are ignorant upon this most important subject, to a small pamphlet, "Reasons, Authorities, and Facts," compiled by the Secretary of the Irish Society.

clergy has as usual been employed, and in many instances successfully, but when the cause seems to retrograde in one quarter, it has acquired strength in another. We feel convinced of two important facts; that the *people*, using that term in its fullest sense, are strongly disposed to attend Protestant schools, and that if the Protestant gentry employed a little of their influence and energy in the cause, the priest, whose power is now tottering, would find himself unable to exhibit effectual opposition. The former of these opinions we collect from the fact, that whenever and wherever the Protestant school is thinned, it has always been by the exertion of the priest, not by the convictions of the people, and that it has been accompanied by demonstrations of the sincerest regret on the part of the sufferers; we infer it too, from the fact, that schools supported by Protestants have been attended by Roman Catholics, in spite of the opposition and ecclesiastical denunciations of their clergy. The people know their interests, and where their children will be best taken care of, and thither they will, if possible, send them. The second of our convictions results from our knowledge of facts; we do know instances in which perseverance and common sense have obtained a triumph over bigotry, and we would infer that the same instruments would at all times produce the same effect over the same foes. We are convinced that the peasantry feel that they have followed to their own detriment, their political and priestly leaders, and that the influence of the landlord and the gentry, is felt far more efficaciously than it was before they had smarted under the lessons of experience. We shall mention a fact that has come to our knowledge; a gentleman living in a purely Roman Catholic country, and connected with the Roman Catholic gentry, attempted along with his sisters to establish a school on his property; the priest interfered, and his spiritual denunciation was followed by the usual effect, the school was emptied. Our friend did not despair; he kept the school-room open; he circulated tracts, he scattered the Bible, he went among the people, and the result of his labours has been, that he has day schools, and Sunday schools, and night schools; that he has adult classes, Irish schools and English; that he himself instructs; that the Bible is read and explained in rooms crowded with Roman Catholics, and that so little opposition is now offered to his system that he seems to have completely overpowered it.—This is certainly not a picture that would suit the whole country; in many places there are no Protestant gentry, in others, none of the spirit and perseverance of the individual we have alluded to; but we have mentioned the fact, to show that the blessing of the Lord upon exertion and perseverance, even in a most unpromising soil, will be effective to produce good. Thinly scattered as our gentry are, the results of their residence in their native land, seem to be still more rare and scanty, but were they disengaged from the trammels of party, and the chains of political slavery, did they feel the responsibility assuredly placed upon them, did they apply the means suggested by common sense, and a regard to the souls of their tenantry, we believe that such instances would not be uncommon.

mon; we know that priestly influence would bend before the legitimate influence of the aristocracy, and Ireland would become a land of schools and Bibles.

We shall now conclude our remarks, already more detailed than we intended, by adverting to an opinion which is now current, that it is the intention of our Government to institute a general system of education for Ireland, similar to that which the late Commissioners of Education Inquiry proposed, and attempted without success. Against such a plan we must protest, as Protestants and as Britons. Any system that would legitimate the exclusion of the Scriptures from general education, would seem to us repugnant to the very principles of the religion we profess, and any political device that would hand over our Roman Catholic countrymen to the heartless dominion of their own clergy, would be in fact excluding them from the pale of British civilization, and the blessings of British information. We know not a sin more crying than the neglect of a people, except it be the sanctioning general education without a reference to religion, excluding that which is to be the foundation stone of all education, without which the people cannot be informed, cannot be moralised; and yet any general national plan for Ireland must be liable to this objection. Experience has taught us that no concession on this subject, short of uncontrolled influence or separation would please the Roman Catholic clergy, nay, the more we advance in concession, the more exorbitant become their demands.—Kildare-place Society, is constructed on the most liberal plan consistent with even an external reverence for the Scriptures, and Kildare-place is honoured by the especial vituperation of the clergy and laity of that Church. During the late commission every exertion that could be suggested to conciliate was made; a Select Committee was formed by the bishops, of clergymen who were to select extracts from the Scriptures, taking care that not one controverted passage that bears a different aspect in the Douay translation, from that it carries in the Authorised version should be admitted, and thus a book on which all Christian sects might join was produced, yet the reply was, that no book selected from the Protestant version, a version in every point of view incomparably superior to the Romish, could be permitted. Concession could go no farther, patience itself was worn out, and the two Commissioners who had alone proved themselves to be Protestants, seceded from the attempt. Is it to be renewed, is Protestantism to be sacrificed, is principle to be thus deserted, and the clergy forced to become the involuntary agents of a system repugnant to their consciences and feelings? We trust not; we trust that the principle of Scriptural education, the best and surest basis of a nation's greatness will not be thus deserted, or if any attempt of the kind be made, that Britain and Ireland will speak their sentiments in such a manner, that no statesman will be found to believe that expediency is on the side of error.

In fine, notwithstanding the deep and awful gloom that is settled on Ireland, we cherish sanguine hopes; we have the cause of God and man

with us; we have the feelings and resources of Protestant England with us; we have the experience of ages that truth must conquer error; we have the prayer of every friend of his country and his species; we have the promises of him "who is not a man that he should lie." Already do we see our future success, in the spirit of inquiry that is abroad, in the not disguised attachment of the people to Protestant schools, in the new born intellectual feeling of the peasantry, in the new machinery that is applied to the assault of error, in the success that has blessed the exertions of the friends of religion. It is the interest of the agents of disorder to keep up the sad and awful storm that sweeps about us and around us, but tempest and agitation are not the natural state of the atmosphere; they pass away, and the face of nature is covered with a radiance the more vivid and glorious for the very fury of the whirlwind. So is it in the moral world, and as nothing is permanent that is not true, we may trust the prevalence of error has its date and limit assigned, for—"the grass withereth, the flower fadeth, but the word of our God shall stand for ever."

RELIGIOUS COMMUNICATIONS.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Your correspondent Ω , has shown himself, at least, as competent as T. K., to the task of discussing a question of Biblical Philology. There is not much, if any, difference between the view he gives of the passage, and what I have suggested to be the intention of our translators. His words are these, "to whom coming, as unto a *living* stone—a foundation possessing life inherent and underived, 'ye also, as *lively* stones' as portions of that spiritual fabric, not only possessing life derived from that foundation on which ye rest, but also showing forth that life in your walk and conversation." That our translators meant by the distinction between *living* and *lively*, to mark a difference between life *underived* and life *derived*, I am much inclined to believe. The difference in the translation of the same word, in the same sentence, cannot be supposed to have been accidental; and there seems to be no more reasonable mode of accounting for the fact, than by admitting such an intention to have guided their decision, in the rendering of the passage: but though this may account for the variation in question, I much doubt if it will justify it. As the Apostle did not vary his term, though he wrote in a language furnishing words for every diversity or modification of thought, so in my humble opinion, ought not the translators to have varied theirs, especially as the uniformity

could not have been objected to, as rendering the passage either obscure or ambiguous.

I very much doubt whether the participle of which *ζωσαν* is one of the inflections, can with propriety be translated *lively*, in any sense which has ever been given to that word. There are but three places in which our translators have felt themselves called upon to translate this participle by the English word *lively*, and in each of these places *living* would suit the sense. The passage in 1st Peter, in which the word is connected with *hope*, seems to be that to which the present translation is most suitable: but as the word *living* as applied to hope bears an appropriate sense, it would seem best to translate the word even in this place, according to its indisputable sense in almost, if not, every other place. There should be a clear necessity for giving two different translations of the same word, in the same sentence, in order to justify its being done.

I am, Sir, truly yours,

T. K.

BIBLICAL CRITICISM—I Cor. xv. 22—24.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It is with much diffidence that I make the following suggestion, and I address it to you, in the hope that some of your learned correspondents will be induced to examine into its merits; as I feel anxious to have this novel interpretation (as I take it to be) of an important passage either confirmed or satisfactorily refuted. Let me intreat, however, that any one who may favour me with his observations on it, will impartially examine the text, with a view to determine the meaning of its Divine Author, and from that to regulate his opinions; and will not, as is too commonly done, endeavour to force the sacred text into a conformity with his own preconceived notions. If the meaning which I have been led to give to this text be correct, the opinion that Christ will personally reign on earth, that his reign will be preceded by a partial resurrection, and followed by the general one, cannot, I think, be disputed. It does not, however, follow, that the wild notions which have been grafted by Mr. Irving and his followers on this (I believe) Scriptural opinion, should all be established along with it. At any rate the text should be examined without reference to these notions.

The Greek words are, *ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται*. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι. ἀπαρχὴ χριστός, ἔπειτα οἱ χριστοὶ ἐν τῇ παρουσίᾳ αὐτοῦ. εἶτα τὸ τέλος, ὅταν παραδῶ (or rather παραδιδῶ) τὴν βασιλείαν κ.τ.λ.

This I translate as follows:—"In Christ shall all be made alive: but every man in his own order;—the first fruits, Christ;—afterwards they that are Christ's, at his coming;—AFTERWARDS THE LAST (or REMAINING) PART of the dead, WHEN HE SHALL DELIVER UP (or AT HIS DELIVERING UP) the kingdom," &c. I render *εἶτα*

τὸ τέλος, and ὅταν παραδῶ all differently from the received version.

1st. I observe that εἴτα, without a verb expressed, is never used, as far as I am aware, to *begin* a sentence, though it often *continues* one, as Mark iv. 28; 1 Tim. ii. 13.

2d. Though I can produce no instance in which τέλος is used for the last part of a *totum universale*, as the Logicians speak, unless indeed Rev. xxi. 6, be one. I can produce instances, in which the correlative word ἀρχὴ is used for the *first* part of such a whole, viz.—Matt. xxiv. 8; John ii. 11; and instances in which the Hebrew words corresponding to τέλος are used in the sense here proposed, viz. Amos ix. 1, and Numb. xxii. 41, and xxiii. 2. The first of the texts here adduced, is a very remarkable one, if the received version be correct, as I think it is. “I will slay the **LAST** of them (Heb. the **END** of them) with the sword.”

3d. I suppose it is not necessary to prove that ὅταν, followed by an aorist or present, signifies the future *imperfect*, rather than the *perfect*, “when he *shall deliver up*,” rather than “when he *have delivered up*.” Of the former, there are innumerable instances which cannot be disputed. Mat. xxi. 40; xxiv. 15, 33, &c. &c. Of the latter, the instances are comparatively few. But I would beg of my readers to compare Matt. xxii. 30, and Mark xii. 25, which are strictly parallel, being equivalent Greek versions of the same Syriac sentence. In the former, we have ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν κ. τ. λ.; in the latter ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν κ. τ. λ. This, I submit, justifies the latter translation that I have given of the clause ὅταν παραδῶ as if it were ἐν τῇ παραδόσει. This last, however, is not very material. The main point to be considered is the translation that I have proposed for τὸ τέλος;—whether this be a sense that the word will bear;—and if it be, whether the usage of the preceding word εἴτα does not require that it should be given to it; thus avoiding the *harsh ellipsis* and *abrupt transition* of the received version. I am certainly disposed, after much consideration, to take the *affirmative* side of both these questions; but, as I said before, I propose my opinion with great diffidence, and shall be anxious to hear that of others, who are better capable of judging.

I remain, &c.

Σ.

BIBLICAL CRITICISM—REV. xiv. 13.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

“Blessed are the dead, which die in the Lord *from* henceforth : yea, saith the spirit.”

VULGATE.—“Beati mortui, qui in Domino moriuntur. Amodo, jam dicit spiritus.”

GREEK.—“Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπαρτί. Ναὶ, λέγει τὸ Πνεῦμα.

The words "from henceforth," have given much trouble to commentators, with what result we may conjecture from the little satisfaction given to those who read the explanations. The reading of the Vulgate is rather remarkable. ἀπαρτι is read as belonging to the second member of the sentence, and the impressive Ναί is left out. Now, ναί is a word of great impressiveness and should not be omitted without weighty authority, and there is no authority at all for its omission. Mill and Wetstein give some varieties of reading the same words, but as they do not remove the difficulty that exists, it is needless to quote them. A very small alteration will remove that difficulty, by giving a fitting sense, without the slightest strain upon the words. For ἀπαρτι, "*ab hoc tempore—HENCEFORTH,*" read ἀπαρτι, "*omnino, plene—ALTOGETHER FULLY:*" then the passage will be "*Blessed are the dead, who die altogether in the Lord.*" It can be scarcely necessary to remark, that the printed accents are of no authority, and should give way to an improvement so manifest as the above.

ERSKINE ON JUSTIFICATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Admitting that justification includes pardon, the controversy (so far as the connexion between *pardon* and *faith* is concerned) must be considered as decided against Mr. Erskine, even on his own principles; for Mr. Erskine admits, in the most unqualified way, that *justification* is dependent upon faith. The meaning given by Mr. Erskine, to the term *justification*, as being only *a sense of pardon*, seems to have so little support either from etymology, or from common use, or from grammatical connexion; that Mr. Erskine himself, on the first introduction of his opinion speaks doubtfully on the subject. "I have sometimes been led to think (he says) that justification often is used to signify *not pardon, but a sense of pardon.*" Now, Sir, though I do not entertain the least doubt that Mr. Erskine is under a mistake on this subject, and though I am fully persuaded that justification does include pardon, and is not *a sense of pardon*, I am willing to waive the advantage of this argument, and to suppose that pardon is unconnected with justification; still, I conceive, that the proof of pardon being dependent upon faith is quite sufficient, if we understand words in their ordinary acceptation, to satisfy us that Mr. Erskine has taken an erroneous view of this subject.

If Peter had seen this matter in the same light in which Mr. Erskine represents it, would he have expressed himself as he has done in the following language?—"To him give all the prophets witness, that through his name, *whosoever believeth in him*, shall receive the remission of sins," Acts x. 43. In this passage there seems to be a plain contradiction to the sentiments of Mr. Erskine, both as to the dependence of pardon upon faith, and as to the time

when pardon is bestowed. "Whosoever believeth in him, shall receive the remission of sins." If I have any just notion of the plain import of words, I am authorised to infer from this passage, that forgiveness was something to be bestowed subsequent to the message of the speaker; that it was to be bestowed on those who should believe his doctrine, and that consequently, it was not a general thing, but a special one limited to believers, and coincident with the time of their believing. Again, Acts xxvi. 18, "to open their eyes—that they may receive forgiveness of sin," &c. Many passages of this description might be produced, which, to ordinary minds would convey the impression, that faith was *in order to* forgiveness; but ingenious men can evade, by the exercise of their skill, the obvious meaning of any passage, and baffle every effort to establish the common-sense interpretation of language. I am far from charging Mr. Erskine with a deliberate intention of giving a wrong sense to any portion of Scripture; I do not suspect him of it; but, in his anxiety to establish what he conceives to be a just view of the subject, I cannot but think he has been led to trifle with the sacred text. For example, when I should be led to suppose that the passage quoted from Acts x. "that through his name, whosoever believeth in him, shall receive remission of sins," was conclusive against the theory I am combating, and that Mr. Erskine must yield the point, I find that his confidence in his own views, has not received the least shock; he still holds that pardon is a general thing, and has no dependence upon faith; and how does Mr. Erskine keep his ground? Let him speak for himself. "The word *receive* here has the same sense, that it has in John i. 12—'He came unto his own, and his own received him not,' or accepted him not. He had come to them, whether they received him or not, and so had the remission of sin, but those only who believed in his true character, would in that very character of him read, and receive their own forgiveness," page 181.

In this commentary on the passage, I do not find that discrimination which Mr. Erskine usually displays; for I cannot question his candour. It is quite evident, that in the quotation from Acts, the word *receive* occupies a place altogether different from what it does in John i. 12. The term *accept*, which Mr. Erskine assumes as the synonyme of *receive*, will answer in the one connexion and not in the other, and this alone is a sufficient proof that Mr. Erskine is mistaken, in supposing that *receive* means the same thing in both places. Let us put *accept*, for example, in the place of *receive*, in Acts x. 43—"To him give all the prophets witness, that whosoever believeth on him shall *accept* the remission of sins," and the sense is evidently not that of the original. The reason of this is sufficiently plain. In John i. 12, *receive* is equivalent to *believe*, and is employed *figuratively*; in Acts x. 43, it is the *consequence* of believing, and has a *literal* sense. That this is the case is evident, from an examination of the two passages—"He came unto his own and his own received him not; but as many as *received him*, to them gave he power to become the sons of God; even to *them* *that*

believe in his name." Here it is palpable, that *receiving* is a term used figuratively for *believing*—a position which, I presume, Mr. Erskine will not dispute. But, how does the matter appear, as it respects the other passage? Acts x. 43—"To him give all the prophets witness; that whosoever believeth on him, shall through his name receive remission of sins." Surely, Mr. Erskine would not, upon reflection, repeat what he has said, namely, "The word *receive* here has the same sense, that it has in John i. 12."—In fact, no two different words can have a more distinct signification than this one word has in the two passages in question. The really corresponding members of the two passages are in the one—"as many as received him," and in the other, "whosoever believeth on him." And again, "to them gave he power to become the sons of God," as standing parallel with "shall receive remission of sins." Nothing then can be more clear, than that Mr. Erskine has failed in explaining this important passage in accordance with his theory of pardon; and to me it appears certain, that no ingenuity can fairly make it bear any interpretation, but that which an ordinary reader would assign to it; namely, "that all the prophets bore witness to this truth; that any person who should believe in Jesus the Messiah, should in virtue of what he had done for sinners, receive the pardon of his sins." And, if this be so, surely the implication is, that till they believed, they were in an unpardoned state, and that consequently, Mr. Erskine's view of the subject is incorrect.

To do complete justice, however, to Mr. Erskine, we must hear him explaining in what sense he is willing to admit that a sinner is pardoned when he believes, and not till then:—"When it pleases God to open the eye of the soul, to see the light of his reconciling countenance, &c.—Although the pardon has been always the same, yet the man may be said to be *then first pardoned*, because he then *first admits*, or accepts, or feels the pardon," page 177.

But from what arises the necessity for such distinctions as Mr. Erskine thinks it proper to recur to? In my humble opinion, from the original mistake of calling that pardon, which is only a provision on the part of God, in virtue of which he *can* pardon sin, and *will* pardon it under certain circumstances explained by himself in his word. It is this that makes Mr. Erskine give to the term justification, a new sense; and it is this again, that makes him confound in the present instance, a pardon, with the *first admission*, or *acceptance*, or *feeling of it*. Mr. Erskine says, a man may be said to be *first pardoned*, when he "first admits, accepts, or feels the pardon." But surely, if he may, it is only by allowing a latitude of phraseology, scarcely reconcilable with common notions of grammatical propriety. If I speak of the time when a pardon begins to have an existence; I refer to the *intention* of the offended party; and, if I speak of the time when the offender begins to know the kindness of his benefactor, I refer to the notification of that pardon to him. But to say that he is first pardoned, when he first receives the news, is evidently to identify two things, which

are as distinct as the formation of a purpose, and the execution of that purpose.

In this illustration I have admitted what is not, I think, the fact. I have supposed the pardon of the Gospel an absolute one; and even on such a supposition there would be an impropriety in identifying, in language, the time when the pardon is granted, with the time when the pardon is received; or, in other words, to say that a man is *first pardoned*, when he *first accepts* the pardon, cannot with consistency be admitted, unless he is really first pardoned, when he first accepts the pardon. Much more is this the case, if it appears that the pardon of the Gospel is respective of the faith of the party. On this point much remains to be said; but I have already trespassed, perhaps, rather too much upon your space in the present Number, I shall now beg leave to conclude.

Very sincerely yours, T. K.

P. S.—In my last letter there are two errors of the Press. Instead of the present reading, fourth paragraph, fifteenth line, read “Ho, every one that thirsteth, come ye to the waters, and (or, perhaps, better *even*) *he that hath no money;*” and in the last line, same paragraph, *dele not.*

EDUCATION OF CHILDREN.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The matter to which I would now call your attention, being one of great importance to the rising generation, I feel persuaded it has often come under your serious consideration, and, therefore, appear before your judicial chair with the more confidence, and something of that satisfaction which Paul experienced while pleading his cause in the presence of Agrippa, knowing him to be expert in all the customs of the people among whom he resided, and well acquainted with the subject on which he was about to address him.

Now, Sir, this being your case, I am sure you are not ignorant that in our day, when many run to and fro, and knowledge is increased, there are certain evils arising out of the very exuberance of our privileges, which need serious attention and correction. Of this number, is one much to be deplored, as tending to deteriorate the whole mass of which our moral and intellectual world is composed, and nipping in the very bud the promise of future years. I allude to the precocity of infant judgment which is so much encouraged at present, and the mistaken estimate which children are permitted to entertain of their own reasoning powers. When we consider that the first years of our existence are, perhaps, of more importance in forming the character than any succeeding period, and that the mind generally receives at that time such a bias or stamp, as adheres to it more or less throughout life; it will be evident, that the prosperity and glory of a people will be much affected by the manner in which the youth of the land are guided and

brought up. We need not have recourse to the opinions or customs of the wisest nations among the Heathen to prove this, though many useful hints may be borrowed both from Sparta and Rome on the subject. The word of God neither leaves us in ignorance of its importance, nor of the best manner of performing this duty; and it is among the number of distinguished advantages which we enjoy beyond those who preceded us for many centuries, that the facilities afforded the instructors of youth for the training and cultivation of the infant mind are so ample. Not only have tales of fairies and giants given place to rational and amusing stories, in which the improvement of the morals are still more aimed at than the gratification of the fancy; but useful information on every subject, and in every branch of knowledge is simplified, and religious truths of the most important nature are intelligibly arranged, so as to be brought within the compass of the newly expanded intellect, and placed in such engaging points of view, as to attract the affections and open a way to the heart, ere it has become callous and indifferent, through the evil influence of a world that is yet "lying in wickedness." All this is well, and as it should be.

Parents have reason to bless the Giver of every good, that their little ones possess such advantages; they have cause of thankfulness for having lived in times, when their families enjoy such means for the development of mind, and the encouragement of good and gracious dispositions. But while they are thankful for the abundance of these means, and while they rejoice in the mental and spiritual light that has shone upon us, they should, I humbly conceive, rejoice with trembling, knowing that to whom much has been entrusted, of them the more will be required, and that the very magnitude of the Christian privileges was the argument adduced by the Apostle, to prove the impossibility of escaping a judgment, were they neglected or abused. That they are frequently abused is, I apprehend, too evident to require any proof. A forward and self-sufficient spirit, and a tendency to indulge in criticism, at an age when children should be teachably observant, is only too common, and it cannot be otherwise than useful to have the attention of parents directed to a subject so intimately connected with their own comfort, and the future advancement of their offspring.

It is an indisputable fact, that the happiness of man is best attained by the application of all things to that end for which the Creator designed them; and that every thing is then most perfect in its kind, when it most perfectly possesses the character which its Almighty Author intended. And what character did he assign to the infant mind? What character is most consistent with the nature of man at that age, and most promising for future eminence in all that is worth the attainment? Our Saviour satisfies us on this head, by his manner of instructing the disciples. He tells them they must receive the kingdom of heaven as little children, if they would enter therein; that they must humble themselves as little children, that is, become teachable, obedient, distrustful of self, and disposed to bow before superior wisdom and authority: and

that *such* are the characteristics of the young mind in its right and healthful state, reason and common sense, as well as the voice of inspiration alike declare. The habit, however, or fashion of the present day, by calling on children to use their immatured reason on every subject, whether it legitimately comes within their scope or not, goes far in providing society with a very different description of young people, viz.—a set of juvenile critics, ready and competent in their own eyes to sit in judgment on every thing that comes before them, and pronounce, condemn, or applaud, as seems good to their green and unseasoned powers. That the reason should be early cultivated is, indeed, most desirable. Our predecessors erred, perhaps, in forming so high an idea of parental authority, and so low an estimate of the mental faculties at an early age, as led them to dogmatize and legislate for their children, without concerning themselves to produce conviction, or encourage the growth of a rational judgment; but assuredly at present there is much danger of our running into an opposite extreme, and the assent of children is too little required to things which they are incapable of understanding, and consequently, the habit of mental obedience and docility, is not acquired at the only time when it is likely to be cultivated with success. Let the reason be used as much as possible, exercise will strengthen it, but let it be used on things which can be lowered without injury to the level of the youthful understanding; and let not parents hesitate in showing their children that there is much that cannot be so lowered to their standard, till time and experience, with increased knowledge, have rendered them more capable. How common is it to hear parents confessing “this child asks me such shrewd questions I am quite puzzled to answer them.” And the difficulty is laid completely at the door of infant ingenuity, while in fact, if the questions be rational, the parents are at fault in consequence of the child’s incapacity to receive a reasonable explanation. Children should be made to feel and understand this: they can never be the worse for knowing their own deficiency; it is always disadvantageous when that deficiency is allowed to appear on the part of the parent or teacher, as it lessens the reliance which should be placed on their judgment, and diminishes that confidence which it is well that the instructed should be able to place in the instructor.

If humble and teachable dispositions be not cherished, the various and easy paths which have been opened to the tree of knowledge, will prove, it is to be feared, rather detrimental than beneficial to our children; for the many fences and hindrances which formerly impeded their progress, had, at least, the advantage of stimulating industry, and making them feel their ignorance by the difficulty of removing it. The Apostle Paul declares, that knowledge puffeth up. Such is the frail condition of man, that every good is liable to abuse, and his best blessings are thus converted into a curse.—Knowledge then, though it is our glory and our duty to acquire it, has a natural tendency to puff up and inflate the mind with notions of self-importance and dignity; and such being the fact, it is incli

bent on all those who are influential in modelling the rising generation, to inculcate that humility and meekness of wisdom, and those lowly dispositions which can alone avert the danger, and are so peculiarly appropriate and lovely in youth.—“Bow down thine ear and hear the words of the wise, and apply thy heart unto knowledge,” is the same valuable counsel of the king of Israel to his son. The desirableness of the object to be obtained, and the right method of obtaining it, are both included in this little sentence. Knowledge is the object, to attain it all his powers were to be exercised; applying the words of the wise to his heart was the means, but bowing down his ear in a spirit of humility and teachableness, was the manner in which he could alone hear with profit. And if the ear be not thus bowed down, at a time when all the mental store-houses are empty, they never will possess wherewithal to grace the lips of age. What confusion would it introduce into the natural world, were the labours of seed-time, and harvest, to be mixed up without any due attention to the peculiar cases and duties that belong to each period; and must not similar confusion and intellectual poverty result from the spring-time of the mind being occupied by the exercises suitable to maturity. “Be swift to hear, slow to speak,” is the voice of inspiration, and our Saviour marking his view of the importance of this very subject, directs his disciples to take heed how they hear.

If this inestimable act of hearing well is of consequence to every class, it is now especially so to the young; and if it be important in the attainment of knowledge generally, it is more especially so in the acquisition of those things which belong to our everlasting peace. For these, beyond all doubt or contradiction, the hearing ear and the understanding heart are necessary, and for lack of these it is to be feared, Sir, that there are in our Churches more critics than converts, more hearers than doers of the word.

Oh! what a people, peculiar indeed, and zealous of good works, should we behold, if the crowded congregations for which our numerous places of worship are insufficient, were to enter those sacred walls with the teachableness that our Saviour commands, as the spirit of a little child, and did such parents instruct their little ones as to the temper in which it became them to sit at the feet of Jesus, and be taught of him while listening to the oracles of God, and receiving the advice and instruction of his ministers; of whom, blessed be God, we have now many faithful shepherds rightly dividing the word of life: then should our sons and daughters be as the polished corners of the temple, they should grow up as olive branches around our tables, richly clustering with goodly fruit.—But are such happy effects to be expected, even under the most able and judicious ministry, if at home, a daily habit is induced, and strengthened in the youthful hearers of judging and criticising, when they should be seeking and learning; they are, consequently, placed beneath the sound of the Gospel, not with ears eager to drink in the glad tidings, and wholesome correctives it contains, but with critical discrimination, ready to detect every flaw in the

style or manner of the preacher; to form an estimate of his value, not by the practical truths he offers for their improvement, but by the eloquence of his discourse and the polish of his periods; and quarrelling, it may be, with things that tend to their eternal welfare, because they come not with excellency of speech, or enticing words of man's wisdom.

From such a class of hearers we can look for nothing that tends to the glory of the Christian Church; that it is too numerous is, I apprehend, beyond a doubt, but I leave it to you, Mr. Editor, whether this distemper of a delicate palate and critical acumen with which our Israel is afflicted, does not assume a character of more danger and disgusting unsuitableness, when the young and the unlearned are the most affected by it. Very often since I became a sojourner in this city, have I seen cause to lament over the evil tendency of the habit against which I have been pleading. When found in the families of religious professors (and unhappily it is sometimes so found) it throws a stumbling block in the road of those who see not as yet the advantage of early religious instruction and mental cultivation: it injures the soil into which the good seed falling might have taken root, had the ground been better prepared: it dishonours the Gospel by cultivating a spirit in opposition to that which it commends, and by injuring the tone of the domestic constitution, it lowers that of society at large.

MISCELLANEOUS COMMUNICATIONS.

THAUMATURGIANA HIBERNICA—OR MODERN MIRACLES IN IRELAND.

(Continued from page 355.)

Mr. Lawrence.—Before the Doctor here reads any thing of the *Wilgefortis* character, permit me to relate an account of a miracle performed by the priest alluded to in the last anecdote. It is to be regretted indeed that these impostures are not more generally known; as well as the incontrovertible fact, that every man of the priesthood who prefixes the epithet of "blessed" to his name, and commences the performance of mock-miracles, does it after having been previously degraded for bad conduct. A man might write volumes of abstract reasoning upon the moral, religious, and political state of Ireland; but I maintain, that one strong, stubborn fact, like this, exhibits to a reflecting mind more of the pitiable state of the people, and of the knowledge which the Irish priests have of that state. I now put the case:—An Irish priest is stripped of the exercise of his clerical functions for immorality; what does he do? be-

comes a worker of miracles—at the same time that he is known by the people themselves to be a drunken sot, generally carried to bed each night in a state of intoxication. Does not this call for exertion from both charity and philanthropy? does it not cry aloud for education and religion? The man of whom I am about to speak was a notorious drunkard; and was as ready, and far more successful, with his fists, if a man chanced to anger him, than he was with his exorcisms. But to the story:—

There are, in the mountainous parts of this country, many secluded spots, remarkable for a character of wild and solitary beauty. Of this nature was the valley in which the lonely cabin of Jemmy Hughes was situated: the country around it was dark, hilly, and mostly overgrown with furze and sloe-thorn, except the tops of the hills, which raised their bald peaks over the brushwood that covered their sides. This valley was quite green during every season of the year, and presented an agreeable contrast to the dreariness of the surrounding scenery, which altogether, in consequence of its being barren and uninhabited, had an appearance of coldness and desolation. In summer, 'tis true, the hills were more light and soft-looking; the brushwood was green, and the goats, sheep, and stunted cows that straggled about in the freedom of perfect liberty, imparted to them an air of animation, which made them appear to the eye somewhat less heavy and lumpish; the birds flitted about from bush to bush in the dazzling light of a summer sun, and the voice of the lark might be heard pouring its aerial music over the hills below it, as they lay hushed in the silence of noon-day repose. No sign of human habitation was visible among them, except the smoke, rising from Jemmy Hughes's cabin on the side of the glen, in a light column that floated gently, when it reached mid-air, in the direction of the upper current, and ultimately melted, as it were, into the blue firmament of heaven. This glen commenced about a mile above Hughes's house; from a grey rocky level of upland, it narrowed itself gradually in a line from north to south, until about a hundred yards below the cabin it became a gut, narrow, deep, and precipitous. At its foot lay a meadow, visible from the cabin, which also commanded a view of the inland country, rich in all the hues of varied cultivation. On the opposite side of the glen, and constituting one of its deepest and most abrupt precipices, rose the Black Rock of K——, a spot long celebrated as the haunt of those fantastic and capricious beings called fairies. This rock was large, and its grey stupendous sides stood out in strong relief against the verdure of the glen, and the green coronet of immense hawthorns which covered its top; I say a coronet, for they were perfectly circular, and within them rose, in a form slightly convex, a portion of the rock, thinly stratified with earth, but sufficiently deep to produce a carpet of soft grass, that remained fresh and green throughout the year. Within this ring, which was not more than a few yards from the overhanging precipice, lay the scene of their elfin revels. I describe this scenery the more minutely, because you will perceive by-and-bye, how

strongly its deep solemn character, and the supernatural associations that hung for ages about it, were capable of working upon a young imagination, that rose up like a solitary poplar on the brow of a valley, throwing its shadow, in the evening sun, down into the still darkness of the depths beneath it. Hughes's house was not exactly in the bottom, but about half-way up the western angle of the glen, where its slope was gentle; on the opposite side, at the foot of the rock, was a well of clean spring water, known as "a fairy well."

At the time when the circumstance which produced the miracle I am about to relate, as wrought by the super-sanctified worthy in question, Hughes lived in this glen, though he has since removed to a more populous part of the country. He acted as a herd for the gentleman who owned the barren hills I have been describing; the poor man was illiterate, timid, and remarkably superstitious, but cheerful withal, and somewhat of a humourist in day-light. He believed in ghosts and fairies, and would hardly pass under the brown shadow of K—— rocks even in the open day, without looking cautiously on each side of him. His wife was a counterpart of himself, as far as timidity and superstition went; but in point of temper the husband had incomparably the advantage.—Jemmy, though cowardly as to supernatural appearances, was not religious, but the wife Molly was, in addition to a competent stock of superstition and bad temper, painfully devout. They had five children, all females, the second of whom was the subject of Father O——'s Thaumaturgian powers. Not one of these children had ever been at school, nor had their parents, of whom the same fact might be predicated, any knowledge to spare for their edification. Molly could repeat her prayers in *Irish*, and so could the children, yet of *Irish*, as a living language, none of the family knew a word, and strange to say, an English prayer they had never uttered. This very peculiar case applies to thousands of our countrymen; and if any man can produce me a stronger fact to prove the predilection which they entertain for the reception of religious truths, through the medium of the Irish language, I would acknowledge it as a favour. With respect to Jemmy himself, whether he prayed in English or in Irish, was a fact rather difficult to be come at; like the secrets of conscience it was known only to himself and God, for even the priest had no cognizance of it.

From what I have said, the intellectual state of the children may be easily guessed; but the void left in their minds by the absence of useful knowledge, was filled up by the local and appalling traditions of the place. Histories of men, women, and children, taken away by the fairies, sometimes restored, and sometimes not, were their fire-side entertainments. Molly, it is true, took every precaution to guard against the evil power of these imaginary beings; she had a gospel consecrated by the priest, and tied by his own blessed fingers about the necks of all her children; kept always in the house a bottle of holy water, which she sprinkled on the door and window, and afterwards on themselves as they went to bed—would not for

any consideration throw out slops after sun-set, nor before sun-rise, nor ever make an allusion to a fairy, without saying, "this day is Wednesday or Saturday," as it might be, "the Lord stand betwixt us and harm." Neither Jemmy nor Molly had courage to venture down into the glen after dusk, and for this reason the children, who followed their example, being, if possible, more staid, took care always to bring home as much water from the "fairy-well" during day-light, as might be sufficient for the night. In this state they grew up from infancy; each successive day developing a new story, and deepening in their young imaginations the dark images of terror and superstition. In childhood the imagination is peculiarly vivid, and best adapted for the reception of that terrible delight which nursery stories are calculated to produce; but in this case, when the circumstances of these creatures are considered—the wildness of the scenery about them—the tales of terror which were poured into their ears in connexion with it, and the disposition which their solitary and, therefore, contemplative life gave to a ready belief in such legends, we need not wonder if consequences affecting reason itself should result from such an unhappy combination of causes.

One evening Molly was taken in the pains of labour, and Jemmy, overcoming his terrors, went for the midwife; one of the children, the eldest, staid with her mother, but as by some unaccountable omission, the water had not been brought in for the night, it was necessary that some one should go for it. This task devolved upon the second, a child about nine years old, who was compelled to venture out in this extreme case, nearly half dead with terror. It was a night in the early part of spring; the sun had disappeared in a kind of melancholy splendour, peculiar to its manner of setting in that season; and the effect produced by it, might be unconsciously heightened by the bleak solitude of the place. The transient tints of the pale watery clouds had rapidly passed away, and a dark mass was slowly rolling over the spot where the sun had gone down, intercepting by its gloom the last streaks of the dim light. When the child set out for the well, the dusk of twilight was rapidly deepening into the obscurity of night; with the pitcher in her hand, she advanced into the glen, and perceived with terror, that, although it was still possible to distinguish objects on the more elevated parts of the hills, yet in the depth of the valley all was fearfully dark and impervious to sight. There was a breeze up, and as it whistled sorrowfully through the bleak brushwood, or swept in unearthly blasts through the creaking white-thorns of the rock, or over the dreary hills,—she believed that there was something death-like and unnatural in the hollowness of the sounds; for the night was bleak and wintry. What she saw while in the valley, it would be difficult to say; of course a bush, or, perhaps, a tall rag-weed, moving to and fro in the breeze. She had not been long gone, however, when her father and the midwife returned; the former instantly went out to meet her, accompanied by his eldest daughter. On their way to the well they heard a shriek, after that another,

and then a continued and unceasing scream, interrupted only by that thick respiration which is occasioned by flight or exertion. The instincts of affection were awakened in both so powerfully, as to overcome the sense of fear or danger; they ran towards the well, but had not gone far when the little creature met them, screaming loudly and violently. The father caught her up, and fled home with as much horror as if he himself had been pursued by a whole legion of fairies. Long and violent were the fits which the poor child suffered in consequence of this fright; and when she became sufficiently calm to give an explanation as to her sufferings, her story was this:—On going up to the well, and just when in the act of dipping her pitcher into it, a black man of supernatural dimensions came over, as it were, out of the rock, stood on the opposite side of the well, glared fearfully at her, and then stretched over his arm as if about to seize her by the body. This, she said, was all the action of a moment—she then screamed and fled. On her recovery from the first shock, the fits, though of a less alarming nature, did not cease; on the contrary, they became periodical, but mild, assuming the character of trances or visions. Every effort was made to cure her—she was prescribed herbs of secret power against fairies—*sonsy*, or holy women were brought to her, who tried the efficacy of charms—seventh sons and seventh daughters rubbed her nine times with their right hands, as an antidote against the *blast* she had received from the *good people*; fresh gospels were consecrated by the priest, who also read over her till he was hoarse, but all to no purpose—she continued to have the fits, and wasted away till scarcely a shadow of her remained. In the mean time rosaries and offices were tried, and changes rung upon the names of all the saints in the calendar with no effect. The neighbours frequently assembled to perform the office to the Blessed Virgin, and in these the child herself frequently joined. This, however, instead of benefitting her, produced most singular consequences on her diseased mind. The conversations about the Virgin Mary, and the fables recited concerning her power and interference in similar cases, mingled themselves with her fancies, and from this time until her cure, she began to have visions and revelations from the Blessed Virgin. These were at first disjointed and vague, but they assumed in the course of some time a more distinct shape. During her insensibility, which was calm and unconvulsive, long conversations, she thought, took place between them, in which many things were revealed to her touching the fate and spiritual state of her neighbours and relations, both living and dead. I need not say that these hallucinations created a deep sensation in the neighbourhood; with the minds of the people so strongly disposed to superstition, it could not be otherwise. I have seen them flock to Hughes's house for the very purpose of hearing these singular details, every one of which they looked upon as authentic. The child, however, was sinking fast into a state of drivelling idiotcy, and notwithstanding the friendly communications from the Virgin Mary, there was no likelihood of her health or intellect being re-

stored by her power. Hughes saw, with sorrow, the state of his favourite child, and maugre these Teresian seraphisms, determined, after having tried every other remedy without success, to bring her to Father O——, the blessed priest. Accordingly one morning, in the beginning of June, he set out with a staff in his hand, and his little daughter on his back, to which she was bound by his wife's cloak after the manner of a mendicant. He was extremely poor, but the blessed priest's character was known, and a bottle of good poteen tied up in a cotton handkerchief belonging to his wife, dangled from his breast. As for Thaumaturgus, it is well known that a bottle of the native was a *sine-qua-non* with him in his sanctified exploits; let the person be ever so poor or so rich, this was an indispensable matter; the only difference was, that from the miserably poor he took nothing else, whilst from the rich, in addition to this, he exacted a remuneration of a more substantial nature. When Hughes arrived within a mile and a half of the priest's house, being fatigued with the burden of his child, he sat down upon some timber which lay beside a carpenter's work-shop, to rest a little. He had not been here more than a few minutes, when a loose young fellow, probably about eighteen, without hat, shoe, or stocking, and apparently what the peasants call a *half fool*, came over out of a public-house, known in that neighbourhood as the Red Lion, from the circumstance of that being the sign. His hair, which was a blood-red, stood out in every direction from his head; his eye-brows were also red and heavy—and from under them peered two grey eyes, with a dash of something like insanity in them, yet on a closer inspection, a person might trace an expression of cunning, if not of treachery, lurking in their corners, as he swivelled them with apparent carelessness from side to side. His chin was graced by a stubble of scarlet bristles, that were evidently in a very thriving state; and his face was coated over with dry scaly freckles, of a character any thing but compatible with a good complexion. He was dressed in a suit of forty-second-hand black, tattered to pieces, but shining with grease and dirt, and his naked shins would have made a profound study for an antiquarian, or any man given to the decyphering of illegible characters on parchment. When he saw Hughes he came over at what is called a dog's trot, and stood for a minute or two scrutinizing him and his child, during which he sang

“ Och I'm the boy for bewitchin' them,
 I'm the boy for bewitchin' them,
 I say, nabour, I'm the boy for bewitchin' them.
 Toor'l lol loor'l lol-oo-hoo-hoo,
 Toor'l lol loor'l lol-oo!”

He then stopped, with a grin peculiar to himself, and shrugged his shoulders several times in his own graceful way, expecting to hear Hughes's reply. Now Hughes was, as I have said, a humourist; and the figure of this hero was exactly one for the eye of a humourist; his face therefore expanded into a broad grin as the non-

descript finished the burden of the words he sang. The other instantly repeated the ditty,

"I'm the boy for bewitchin' them,
Toor'l lol loor'l lol loo-hoo-hoo,
Toor'l lol loor'l lol-loo."

He then approached Hughes more closely, and with a face compounded of earnestness and mystery, laid his hand on his shoulder, and fixed his eye steadily on his countenance—"Ay, an' so I am," said he; "or, if I'm not, who is? tell me that, neighbour—toor'l lol loo—who is, I say? who is? toor'l lol loo—you don't know—an' you do know—ay, ay, poor man, you *do* know," he continued, pointing significantly to the child, whose pale face lay over her father's shoulder, for she was asleep;

"I'm the boy for bewitchin' them," &c.

"Who bewitched *her*?" said he, condensing his voice into a loud hissing whisper, and pointing again to the child—"eh?—toor'l lol loo, toor'l lol loo; 'tis that same that's beyant you; bud she's got the blast in the mane time, hot an' heavy, could an' keen—toor'l lol loo, loor'l lol loo-hoo-hoo!"

This unexpected allusion to the state of his child checked Hughes's rising mirth, and threw him into a more serious mood.

"How do *you* know that?" said Hughes. "Whisht!" replied the other in a low voice; "where do you live? and what name is upon you? I'm Father Solomon, an' they never *thruv* that I gave my heavy curse to—what's your name? and where do you live?" Now there exists in Ireland a superstitious opinion that the curse of idiots is unlucky, and will not, as they term it, "fall upon a stick or a stone;" Hughes therefore seeing that he was capricious, attempted to humour him. He answered him every question, and in the course of a few minutes the knavish creature had got out of him every thing he wished to know; his name, his place of residence, the history of the child, the name of his wife, and the number of his family. Having attained these points, he resumed his former manner, shrugged himself with a grin of satisfaction, and recommencing his song, went off across the fields at a dog's trot, with one shoulder foremost, singing,

"I'm the boy for bewitchin' them
Toor'l lol loor'l lol loo-hoo-hoo,
Toor'l lol loor'l lol-loo."

Hughes being now sufficiently rested, slowly pursued his journey, and somewhat before eleven o'clock, for he had started early, arrived at the house of the miracle-worker. The priest was at home; and Hughes, on entering, was desired to rest himself at the kitchen fire until Father O—I should be ready to see him. In the mean time not a question as to the malady of the child, or any other circumstance respecting himself, was put to him. A profound silence was observed in the house generally, whether from design or not, Hughes was incapable to determine. I rather think it proceeded either from accident or the disposition of the people;

for all the inmates of the family, except the priest himself, were actually Protestants. In a quarter of an hour the father and child were brought up into the parlour, the scene of this Rev. worthy's miracles. There was nothing remarkable in the room, which was plainly furnished; on the wall was fixed a wooden crucifix, larger by far than ordinary; and opposite it hung the Tree of the Church. On a table in the corner was placed a ponderous folio, between the leaves of which, in many places, lay ribbons of various colours to mark the different exorcisms. The name he bestowed on this book was *Bully*; a fact well known in the parish in which he lived. Beside the table was placed an immense tub more than half full of holy water, sanctified fifty degrees above the common sacerdotal temperature. Beside Bully lay a smaller crucifix, with a string of beads attached to it long enough to stretch across the room. He was, when Hughes entered the parlour, walking up and down with a book in his hand, and his face knit into a severe frown; he spoke not for some minutes, but seemed too intensely absorbed in prayer and contemplation to notice any thing connected with this world. Father O—l was a man above the middle size; rather stout and able-bodied; his face was like his holy water of a high temperature; not that I mean to say his complexion was heightened by the use of water either profane or holy—a fact this, as well known in the parish as the name of Bully. His black coat and waistcoat were powdered about the breasts with snuff; his beard was for that day, at least washed; his cravat was rolled with very indifferent taste about his neck, and his linen was a proof that whenever the clean and unclean come in contact, the former is apt to be defiled. He wore grey small clothes, and large dark-coloured top-boots, that might have been polished some three months before. With respect to the lineaments of his face much could not be said. It was one of those human faces divine which, notwithstanding the glossing of the poet, it is not pleasant to look upon: it was round and firm, though fleshy; it had few lines in which character or expression could be traced; his brows were heavy—unpleasantly so; his eyes hard and grey, but yet such as would induce you to think of a cunning, adroit man—stubborn, selfish, and secret. He was said, however, to possess faculties of a peculiar nature to a prodigious extent; that which phrenologists call *Individuality* and *Locality*, for instance; for he could by only seeing any man once, remember him for forty years afterwards; or by walking along the streets of a crowded metropolis, and only accurately marking the signs, numbers, and names, of the respective houses, could repeat them with precision for ten to come. These gifts, to a man of his peculiar calling, must of course have been very serviceable.

When the abstraction had ceased, and he descended to earth once more, he turned towards Hughes, and looking sternly upon him, commanded him to sit down. "So," said he, "Jemmy Hughes from K—— Rock, you're here, with your *blasted* child!" Hughes's face became expanded with astonishment; he could scarcely speak—"yes with your child blasted by the K——"

fairies," Hughes disentangled the handkerchief in which he carried the potten, and placed the bottle over on the table beside Bully. — "Why thin, Sir, please yer Reverence——" "Silence," said the priest sternly, take your bottle from *that* beek, except you wish to have it burst to pieces before your eyes—don't go near it; open that cupboard and put your bottle into it. Why would you let your child go after sunset to the fairy well, Jemmy Hughes?" "Why thin, Sir, please——" "Silence, Jemmy Hughes—I know it all; silence." "Holy father," said Hughes, "I'll not be after attimptin' to tell your Reverence any more about it." "You needn't," said the priest; "I know it—did you think I would *not* know it? *dare* you think it?" "Why thin, please your Reverence——" "Silence, Jemmy Hughes," exclaimed the priest in a louder and sterner tone; sit there, and don't interrupt me for a few minutes, till I meditate;" and he walked up and down with his eyes closed, and his hands laid devoutly together upon his breast. After traversing the parlour for some time in this profound contemplation, he went over to a chair, against the seat of which he placed his knees, in an attitude somewhat between kneeling and standing; he then repeated aloud, in the language of his church, a prayer, which he suspended for a few minutes, beckoning at the same time the child to approach him. The father rose to bring her over, but he frowned angrily and mysteriously, intimating to him by signs to keep his distance. When the little girl was beside him, he closed his eyes, put his hand upon her head, and in a low rapid tone of voice concluded the prayer over her, which, of course, neither father nor daughter understood. The child, on finding herself under his hand, trembled excessively, and the father was in a state of breathless awe and attention. This being over, he relapsed into a less stern mood, and Hughes ventured to ask him if he thought he could cure the child: on the question being put he turned round, and dilating his face and person into an assumption of some mysterious power beyond humanity, solemnly swore an awful oath that he could cure her.* Hughes's eye was rivetted on him; his whole countenance expressing astonishment, terror, and curiosity—astonishment at the oath, terror and curiosity at his singular conduct, and the conjecture as to what his mode of proceeding, as to the cure, would be. He then repeated the oath, and feeling by the expression of Hughes's countenance, that an explanation was necessary, "Yes," he replied; "do you not know that it is *by* God, that is, through the power of God, I will cure her."

He immediately prepared for the ceremony of the miraculous cure by occasioning a female attendant to undress the child in another room, and clothe her with a bathing garment; this being done, he placed her in the tub, which was, I believe, a barrel cut across: he then took a bowl of supersanctified water, which he dashed upon her head, and instantly had her dressed by the attend-

* This was his usual reply on being put such questions; they were, however, always accompanied by the above explanation.

ant. After this he placed her on her knees beside him, and taking the long beads, he put them at once about his own neck and that of the child; he next opened Bully, and commenced the exorcisms with rapidity and vigour. After having concluded this ceremony he bid her stand up. "How do you feel now, my dear?" "Better entirely, your Reverence." "Are you in a glow of heat?" "I am, Sir," said she, "all warm, so I am." "Jemmy Hughes," said the priest solemnly, "do you hear that?" "Blessed be heaven for id—not forgetting your Reverence—I do hear id." The priest added no more, but *looked* the impression of the mystery which he intended to convey. He then made a most unexpected transition: "Jemmy," said he, "who's your landlord at the Rock?" "Mr. M'K——," replied Hughes. "What kind of a man is he?" "Why, a very good man, please your Reverence." "Does he know the state of this child, Hughes?" "He does, Sir." He desired you, of course, to apply to a doctor; and which you did not do, for fear she might never be cured?" "We wor afraid, your Reverence, sure enough, that the doctor might bleed her, an' that if it waa any thing from the fairies, she couldn't be cured at all afther the bleedin'." "Is there a dispensary in your neighbourhood?" "Masha, if myself rightly knows what your Reverence means," replied Hughes. "Is there a doctor's shop where the poor get medicine for nothing?" "There is, Sir, one opened about a year ago." The priest got a slip of paper, on which he wrote a prescription, for he made medicine his study as well as miracles; and handing it to Hughes, continued, "now, Hughes, that the child is *cured*, it is not my wish to take the credit of the cure to myself. We must be humble, and not boast of what we do, for humility is the queen of all virtues. Go to the dispensary, in compliance with the wish of your landlord, and get this medicine—the doctors will tell you how to use it. She is now *cured*, *mark that*; but to-morrow you will get eight leeches put to her temples, and she'll take this medicine night and morning; for I wish that they or any one else should have the credit of the cure rather than myself. We must be humble, for humility, as I said, is the queen of all virtues."

Hughes now uttered an ejaculation of thanksgiving and praise for what had been done for his child.

The priest proceeded—"You will take this home with you, it is holy water, such as you could find no where else;—give me that handkerchief." He took the cotton handkerchief, retired into an inner room, and soon returned with a bottle of holy water tied up in it—he handed it to Hughes: "Now," said he, "carry this in your hand; but above all things, take care and do not stumble. I tell you candidly, that if the fairies can, they will break it before you reach home: bathe the child in a tub three times a week, just as I have done, first mixing a few drops of this with the water in which you bathe her. I would rather you wouldn't mention who

* This is the opinion of the peasantry.

cured her; but if you speak of it at all, let it be only to your own friends: and once for all, I desire you to remove from your present residence as soon as you can! Now God bless you both, go home; mind what I said, and the fairies of K—— Rock will have no more power over your child! Give my blessing to *Molly* and your other *four* children."

The tears of gratitude and delight were falling down poor Hughes's cheeks; and after once more thanking God and his Reverence, he departed with his child on his back. "*Molly* an' the *four* children—Blessed Mother," he exclaimed, "how he knew that!" In the course of a few minutes he re-entered the room. "I ask your Reverence's pardon," said he, "but maybe you would excuse me for a requist I'm afther goin' to make in behalf of *my* *Molly*, your Reverence—a bit of cloth it is; or a button, or any thing belonging to your Reverence's clothes—'tis a watherbrash that troubles her, an' she thinks that any thing belonging to a Blessed Priest might be good to have about her."

The priest, who, when Hughes re-entered, was in the act of shutting the cupboard, turned round on him with an expression of absolute extermination in his inflated visage:—"Get out, you baste you," he replied—"you're nothing but a thorough-bred rascal. How dare you, Sir—how dare you impose a bottle of *water* on me for a bottle of *whisky*? How dare you attempt to gull me after such a manner?" "A bottle of wather! Holy Mother!" the man exclaimed—"but that bates the globe entirely for a mistake—an' me thought, your Reverence, that it was the poteen, when it was only a bottle of holy wather that *Molly* brought home wid her from Dan Kelly's station! Well, to be sure! afther that I may do any thing! Sure I would as soon cut both my arms off of me, as to drame of dooin' up your Reverence that way—an' you would know it, any how?" "And am I to get nothing for curing the child?" "Not if I had it, your Reverence, is there a man in Europe would give it sooner; but, God help me, I'm only a very poor man, wid a family of small childher lookin' to me for their bit, an' their mother not able to do much for them." "Well," said the priest, "it doesn't signify now—the cure is performed, and that's enough—I will take nothing from you." "What, an' is it for me not to bring you the right bottle to-morrow, your Reverence manes? an' it is by the shriek of day itself I'll be on my way to you wid it, God willin'." "At all events, let me hear from the child in a few days," said the priest. "Plass God, Sir—hem—bud about *Molly*, Sir—maybe your Reverence would have a bit of any ould coat, or a spare button, 'tis to keep about her, Sir." "Nothing, I believe, that I could spare now," replied the priest; "but you know I'll see you in a few days." "Thank your Reverence," replied the poor man—"may the Lord spare your days, any how."

At this moment Father Solomon Nondescript, alias the half-fool, entered the room, after the manner of a privileged person, exclaiming—"Quick, Father O——! quick, there's another." "Get out, sirrah," said the priest—"why do you drive forward in this way—

go to the kitchen." "Do you folly me then immediately; for this is a soople chap, an' he'll be heré before your Reverence could leap over the moon, any how—hurk—hurk—hurk—hee-ogh," said the creature, with an oafish, knavish, inarticulate chuckle, intended for a laugh at his own humour. He then snapped his fingers triumphantly, and sang out—

"Och, I'm the boy for bewitchin' them,

I'm the boy for bewitchin' them,

I'm the boy for bewitchin' them.

Toor'l lol loor'l lol-loo-hoo-hoo,

Toor'l lol loor'l lol-loo."

Hughes proceeded on his journey, and had arrived within a few miles of his own house, when suddenly the bottle of super-extra holy water, which he carried at his breast in the same manner as the *whisky*, dropped on the ground, and was broken to a thousand pieces. He stood—he took off his hat—he blessed himself—crossed himself—and, stooping down, caught on his fingers some of the moisture, and applied it to the child and himself. He then examined the handkerchief, and found a rent, as if it had been cut through, all except a few threads in different places. Of course, what the priest said concerning the attempt which the fairies would make to destroy the blessed water flashed across his mind, and really established in his belief an opinion that there was scarcely any thing impossible to such a man. "He knew my name," thought he—"that of my wife, the number of my childher, and every thing about K——, and little Norah here!—Lord bless me!"

The next day he returned punctually to Thaumaturgus with the bottle of poteen, for which he got a bottle of the strongest possible holy water—that is, such as would, by its peculiar power, keep away the fairies; for the peasants think that ordinary holy water, though it may banish or exclude evil spirits, is of no efficacy against the *good people*. I need not say that Hughes most strictly followed the priest's advice by getting the medicine, the leeches, and by giving his child the bath. The fact is, that the medicine was extremely proper for her complaint, and proved ultimately the means of restoring her to health, whilst the whole cure was ascribed to the miraculous power of the Blessed Priest. Her convalescence, it is true, was gradual, and rather tedious; for she had several fits even after the miraculous cure was performed. The father left the glen, and took a *cotter's take* in the inland part of the country in about a fortnight afterwards, by which the cause of the impressions that, in the beginning, disposed the child's mind to these wild fancies, was removed. But in the teeth of all the circumstances I have mentioned, the child's cure and recovery were ascribed to the extraordinary power of this Reverend worthy, whose character for the miraculous was raised by this circumstance at least one hundred per cent. in this neighbourhood.

Now, Gentlemen, this story is true. The scenery described is

real—the fright in the glen—the fits—the visions—the journey—the adventure with the fool—his employment—the priest's mode of performing the miracle—his character—that of a habitual drinker—the substance of the conversation—the cutting of the handkerchief—in fact it is, in every sense of the word, a true story.

SEVENTY-TWO.

(To be continued.)

HISTORICAL NOTICES OF CHURCH PROPERTY.

INTRODUCTORY LETTER.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EXAMINER—As your work purports to be the Church of Ireland Magazine, and to be conducted by members of the establishment, I have been on the look out for some defence, to appear in your pages, against the attacks that are daily made upon her discipline and her property. Perhaps, Sir, you may despise such assaults as puny, though incessant; and the pert and conceited observations of the London Liberal, or the rancorous denunciations of the Dublin Romish press, may be considered as beneath your notice. But if these be your feelings, I humbly conceive you are mistaken, for it cannot be wise or safe to let the enemies of the Established Church sway public opinion, without opposition or refutation; and ecclesiastical as well as military leaders should ever bear in mind, that there is extreme danger in despising an enemy, so far as to rest secure against his assault. I perceive, Sir, that two grounds of attack have been lately adopted, one against the property, another against the discipline and character of the Church. In the following papers* I purpose to attempt a defence against those who would assail her property—desiring to leave to some other correspondent the task of defending her on the other ground. And here, before I go farther, I must say that I am not one of those who deem all reform unnecessary or uncalled for—I am not of their party who would so far assimilate the Churches of England and Rome, as to say that because one assumes to herself infallibility, so the other should be considered as never in the wrong. No—I am free to allow that reforms, large and deep are wanting, but I cannot hail with pleasure the prospect of Liberals and Romanists being our reformers, nor anticipate any wholesome change as likely to be effected by a man of weak head and warm imagination—who with rank enough to be respected, honesty enough to be trusted, piety enough to be esteemed, is yet so shallow as to be guided, when he thinks he leads, so ignorant as to go wrong when he thinks he has found truth, and so irrational as to argue from particulars to universals, and charge that upon a class, which ought only to be predicated of an individual.

* This paper was written immediately after the Lay Synod in Cork held its sittings.

If such men have influence enough to call together public meetings, I confess, Sir, I cannot expect good to follow from such deliberations, nor can I congratulate the worthy promoters on the applause they have obtained, or the allies they have got to back them; neither do I suppose their own consciences are quite comfortable under this applause they have gained, or this company they have got into; and, perhaps, the injudicious rashness is already repented of, which has found its first footsteps hailed by the *ca Ira* of the Radical and the Jesuit. At all events, with my whole soul, I trust that no minister of the Established Church, will be found, either by his presence or his pen, sanctioning such ways and means of reform. Such have neither right or reason to come forward; they have entered the ministry as purchasers with notice, and united themselves to the Church, as she now is, for better for worse. More especially I would warn Curates; with them it would be both bad taste and bad feeling, to take any part in such matters—by so doing, they would at once proclaim to the world, that they entered the Church for worldly ends: my deserts are not appreciated—my talents are not rewarded.—These are the motives which will ever be attributed to the reforming Curate, and he may be pitied for disconcerted egotism, while neither esteemed for his disinterested patriotism, or admired for his self-denying Christianity.

Before I proceed then to the main object of the following letter, I would request of the reader to consider before he approves, or wishes God's speed to those measures of external, sudden, and perhaps, violent reform, which are being agitated; whether he has not observed a consistent, and, day after day, progressive improvement in the Established Church, for the last twenty years; and, whether any church in Christendom can at present exhibit a state of more actual efficiency, or more prospective amelioration; and, whether seeing things going on still from good to better, it is not more consistent with all experience and all prudence, to look forward to this unrevolutionary reform, which is more to be prized and more valued, because under the management of cool heads and experienced hands.

Having made these observations, I proceed to my object of defending the Established Church of the United Kingdoms of England and Ireland, from the accusations that have been made against her. 1st—That her wealth is overgrown. 2dly—That it has been directed from its ancient and legitimate channels. This overgrown and usurped wealth, says the *liberal* economist, should be applied to meet the exigencies of the State: this usurped and overgrown wealth, say the Romish priest and demagogue, was, when we enjoyed it, consecrated to far different purposes; for from it we supported the poor, we built edifices, we maintained public and gratuitous hospitality; therefore, the wealth should be returned, and re-directed to flow in its ancient and legitimate channels.

Now, I consider, Mr. Examiner, that if able to show that this wealth is not excessive, however, it may be unequally divided, (and what wealth on earth is equally divided?) I think I shall suf-

ficiently answer the *liberal* political economist. And if I can set forth that the Established Church has not now one-fourth of the wealth, or means of acquiring income, that the Church of Rome had when it was the Establishment, I think I shall have sufficiently proved that the Protestant ministry, out of that fourth, cannot be justly called on to do *actually* what Popery was bound to, but never effectually performed; but which wealth, on the contrary, it most wantonly and wickedly misapplied. To this purpose, I now enter on a brief historical sketch of Church Revenues from the earliest period to the present time; and, *in limine*, desire to disclaim for the Church of which I am a member, all Divine right to tithes; and agree with Blackstone, that all property stands on the same foundations—that all once belonged to lay proprietors—that church property, though not founded on Divine law, yet, as ratified by the voluntary act of man, is placed on a footing equally secure with all other, and is sanctioned and secured by the laws of the land.

The Church, born in poverty, and cradled amidst persecution, for three hundred years had no real property, nor had its ministers any income but what they received from the weekly contributions of the faithful. The periodical collections made for this purpose, were called *sportule*, a word taken from the daily donations of food made by the old Romans to their clients and dependants. The allowance to each minister was called a *mensura*, and it was divided and allotted by the bishop, who drew the funds out of the common stock. As the number of the faithful increased, it was found that the ecclesiastical funds were proportionally enlarged, so much so, that in Cyprian's time, from an expression of that Father, it may be gathered, that the donations of the faithful amounted to more than a tenth of their goods. Until the accession of Constantine to the imperial throne, no Christians were allowed to possess immoveable property; but when he established the Church on the ruins of Paganism, it was permitted and encouraged to acquire property, and receive donations and legacies of lands, and tenements.—Julian the Apostate, desirous to restore Paganism, reversed the decrees of Constantine; for he scoffingly insisted, that the perfection of the Christian religion consisted in its poverty. But the Christian Emperors who succeeded him reinstated the Church in her new rights; and it would appear that ecclesiastics were neither slow nor idle in taking advantage of their privileges; as we find Chrysostom and Jerome acknowledging and lamenting, that while the Church had become more powerful and rich, it had also become less virtuous. Chrysostom at large deploras the avaricious practices of bishops and other churchmen in his day, who, having acquired lands and fixed wealth, too often abandoned their spiritual occupations and pastoral duties, to sell their corn and wine; and such, he deplored, as being too often seen pleading for their properties at the bar, or looking after their increase in the markets.

When church property thus became large, men were found to love it much; bishops, also, were apt to misapply it so far to their own use, that it was necessary to take the distribution and application

out of their hands, and to vest it in the care of functionaries, called Economists; but as these officers were appointed by the bishops, it still appeared that they had too much interest in their actions; and a regular partition of property took place, by which the revenues were divided into four shares, of which the bishop took one—the inferior clergy another—to the support of the poor, another was applied—and another was allocated for the construction and repair of churches and hospitals. In this way church property continued until the overthrow of the western half of the Roman empire by the barbarians. Tithes were neither claimed nor wanted, for the Church was rich enough, though many of the later Fathers began to lay claim to them as of Divine right; and Augustine and Ambrose desired in this respect to place on the same footing the Levitical and Christian institutions.

When the northern hordes broke in on the empire, the unbelieving Goth, Vandal, Frank, and Saxon, possessed themselves of the rights and revenues of churchmen; and all property of this sort was for a time overturned. But when Christianity, as it soon did, began to exert her influence on those rude conquerors—when churchmen brought the terrors of the other world to bear on the blood-stained, but awakened consciences of the princes, the counts, and the thanes—the overturned altars were again erected, property in double measure was again acquired by those who served them; and on this occasion the Church did not forget to reassert the Divine right of tithe. But still ecclesiastical property was in a very unsettled state: each feudal lord erected on his own fief, a church for the use of his Franklins and serfs—he appointed his own clerk, and the bounds of the manor were the same as that of the parish. He also apportioned such portions of land, or of predial produce, as pleased him, for the support of the priest; and often the landowner took back what portion he pleased, one part, or two, or three, for the support, as was pretended, of the poor; but too often these portions were reinféoffed to the patron and his heirs; and sometimes no portion of predial income remained to the parson, and all his support was derived from the altarage, or fees received at the church, for rites there performed. Moreover, inasmuch as baronial property was constantly varying, from confiscations and other modes of transfer, so the bounds of parishes became indistinct, and thereby landowners assumed a liberty of choice, as to what church and what clergyman they might pay their dues, and still the title to the tithes remained in the landed proprietors; and the clergy, who now asserted, as matter of doctrine, that tithes belonged to the Church, by Divine right; yet found it necessary to purchase the tenure of tithes from the lay-men, and such a bargain was called redeeming the tithes—*redimere decimas*. In such a state was church property, when Charlemagne on the Continent, and Ethelwolf in England, made the payment of tithes imperative and legal.

In Ireland at the period of the English conquest, it would appear that though tithes were known and payable to certain abbays—for Cambrensis specifies them in grants made by Strongbow to certain

monastics, and also complains of certain Irish chieftains who had seized on church lands, and only left to the clergy tithes and offerings; and alludes to tithes as of old standing in the country—yet until the synod of Cashel, in 1172, they were voluntary, and did not form an essential part of the income of the clergy, who were possessed of large tracts of the best lands in the island, under the name of Patrick's ridges and termon lands,* which were managed by peculiar officers, called comorbans and erenachs, who partook of a sort of middle condition between the lay and clerical character, and were functionaries peculiar to Ireland. The synod of Cashel, under the direction of the Pope, and the support of the English, ordered that tithes should be paid out of every sort of predial property; and the synod held in Dublin, under Archbishop Comyn, 1186, provided, "that tithes should be paid to mother churches out of provisions, hay, the young of animals, flax, wool, gardens, orchards, and out of all things that grow and renew; under pain of anathema:" "A plentiful and sweeping commentary on the third decree of the synod of Cashel in favour of the clergy," says Dr. Lanigan.

In such a state was Church property when the regular clergy or monastics interfered between the parochial or secular clergy and the laity—to exert an unbounded influence on the one, and rob the other of their just rights and emoluments. To St. Anthony the Hermit is attributed the first invention of monkery. Following his example, thousands retired from common life, to people the deserts of Syria and Egypt, with communities, living according to a fixed rule, and devoting themselves to a life of prayer and poverty, and manual labour. Athanasius, coming to Rome, and having published there his *Life of St. Anthony*, many in the west embraced their retired manner of life. These monks, living in communities under the direction and controul of their abbots and bishops, were not priests—they laboured for their livelihood, and their leisure hours they devoted to reading the Scriptures. Jerome, in his writings, plainly makes a distinction between a priest and a monk. In his letter to the monk Rusticus, he says—"Live after that manner that you may prove yourself worthy to be a cleric; and if for this purpose the people or the bishop cast their eyes on you, be ready to show that you are worthy of their selection." The first way in which monks acquired wealth, over and above what they gained by their labour, was, that considered as holy men, the common people gave them alms in order to obtain their prayers. After this, a priest was allowed to remain in each monastery, and to set up an altar there, and to it the laity resorted, as specially holy, and there they paid their altar fees and offerings; and as the mass of a monastery was now considered very efficacious, not only for the living, but the dead—as the popes, who began to see what advantage monkery was to the increase of their power, had now permitted not only one altar but

* For a very satisfactory account of ancient Irish ecclesiastical property, see "Appendix xiii. to Stuart's History of Armagh," a truly valuable work.

many; so all the monks having become clerics, and many altars erected; private masses, said without number, brought into the monastery money without measure. In this way the repentant but bloody feudal lord, either for himself or his parent, as wicked as himself, commuted for his evil deeds with those monastics, who had the keys of hell and purgatory; and the common donation by which lands and other properties became conveyed to these houses ran in this formula: "I, N. or M., give to such a monastery for the redemption of my soul, or that of my father or mother, such and such lands." The donors sometimes made conditions in the grants, and required a certain number of psalms to be sung daily for the redemption of their souls. Persons, also, who embraced a monastic life, in giving up the world, also gave their goods to the community. Holy monastics also trafficked in property, and exchanged moveable for immoveable goods; as for instance, if they received a rich chalice from one pious patron, they would sell the precious ornament, together with other church property of a like nature, in order to purchase lands and hereditaments; moreover they were not very careful or select in the person they dealt with; and a robber lord found, when he seized on the lands and possessions of his weaker neighbours a ready receiver in the monastics, who thus bought good bargains, and never asked unseasonable questions. In a cartulary of the abbey of Mire in Switzerland, there exists a specimen of such proceedings; for the good monk, who in the document in question, gave an inventory of the property of his house, after making out a catalogue of lands and goods acquired by lawful and honest means, then sets down what were gained *unjustly*, and makes mention of a chalice enriched with precious stones, and two large crucifixes of silver, with which there were purchased certain lands, that a bold baron had taken from the poor peasantry in his vicinity. In these ways the monks acquired much property; but not content with this, they also must have the tithes and dues belonging to the secular clergy; and certainly ecclesiastical history presents a sad picture of monastic invasion on the rights of the parochial clergy, and of *their* consequent degradation and poverty.*

It is, indeed, very important to mark the gradual and increasing encroachments of the one class of clergy on the other, and the consequences they led to, in the British isles. At the period immediately preceding the Norman conquest, the secular clergy of England were very richly endowed;—more than one-third of the land of the kingdom,† exempt from taxes, was in their possession; indeed, so well provided with glebe property were the parsons, that they did not deem it worth the trouble to urge their claim to tithes.

* To this was sometimes added, "That the Holy God, and my Lord Jesus Christ may forgive me my sins, and order the gates of paradise to be thrown open to me, that I may, with joy, enter therein, and that, in the last, and tremendous day of judgment, I may deserve a fellowship; not with the goats on the left hand, but with the flock of sheep at the right hand of my sweet Saviour."

† The parochial clergy were deprived of the greater part of their landed property at the Conquest.

When the Conqueror overturned the Saxon dynasty, finding the parochial clergy attached to the old order of things, and as Saxons likely to be disaffected to his government; he on all occasions discouraged them, and advanced the designs of the monastics, taking good care to fill all the abbeys with Normans; he in conjunction with the Pope, and his feudal lords, made it a matter of pride for this world, and of merit for the next, to exalt the regular and depress the secular clergy. And inasmuch as the landed proprietors still laid claim, and had the claim allowed, to the presentation to all churches within their fiefs and manors, it came now to be a customary thing to grant the benefice, with all the great tithes, to a monastery, while the bishop of the diocese was contented with the collation of a vicar, who took care of the parish, and was glad to put up with the altarage fees, the mortuaries, and small tithes, which were beneath the notice of the rectorial monastery. In many places the monastics, even more grasping, pretended that there was no occasion to keep a vicar; and if they found a favourable bishop, a prelate, perhaps, of their own order, they were permitted to do without a vicar at all, and the monks did the duty perfunctorily, taking the task either as a *penance* for delinquency, or by lot, as the case might be; or if the bishop was conscientious, or the monks too far off, or too lazy, the proceeds of the parish were divided into three portions, one of which was allowed to the vicar. But besides the partiality of the Norman kings for the regular clergy, there were other causes tending to throw predial and tithe property into the hands of the monastics—being the trained bands of Popery, they were set forth by the Pope as privileged penitentiaries; the altars belonging to their monasteries were sanctified by the possession of some wonder-working relic, or some miraculous image, whither the living offender could fly for refuge, and from whom the dying sinner could hope for relief from purgatory and safety from hell. To die a member of the holy brotherhood was counted a sure passage into the realms of bliss, and to leave the confraternity heirs to all the spiritual patronage the repentant possessed, together, with sundry manors, messuages, and granges, was a sure method to escape from the wrath to come.* “Thus,” as old Fuller says, “every monastery was conceived a magazine of merit, both for the founder, his ancestors, and posterity. And although all these donations did carry the title of pure alms, yet seriously considered, they will be found rather forced than free, as extorted from men with the fear

* This greediness of Monks long survived the Reformation, and is not extinct to this day. In a work written by a worthy Romanist, and printed at Cologne, 1686, called “*Moyens surs et honestes, pour la conversion des Heretiques*,” the honest author states, that “in every rich convent on the Continent, there is a monk called the Father Titler—“*Pere Titlier*,”—whose occupation it is, to make out plausible titles to lands which it may be desirable for them to obtain; and this is not at all dishonest, for it is all for the Church’s good. Some orders, more especially the Benedictines, have persons in pay in the parliament of Paris to secure their law-suits, and hence come the frequent attacks which they make on the possessions of their neighbours. The Benedictines, in this way alone, pay more than 200,000 livres, annually, in pensions.”

of Purgatory, one flash of which fire, when believed, is able to melt a miser into charity!"*

It being thus the fashion for the landed proprietors of England and Ireland; to bestow the benefices in their presentation, on monasteries, the neglected secular clergy became every day poorer—and because poor, degraded, ignorant, and worthless, and the monks and friars taking occasion from the low estimation and lower character of the vicars and secular priests, every where decried their performances, in order to magnify their own merits; and, as Fuller says, "Alas! what was the single devotion of a silly priest, in comparison of a corporation of prayers (twisted cables to draw down blessings on their patron's heads) from a whole monastery; and suppose (which was seldom done) the parson in the parish preaching to his people, yet sermons in a church thus constituted, were needless, as ministering matter of schisms and disputes, and at the best only profiting the present; whilst prayers benefitted as well the absent as the present, dead as living, but especially prayers of monasteries commanded heaven, which became pleased with the holy violence of so many and mighty petitioners. By these, and other artifices, they undermined all priests in the affections of their own people, and procured from pope and prince, that many churches presentative, with their glebes and tithes, were appropriated to the convents, leaving but a poor pittance to the parish vicar; though the pope, as styling himself but a vicar, as such, ought to have been more sensible of their sad condition." Besides appropriations of almost all rectories, abbeys also wronged parish priests, by procuring from Pope Paschal II. A. D. 1100, that their demesnes, farms, granges, should be free from tithes; this exemption was afterwards justly limited and restrained by Pope Adrian IV., and only the Cistercians,† Templars, and Knight Hospitallers, were, for ever, exempted from the payment of all tithes whatsoever. It is difficult to stop the progress of injuries when once begun. The vicars or chaplains deprived of their just dues and income, had recourse of necessity to other, and more unworthy means of livelihood; they became chantry priests,

* Many of the abbeys, adds Fuller, had their mortar tempered with innocent blood. To give some instances out of many—"Wolpher, king of Mercia, killed his two sons; to work away the stain, he built the abbey of Peterborough. King Athelstane drowned his brother, Edwin; as a satisfaction, and to appease his ghost, he built the abbey of Middleton."

William the Conqueror's will runs thus:—"Being laden with many and grievous sins, I now tremble, O Christ! I have been always brought up in wars—I am polluted with blood—I cannot number my offenses, they are so infinite, and have been committed by me now these sixty-four years." Here he goes on to specify his actions, and then he begins the credit side of his account, and states—"Nine abbeys of monks, and one of nuns, which my ancestors built in Normandy, I have enriched; seventeen monasteries of monks, and six of holy nuns, have been founded by myself and my nobility"—and so on.

† Why the Cistercians (says Fuller) were exempt, rather than any other order, give me leave to conjecture; it is suspicious, that by bribery in the Court of Rome, they might obtain the privilege so beneficial to them, for I find that king Richard I. disposed his daughter Avarice to be married to the Cistercian order, as the most grasping and griping of all others.

saying masses for souls, or they turned farmers to the monks; and stewards and accountants to lay-lords, collecting their rents, and acting the parts of agents and attorneys. They also had other expedients, amongst which were clerk ales, or in more explanatory language, on certain occasions the poor vicar or chaplain made a brewing of ale, to which the parishioners were expected to resort, and at a fixed price to partake of the same, so that the more the flock drank the better the pastor eat, and men brutified themselves for God's sake and the Church.*

The parish clergy were not reduced to this degraded state without remonstrance—in a Convocation held in 1246, the English clergy complain, "That it had been a good old custom in the realm of England, for the rectors of parish churches to live in hospitality and charity, whereas a subducing of their former profits had put them on a necessity of narrowness of living." And in the reign of Henry V. the University of Oxford complains to his Majesty, "that monks, by divers subtle suggestions, had contrived that monasteries sufficiently endowed, had obtained manifold appropriations, whereby there does arise to the parishioners a great discomfort, and the hospitable refreshment of the poor is withdrawn, and what is worse than all the care of souls is neglected—may it, therefore, please your majesty to revoke such appropriations." Archbishop Peckham also, in a letter to the bishop of Hertford, speaks of the monks, "that by grasping at rectories and tithes, they very much hurt the commonwealth; they did, in a manner, extinguish the care of souls; they locked up hospitality; they murdered the poor by not feeding them; they fattened up the rich to nauseousness itself; they reaped carnal things without sowing spiritual; all which mischiefs follow the appropriation of churches." And the Commons complain to Richard II. "That

* In the early part of the reign of Henry VIII, it was found necessary to pass a law, enacting—that no priest, either regular or secular, should stock farms, or keep tan-houses, or brew-houses, or meddle with mechanic employments. The poor vicars and curates exclaimed against this law, stating, that as the monks had deprived them of their legitimate means of livelihood, it was hard to debar them of their only resources for supporting themselves.

The Commons, on this occasion, complained greatly of the clergy, "concerning the extreme exaction which they used in taking of corpses, presents, or mortuaries; for the children of the defunct should die for hunger, and go a begging, rather than the priest would, of charity, give them the only cow which the dead man owed, if he had but one,—such was the charity, then. They also complained that priests, being surveyors, stewards, and officers to bishops and abbots, had occupied farms, granges, and grazing in every country, so that the poor husbandmen could have nothing but of them; and yet, for that, they should buy dearly. Also, that abbots, friars, and spiritual men kept tan-houses, and bought and sold wool, cloth, and all manner of merchandises, as other temporal merchants did. Also, because that spiritual persons, promoted to great benefices, and having their livings off their flock, were lying in the court in lord's houses, and took all off their parishioners, and nothing spent on them at all, so that for lack of residence, both the poor of the parish lacked refreshing, and, universally, all the parishioners lacked preaching and true instruction of God's word. Also, that it was common to see one priest, little learned, to have ten or twelve benefices, and to reside on none, while many well-learned scholars, reared in the universities, had neither benefice nor exhibition."—*Holingshead*, p. 211.

whereas it is known, according to divine laws and canons, that benefices of the holy church having the care of souls, were first instituted to the honour of God. But the spiritual patrons of benefices, namely, the regular clergy, mischievously have appropriated said benefices, and have grievously thrown down the houses and edifices of same to the ground, and they carnally destroy and take away divine service, hospitality, and other marks of charity, which were accustomed to be done in the said benefices to the poor, and maimed—and those monastics grievously carry away the treasure out of the kingdom, and send it to the Court of Rome."

And, now, when the monks and friars had succeeded in appropriating almost all church property and patronage; the former lay patrons began to lament their mischievous and ill-requited bounty to the monastics. Even so early as Henry the Second's time, William of Mandeville loudly upbraided the monks of Weldon, with getting so many advowsons from his father, that he had not one to give to his chaplain. And the lord Berkeley after bestowing all the rectories of his numerous manors, on the Augustine convent of Bristol, was prosecuted by the abbot, for attempting to take a few feet of Berkeley church-yard, to increase the fortifications of his castle—so that, as Fuller says, the earl was obliged "to cast the dirt of the ditch in his own face."

Many a lay lord in England, was thus ready to approve of the old rhyme of Piers Plowman's vision:—

"Little had lordes to doe to give landes from her heyres
To religious who have no rathe, if it raine on her autres,
In manye places ther, the person (appropriator) be himself at ease,
Of the poor they have no pite, and that is their charitie."

But let us look a little more at large, and see whether the monastics having appropriated to themselves, the property of the parochial clergy, really or usefully applied it to good uses. The regular clergy had, as it were, undertaken to keep up hospitality—to find meat and drink for travellers—to sustain the poor by almonry, and to maintain scribes to illuminate and copy manuscripts—to defray expenses of journeys to Rome and elsewhere, &c.

But it would appear that those great monastic institutions, though they certainly did maintain a profuse sort of hospitality, yet it was misdirected, vicious and useless—misdirected, because lavished on the rich and the idle, and not on the needy and industrious—vicious, because it fostered a vagabond mendicancy, the curse and disgrace of every State in Christendom that has submitted to monkery—and useless, because it increased the very evil it pretended to allay.—Hear what Fuller says on the subject—"Some will object that this hospitality was but charity mistaken, promiscuously maintaining some who did not need, and more who did not deserve it—yea, these abbeyes did but maintain the poor which they made—for some vagrants accounting abbey-aims their own inheritance, served an apprenticeship, and afterwards wrought journey-work on no other trade than begging—all whose children were by their father's copie made free of the same company.—Yea, we may

observe, that generally such places, wherein the great abbeyes were seated, (some few excepted, where cloathing began, when the convent did end) swarm most with poor people at this day, as if beggary was entailed on them, nor as yet got out of their flesh, which was so long since bred in their bones."

The learned Whittaker, in his History of Whalley, thus corroborates the remark of Fuller;—"The boundless hospitality of the monks, however eminently useful in some respects, was equally pernicious in others; if, for instance, in cases of poverty, and when no means for providing for the poor existed, these foundations liberally supplied the wants of age and sickness; they dealt out with undistinguishing hands an equal measure of bounty to valiant and idle beggars, drove beasts, and michers; if, again, they afforded a gratuitous and comfortable resting place to the traveller of every description, the power of exercising liberality was extorted from the parish priest, who had an antecedent right to those tithes, which the monks, with unfeeling rapacity, appropriated to themselves." Hallam, also, in his Constitutional History of the Middle Ages, observes—"A very ungrounded prejudice has long obtained currency, that the alms of monasteries maintained the indigent throughout the kingdom, and that the system of parochial relief, so much the topic of complaint, was rendered necessary by the dissolution of these beneficent foundations. There can be no doubt that many of the impotent poor received support from their charity; but the blind eleemosynary spirit inculcated by the Roman Church is notoriously the cause, not the cure of beggary. The monastic foundations scattered in different countries, but, by no means at regular distances, could never answer the end of local and limited succour, meted out in just proportion to the demands of poverty; their gates might be, indeed, open to those who knocked at them for alms, and came in search of a stream that must always be too scanty for a thirsty multitude; nothing could have a stronger tendency to promote that vagabond mendicancy which encreasing and severe statutes were enacted to suppress; it was and always must continue a hard problem to discover the means of rescuing those, whom labour cannot maintain, from the last extremities of helpless suffering. The regular clergy were, in all respects, ill fitted for this great office of humanity; even while monasteries were yet standing, the scheme of a provision for the poor had been adopted by the legislature, by means of regular collections, and which, in the course of a long series of enactments, were, almost insensibly, converted into compulsory assessments. It is by no means probable that, however some, in particular districts, might have to lament the cessation of hospitality in the convents, the poor were placed in a worse condition by their dissolution." Indeed those who read the historians, the rhimers, and satirists of those days, (I mention satirists, because, however they may exaggerate, there ever have been in the manners and conduct of the people animadverted on, some grounds for what may be said or sung) must observe abundant remarks, both serious and humorous, on the abuses of Church property by monastics.

Accordingly, we read in the *Speculum Ecclesie* of Giraldus Cambrensis, (himself a churchman,)* how King Henry II. while hunting at Guilford in Surrey, was accosted by the abbot and monks of Winchester, who, falling down in the mire and dirt before him, most piteously cried out for justice; and upon the king asking them what was the matter, they answered, that their bishop had taken away three dishes of meat from their dinners and suppers. The king asked them how many dishes they had left? they answered ten, but from the foundation of their house they used to have thirteen dishes at a meal. Whereupon the king, turning to his nobles, said, "By the eyes of —, (for that was his oath,) I thought their house had been burnt, but now I do see it is a matter concerning their paunches." Fuller, the most amusing of all historians, affords me another anecdote to the purpose:—"King Henry the VIII. as he was hunting in Windsor forest, being either

* In order to exhibit somewhat of the living and hospitality of monasteries, we shall give a bill of an abbey dinner, both for a flesh and maigre day.—*Stephens's History of Monasteries.*

Flesh day—1st course. Frumentie and venison, pottage royal, hart powdered for standard, roo powdered for mutton, signettes roasted, swan in gallendine, capers with whole geese rost, corbettes of venison rost, beef, venison baked, great custard planted, as a subtiltie. 2d course—Jelly and parted raysing to potage, venison in breake, peacocks in his hakell, coney roasted, roo reversed; lardes of venison, partridges rost, woodcocks rost, plovers rost, bremes in sauce, pony vert, leche cypres, fuller naplyn, dates in molde, chessons royal, a subtiltie. 3d course—Black deske, dates in compost, bytters rost, feysantes rost, egrettes rost, rabettes rost, quayles rost, martynettes rost, great byrdes rost, larkes rost, leche baked, fritter cryspayne, quinces baked, chamblet viandler a subtiltie, item wafers, hippocras, damaske water to wash after dinner.

Maigre day—1st course. Elys in sorry, blamanger, bakoun herryng, jollys of salmon, sope pyke, grste plays, lache curry, crustide ryal. 2d course—maminge, creme of almaundys, codlyng, haddock, fresh bake, solys of sope, gurnedd broyled with a syruppe, brem de mer, perche, memys, fried excheons, elys roasted, leche lauberd, grette crabbyss, and cold baked meats.

This must be allowed was bountifull feasting; and, in such creature comforts, the Abbey of Ely bore the bill, and therefore the poet says—

Previsis aliis Eliensis festa videre,
Est quasi prævisa nocte videre diem.

As a specimen of an old English abbey, we give the economy and expenditure of the abbey of Bolton. It consisted of a prior, and fifteen canons, two conversi—of lay brethren, armigeri, liberi servantes, villeins and servantes extra curia, about two hundred. The consumption for the establishment—319 quarters of wheat,—barley, 112 do.—oatmeal for potage, 80 do.—for dogs, 39 do.—oats for horses, 411 do.—oats malted for ale, 636 do.—barley, 80 do. They brewed once a week, 12 quarters of malt each brewing. Meat, (besides venison, fish, and poultry) 64 oxen, 35 cows, 1 steer, 140 sheep, 60 pigs; to lubricate this immense quantity of meat, there were used 113 stones of butter, and 4 quarters of fine flour, for pies and puddings. The stock of wine laid in for the year, was 8000 bottles. Archbishop Merton visited this abbey with a train of two hundred men and horses, and he hunted with a pack of hounds in his progress, from parish to parish.

The bishops of those days appear to have extended their pastoral care pretty largely. William Wickam sued the executors of his predecessor in the see of Winchester, William Edington, for dilapidations, amounting in value of the present money, to £17,000., and also for 1566 head of black cattle, 1003 sheep, and 127 swine. May it be suspected, that while overseeing his bestial, the human flock was overlooked!

casually lost, or, more probable, wilfully losing himself, struck down about dinner-time to the abbey of Reading, where, disguising himself, (much for delight, more for discoverie; to see, unseen,) he was invited to the abbot's table, and passed for one of the king's guard—a place to which the proportions of his person might properly entitle him. A sirloyn of beef was set before him (so knighted, saith tradition, by this King Henry), on which the king laid on lustily, not disgracing one of that place for which he was mistaken. 'Well fare thy heart, (quothe the abbot,) and here in a cup of sack I remember the health of his grace thy master. I would give a hundred pounds on condition I could feed so heartily on beef as you doe. Alas! my weak and queasie stomach will hardly digest the wing of a small rabbit or chicken.' The king, pleasantly pledged him; and, heartily thanking him for his good cheer, after dinner departed, as undiscovered as he came thither.. Some weeks after, the abbot was sent for by a pursuivant, brought up to London, clapped in the tower, kept close prisoner, fed for a short time with bread and water, yet not so empty his body of food, as his mind was filled with fears, creating many suspicions to himself when and how he had incurred the king's displeasure. At last, a sirloyn was set before him, on which the abbot fed, as would the farmer of his grange; and verified the proverb, that "two hungry meals make the third a glutton." In springs King Henry out of a private lobbje, where he had placed himself, the invisible spectator of the abbot's behaviour—"My lord," quothe the king, "presently deposit your hundred pounds in gold, or else no going hence all the days of your life. I have been your physician, to cure you of your queasie stomach, and here, as I deserve, I demand my fee for the same." The abbot down with his dust; and, glad he had escaped, so returned to Reading, as somewhat lighter in purse, so much merrier in heart, than when he came thence."—It could not be supposed that monastics, who lived so luxuriously, who spent the immense income arising out of their manors and rectorial tithes, in administering to their own comforts, in providing full boards for high-born travellers, and in pensioning lords and courtiers, to secure their interests before the king; who, as Piers Plowman said—

"And of them that bath not, they take, and giveth to them that bath,
And clerkes, and knyghts, and commoners that be rich."

It is no wonder, I say, that they, "who became great and waxed rich, had their houses full of deceit; that they who waxed fat, and shone, should overpass the deeds of the wicked; that they should judge not the cause of the fatherless, and the right of the needy should they not judge," Jer. v. 28.* Consequently, we find that in the presence of the opening mind and reforming times of Henry VIII. these abuses of holy things, this waste of intrusted

* On the Continent, it would appear, that the monks were in as low estimation as in England. Scaliger, from an old writer, Dithmarsius, gives the qualifications of a monk, and exhibits him as possessing as many beastly qualities as there are letters in the word Monachus.

wealth, could not stand the coming scrutiny; and therefore, in the early part of this king's reign, we find in the abstract of a bill prepared by the House of Commons, to be passed into a law, for the maintenance of hospitality and relief of the poor, the following observations:—"Nevertheless, to the intent that religion should be observed, and God's service maintained, which now be perverted and brought out of right use, by evil customs and voluptuous people, which have been and yet be the rulers thereof, which more regarded their own bellies and the pleasure thereof, than the honour of God and the observance of true religion; only desyring to lye on

M oribus simia—in manners an ape; *quicquid agit mundus monachus vult esse secundus*.

O cio porcus—in idleness a swine; eating and sleeping is the deadly life of a lifeless monk.

N idore corvus—in smelling after feasts, as greedy and ravenous as a crow; *O Monachi, vestri stomachi sunt amphora Sacchi. Vea, estis deus est testis turpissime pestis*.

A rte vulpes—in craftiness a fox.

C orde lupus—in heart a wolf; praying on and devouring the poor flock of Christ—drawing them from the sheepfold of Bethel, to the slaughter-house at Babel.

H aresi polypus—changing his order and religion as the polypus does his colour.

V oce asinus—as ignorant and stupid, for the most part, as an ass, being neither able to speak nor write; like a barrel, so full that it cannot sound.

S uperbia pavo—in pride a peacock; bragging and boasting that he is more holy than other men are, and that heaven is due to him by his own desert.

Henry Stephens, in his "Apologie pour Herodote," 1579, gives the following description of a monk.

Pour nombrer, les vertues d'un moine,
Il fait qu'il soitourd et gourmand,
Paresseux, paillard maladoine,
Fol, fouy, yvrogne, et peuvant,
Qu'il se creye a table en buvant,
Et en mangeant comme un porceau
Pourveu qu'il sache un peu de chant,
C'est assez, il est bon, et beau.

In Romish countries, in modern days, monks and friars are not less hated and despised by those who wish well to their country. Under the emperor Joseph II., and it is said by him encouraged, Baron Born published, in the Austrian dominions, his natural history of the orders of monks, after the Linnean system; take, as a specimen, GENERAL DEFINITION of the monk—An animal inimical to man—hooded, howling by night, thirsty.

DESCRIPTION—The body of a monk is two-legged and erect, his back is bent, and his head sunk between his shoulders; he is always hooded and covered in every part, in other respects, he is an animal—greedy, stinking, filthy, slothful, preferring hunger to labour; at the rising and setting of the sun, but especially in the night, the monks all flock together, and when one begins, they all set up a howling; they all run together at the sound of a bell; they are covered with wool; they live upon what they can find or steal; they imagine the whole world was purely erected for them; they are inimical to their own species, and attack the enemy by surprise.

The female monk, or nun, is more cleanly and less thirsty; she never goes out of her den, which yet she clears from filth. The younger nun is sportful, curious, and prying—the older given to ill-nature and biting; when provoked, she opens her mouth, and keeps her jaws in continual motion. The nun, when called by any, cry *Aus*; when permitted, they chatter all together, and, on the ringing of a bell, break off abruptly, and are silent.

USE—An useless burden on the earth, born to consume its fruits.

in idleness, and lyve by the labour and getting of others, consuming that which would relyve many; none or few of them applying themselves to the studye of Holy Scripture and the knowledge of God's word, nor labouring with their hands to eschew vices, whereby they have been unprofitable to God and to the world, and proved enemies to the commonwealth; all which enormities have proceeded of superabundance of wealth and temporal possessions." But the most perfect and open *expose* of the character of monkery, their neglect of genuine care of the poor, their abuse of hospitality, is given in that amusing document, called the Supplication of Beggars, written by Simon Fish, a man whose eyes were opened to embrace the truth of the Reformation. This work, written about the year 1527, was placed in the king's way, who greedily read and approved of it. The document is very curious and entertaining.

It begins by complaining to his Mightiness of "the pestilent mischief that is come upon the lieges of his realm by reason of certain who have craftily crept in—strong, puissant, and counterfeited holy and idle beggars and vagabonds. These, under the names of abbots, priors, deacons, archdeacons, suffragans, priests, monks, canons, friars, pardoners, and sumners; and who is able to number this idle, voracious sect; that have got into their hands more than the third part of all your realm, the goodliest lordships, manors, lands, &c.; besides this, they have the tenth part of all the corn, meadow, pasture, grass, wood, colts, calves, lambs, pigs, geese, and chickens, over and besides the tenth part of every servant's wages; the tenth part of wool, milke, honey, wax, cheese, and butter; yea, and they look so narrowly on their profits, that the poor wives must be countable to them for every tenth egg, or else she getteth not her rights at Easter, and shall be taken as a heretick. Here too have they their four offering dayes—what money pull they in, by probates of testaments, privy tithes, and by men's offerings to their pilgrimages, and at their first masses—every man and child that is buried must pay somewhat for masses and dirges to be sung for him, or else they will accuse their friends and executors of heresy. What money get they by mortuaries, by hearing of confessions (and yet they will keep thereof no counsel)—by hallowing of churches, altars, super-altars, chappels, and bells—by cursing of men, and absolving them again for money? What a multitude of money gather the pardoners in a year—how much money get the sumners in a year, by extortion, by asciting the people to the commissaries' court, and afterwards releasing the apparent for money? Finally, the infinite number of begging friars, what get they in the year?" The supplication then goes on to show at large and by a laboured calculation, that the begging friars levy a yearly sum on England of £43,333; and says, "what subjects shall be able to help their prince; what good church people can succour us poor, lepers, blind, and sore, and lame, who are after this fashion yearly polled and oppressed?" The Supplication then goes on to accuse the monks and friars of such deeds and crimes as

could not be here mentioned. It next lays to their charge all the beggary and vagrancy that then prevailed in England—and says, “how difficult it is now to make laws against them, for they are stronger in your own parliament than yourself. Oh! how the substance of your realme, your sacred power, crown dignity, and obedience of your people runneth headlong into the unsatiable whirlpool of these greedy gulphes; and all this because they say, they pray for us to God, to deliver our souls out of the pains of purgatory.” The Supplicators then laugh bitterly at purgatory, and argue against the pope, as follows—“If,” say they, “the pope may, with his pardon, deliver for money one soul thence, he may deliver him as well without money—if he deliver one, he may as well deliver one thousand—if one thousand, he may deliver all, and so destroy purgatory; and then he is a cruel tyrant without all charity, if he keep them there in pain, till men will give him money.”

The supplication then urges the complaint how the clergy, not content with their own duties, had got almost all the law offices into their hands, and concludes as follows:—“What remedye to relieve your poor, sick, lame, and sore beadsmen—make hospitals for the relief of poor people?—Nay, truly, the more the worse, for ever the fat of the whole foundation hangeth on the priest's beards—divers of your noble predecessors have granted lands to monasteries, to give a certain summe of money yearly to the poore people—whereof for the ancinty of the time they give never one penny—they have likewise given to them, to have certain masses said daily for them, whereof they say, never a one. If the abbot of Westminster should sing every day, as he is bound to, by his foundation, as many masses as he should do, a thousand monks were too few. Let then these sturdy loubies abroad in the world, to get them wives of their own—aye these holy idle thieves, to the carts, and whip them through every town till they fall to labour, and not take away the alms from us sore, impotent, and miserable people, your poor beadsmen. Then shall you have full obedience of your people—then shall the idle be set to work—then shall matrimony be better kept—then shall your commons increase in riches—then shall the gospel be preached—then shall none beg our alms from us—then shall we have enough, and more than shall suffice us, which will be the best hospital that ever was founded for us—then shall we daily pray to God for your most noble estate long to endure.”

The famous Sir Thomas More, wrote an answer to this tract, in which, as Fox says, he called the author an ass, a goose, a fool, and a heretic—but it did its work, the subject matter sunk deeply into the king's mind, and the monasteries were dissolved.*

* Speed gives an accurate statement of ecclesiastical property as it existed at this period, and sets down the total value of it, as amounting to £320,180. 10s. 3d. of which, as the property of the monasteries, Henry converted to temporal uses, £161,100. 9s. 7d.; to this may be added the sum of £43,333. 6s. 0d. which it was calculated the five orders of begging friars collected through the

I have now taken up my allotted space, and shall, therefore, conclude this preliminary letter, hoping that I have proved what I desired—that tithes and other ecclesiastical property were usurped by the regular clergy, and withheld from the right owners, the parish priests—that this usurped property was, while in the hands of the monastics, misapplied and lavished.—In a future letter, I trust, I shall be able to show how this property, rightfully belonging to the parochial clergy, and which might in their hands be consecrated to its primitive uses of supporting hospitality, and relieving the poor, never reverted to its proper channel, but still remains in the hands of the laity; and as the Protestant clergy of England have not a fourth, nor the Protestant clergy of Ireland an eighth of what the clergy of the Church of Rome possessed, so it is as absurd as it is unjust, to call upon them to build churches, keep hospitality, or maintain the poor, which had they their tithes and glebes in full possession they would be as willing as able to undertake.

C. O.

PETER PROUIT, OR COUNTRY CONTROVERSIALS:

(Continued from page 359.)

Time, that strange thing, which, when counted by minutes, seems so tedious; but which, when reckoned by years, so exceeding brief, time rolled on with Peter Abbot, carrying him with its accustomed steadiness of undeviating progress, from youth to manhood, from manhood to mature age.

It is not our intention to detail the various scenes and stages of this alteration. Suffice it to say, that all the preliminary ordeal of a young soldier's noviciate having been endured; the rattanings of the drill-serjeant's cane; the ridicule of his fellow-privates; the snubbings of young ensigns and lieutenants just promoted; he at length embarked with his regiment for America. In that wondrous land, where every thing in the natural world seems upon a great scale—by

“Kentucky's wood-entimbered brake,
And wild Ontario's boundless lake;”

amidst all the variety of sylvan scenery which the northern portions of the New Continent afford, Abbot learned by hardships danger and privation, how different is the ideal soldiering which fills

kingdom, (each house-holder paying them five pence a quarter) and it will make the sum of £204,433, 17s. 7d.; and, inasmuch as money was ten times the value then it is now, or would buy ten times as much food or raiment, we may calculate the yearly income, abstracted from the regular clergy, and reverting back to the laity, at more than two millions. The lands held by the two Abbeyes of St. Alban and Glastenbury, were, one hundred years ago, valued as worth half a million yearly. To this immense property, enjoyed by monks and friars, it is beyond calculation what they raised from the people for masses, satisfactions, anniversaries, obits, requiems, dirges, placebos, trantals, lamps, lights, blessed candles, &c.

the mind of a raw recruit, from the reality of actual campaigning. Being naturally of a vigorous constitution, he was enabled to bear up where numbers of others perished; and having good abilities, which he was glad to improve, after age and experience had taught him their value, he found himself at length at the conclusion of thirty-two years of service, returning homeward, a retired serjeant-major upon full-pay.

As the recollection of his birth-place had often come o'er his soul, sweet and sad, while far away from his native land; so it was the first wish of his heart to settle him down quietly in the village where he had first drawn his breath, and lay his bones under the sod which grew over the dust of his fore-fathers. Ballybroughill, the pole-star of his affections was, in this respect, favourable to his long-indulged scheme of reviving early impressions in full force, since it had undergone in the long period of his absence scarcely any change worth mentioning. It is true, the sign of the Red Lion had required new hinges; that to the new hinges after a period, was added a new sign; and ultimately to both, a new sign post. But the Lion still ramped aloft in air in his original blazonry. The identity might, indeed, be as puzzling to prove, as that of the good ship *Argo*, so often repaired, and which proved such a stumbling block to Grecian wits. But who could prove, that the eyes with which Peter Abbot, aged fifty, gazed upon this same sign, were the identical eyes which peered on it from under the straggling elf-locks of Peter Abbot, aged eighteen? nobody. Yet he was the same, and of course the sign was the same too. In the flux of matter there might be continued alteration of the integral particles of things, but while they wore the same form as usual that was sufficient. The river unquestionably rolled under the same one arched-bridge. Coppices of birch, alder, and hazel, still fringed its banks in the same places as before. Groups of dirty beggars crowded round the same greasy chapel-steps as before; red, black, and white cows, came home at sun-set to be milked down the same broken irregular little roads from the very same hill-sides as before. Asses, not having the fear of land-bailiffs before their eyes, and goats which despised the whole range of statutes against trespassing made and provided, brayed and bleated out of the very same pound as before; lamenting old women thrusting grass to them through the gate; and the water dribbling through their rueful feet as before—in short Ballybroughill looked just the same irregular, odd, dirty, agreeable Irish Ballybroughill, which it did thirty-two years ago.

In this village, then, serjeant Abbot sat him down to finish his days. He had purchased a small neat cottage which commanded a pleasant view of the bridge and church, in which cottage he had laid out in order many strange things which he brought home with him from his wanderings abroad. But of all the strange things which he brought with him was none more wondered at, and considering the use he made of it, none more disliked, than a certain brass-clasped pocket bible, out of which he used continually to

read both for himself and for his neighbours. The fact was, that through the instrumentality of a Scotch corporal who went out with him in the same vessel from Falmouth, Abbot had been made acquainted with that Gospel of the grace of God, which though he had often heard before, he had never before learned to value. The Bible from that time had been his constant companion, to temper his joys in prosperity, and to alleviate his sorrows in adversity; and perceiving how many things he had hitherto taken upon trust, which were by no means according to the sacred volume; and how much the world about him did the same; he acquired the habit of referring every thing to Scripture, allowing of nothing which could not be countenanced thereby. As it was his custom frequently when arguing any matter, to cry out, "I'll prove it to you in a moment," at the same time drawing out of a very capacious coat pocket the aforesaid brass-bound bible; the serjeant acquired among his neighbours and particularly his Roman Catholic ones, the nick-name of Peter Proveit.

The serjeant's first efforts were directed, as might reasonably be expected, to the members of his own family. His father had died a short time previous to the return of his son; but his mother, though in her 73d year, retained her faculties of mind and body, and formed a most interesting object for the spiritual assiduities of her offspring. It pleased God in this case to fulfil the Scripture, that "at even-tide it should be light," and the declining years of this poor woman were illuminated by a beam of joy and peace in believing, which had never gilded the previous period of her life. As she always had been, nominally at least, a Protestant; this alteration gave little trouble to the male and female gossips of Ballybroughill; but when the serjeant, encouraged by his success here, urged with still greater vehemence the operations he had commenced with his first-cousin, Brian Falvey, the lame smith, a man who had gone to mass all his days; nay, when Laurence Fagan the tailor, one of the greatest Popish *voteens* in the whole country side, was found sitting *perdue* with Abbot one evening, behind the screen of a large oak-leaved geranium which graced the parlour window, ripping up, not old coats, but old controversies, and facing the decaying and dilapidated fronts of his original Romish superstitiousness with great substantial pieces of good sound Protestant principles, the village could bear it no longer. There was a general outcry for help. Was there no man who could argue with Mr. Abbot? Not a layman could be found within ten miles round, qualified in any reasonable degree to enter the lists against the heretical serjeant-major and his tormenting "Prove it." Things were rapidly going from bad to worse. Several Testaments were discovered in private circulation. The right of every man to read the Bible was not inaudibly whispered by more than two or three knots of enquirers. Purgatory in short was very generally getting below par; in confession and absolution very little doing to what used to be done, when the extreme exigency of the case,

brought down to the Church's aid, her legitimate champion, the Rev. Father Remigius O'Connor, parish priest of Ballybroughill.

"This gentleman, one of the old school of priests, educated at St. Omers, before a Protestant government had founded and established a Popish college in Ireland, brought to the contest none of that readiness and acquaintance with his subject which has since characterized the more modern supporters of the spiritual Babylon. Necessitated by the manifest defalcation in his dues of meal and oats, he came forward indeed, but in much perplexity of spirit. Some discussion should take place—the people expected it—the serjeant challenged him to it. The day, the place, even the subject, had been fixed; on the next Tuesday at twelve o'clock, in Laurence Fagan's house—to maintain the propriety of the worshipping of pictures and images. Truly as he turned over, on the night before the battle, the musty, stained, decayed leaves of an old common-place book, which he had compiled for himself when a divinity student on the Continent, he was, as he wrote to his diocesan, in great sorrow of heart. "I have written to you, my Lord," says he, "for help—*de profundis clamavi*, as I may say, and I have had no answer." Till two o'clock in the morning, as he declared, did he sit over his studies, even "as a pelican in the wilderness, and as a sparrow which sitteth alone on the house-top," and could find no comfort. At length arrived the hour. Behold, squeezed together, two millers, one baker, one butcher, one glazier, three publicans, two huxters, the gauger, the butler from the big house, the coachman, and the footman from the rectory.

"Alcandronique, Halilumque, Noëmenaue, Prytanimque."

Behold Mr. Fagan's mouth wide open as his own shears; behold the serjeant in the centre, his spatterdashes buttoned tight, his stock fitting close, his hair smoothly combed back into the queue which hung perpendicularly between his shoulders, in his hand the well-known brass-clasped book; in his countenance the bright hope of victory. Behold the Priest in good thick velveteens, his top-boots well strapped up behind, his riding whip in his hands, with which Caduceus-like, he wont to urge the lazy and to restrain the refractory spirits of his band. At length his Reverence commenced:

It is not a little strange, Mr. Abbot, for me to find myself here in the character of a disputant. I do not indeed know that I am right at all in so letting myself down. The good of my people alone, whose minds you have endeavoured to perplex, would induce me thus to forego the dignity of the clerical character. I am perhaps very wrong in discussing points, which the wisdom of the Church has so long ago settled incontrovertibly. Indeed I might almost say it is a departure, on my part, from the way of duty."

"Prove it," cried the Serjeant.

"Really, Mr. Abbot, I should think this required no proof—it must appear self-evident that for a priest of the holy church to descend to argue with a mere layman of the Protestant sect is not desirable.

"Ah! I see you can't prove it," exclaimed the Serjeant, "but I will give you a proof on my side," turning over the leaves of his book, with the quickness of one well accustomed to its perusal, and reading aloud, 1 Thessal. v. 21—"Prove all things; hold fast that which is good." 1 Pet. iii. 15, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

"Well, well, Mr. Serjeant," said the priest, "you know I am ready to waive any difficulties which might arise on this head, so let us proceed at once to business without any more quotations."

"It is you, Sir," replied Abbot, "who have to begin. It lies on you to show the propriety of worshipping pictures and images."

"We do not worship them," rejoined the Priest, "and it is a calumny of Protestant invention, the saying that we do. We consider them merely as helps to religion, and as such, deserving of religious veneration and respect."

"Well," said the Serjeant, "take it according to your own view, and let us hear what can be said in favour of it."

"I wish to mention beforehand," said the Priest, "that the views which the Church of Rome entertains of religion, are very different from those of the Protestants. That Church, our great and tender mother, knowing her children to be frail and weak, too apt to turn aside from a steady devotedness in religious worship, prone to wandering thoughts and cold affections, wishes to afford every thing which might help and strengthen them. With this view she places before the bodily eye sensible representations wherewith to kindle pious feeling, and having thus animated the cold and awakened the attention of the careless to direct the newly borne aspirations of the soul towards heaven. Is not this a wise and good provision? or could any one who was not disposed to misrepresent the truth or to despise it, say any other of it? If I go into a chapel and see a representation of holy St. Peter, of the Blessed Virgin Mary Mother of God, or of my Saviour himself, do I not feel myself moved—nay, would you not be moved yourself, Serjeant Abbot? You would I know—I say I know it, for I have seen that you can use pictures to stir up your feelings as a soldier. Have I not seen you look upon the print of General Wolfe, which is over your chimney-piece, till the tears stood in your eyes—but I never said that you worshipped that picture."

"The tears stood in my eyes, Father Remigius, at the recollection of that great man's glorious death. He was my colonel for some years, and I served under him as general, when he fell upon the bloody heights of Abraham. I was describing to you, you may remember, the particulars of the general's last moments. It happened then that looking upon the print, he was brought so strongly to my recollection, that I could not refrain from shedding a tear, and I never will be ashamed to say that I have often done it."

"See there," cried out his Reverence, "there is an admission of the whole matter. You confess that the picture of a soldier stirred up your loyalty, your attachment to your king and country, your

remembrance of a great and good man. Well then, all I say is, that the picture of a saint may stir up my loyalty and attachment to my God, and by bringing to my mind the remembrance of one who lived and died gloriously in the faith, kindle in me a lively emulation and warmth of heart. In fact, Serjeant, you have yourself established the very principle I have been contending for, and I believe my friends, added he, looking round upon the company triumphantly, there is no need of farther discussion upon this point."

"Halt a bit," cried the Serjeant, "not so fast if you please. I said I was moved by the print of General Wolfe, because why? I know it to be an excellent likeness of him—I have seen the man ten thousand times, and there is not any thing which could more accurately represent him, it is himself in short. But sure, my good Sir, you don't mean to say that the things which are stuck up in your chapels are likenesses. There is a picture down below in the chapel, for instance, who is it the picture of?"

"It is the picture of blessed St. Mark, the Evangelist," said the Priest."

"Pray now," said the Serjeant, "is it a likeness of St. Mark's mind—does it set before you the patience, the temperance, the faith, the love, and so forth, which were in that saint?"

"Certainly not," said the Priest.

"Is it then a likeness of his body—does it represent the limbs, the features, the outward appearance, just as St. Mark looked when upon earth?"

"I could not take upon me to say that," said the Priest.

"Well then, if it give no likeness of the saint's mind or of his body, how can it bring St. Mark to your mind, would you tell me?" cried the Serjeant.

At this question his Reverence was not a little confounded, he shifted on his seat, he took snuff, he stuck his whip into his boot, and pulled it out again—at length, after a long pause, he said, "I don't see it is necessary we should be able to prove the likeness."

"But I see it is quite necessary," said Abbot. "You said that I would make use of pictures when it served my turn, as well as any Roman Catholic. Granting this, the whole merit of the picture depends on its being a likeness. The picture or statue of a saint, or of the Saviour, can be of use only as it sets forth something to my judgment or to my feelings, something to instruct me or to warm me. Now you allow, Father Remigius, that the picture down below, shows nothing of St. Mark's mind, nothing, that could in the way of example improve me; you allow also, that it shows nothing of his real features or appearance—well then, if this be so, of what use is your picture to me or to any body? None whatever. To all intents and purposes, a man might as well say his prayers before that thing in the corner," pointing to a sweeping brush, which with a tin can upon the top of the handle, reclined modestly in a shady nook of Mr. Fagan's sitting apartment.

At this the whole company, his Reverence excepted, began to

grin and titter. But from behind the oak-leaved geranium, formerly mentioned, burst forth such an explosion of unsuppressed cachinnation as quite disconcerted the champion of Romanism.

"Who is that outside there," he exclaimed, grasping his whip, "that is turning me and the blessed saints into ridicule, if I lay hold on him."

"Och, och, and sure it is only poor Jemmy *boccagh*," said the well known voice of a lame half-witted lad who lived in the village. "But how could I help it? Och, Serjeant, but you're a quare man any how, to talk of saying your prayers before a tin can; haw, haw, haw."

"If you don't get out of that, you blackguard, in a moment," cried his Reverence, who was evidently waxing very warm—"I'll break every bone in your skin."

As Jemmy probably had some experience of what the Priest could do in this way, he took the hint, and vanished instantly; and order being in some measure restored, the Serjeant proceeded to enquire—"Is not the word of God expressly against the making of pictures and images to worship?"

"Certainly not," replied the Priest.

"Why, then, have you in many of your publications omitted the Second Commandment?"

"This is not for me to say," said the Priest, "they who were wiser and better than I, did it; lest perhaps to the ignorant it might seem to forbid the use of what the Church allows; but this I know, that this very commandment does not in the least touch upon the matter. All that it forbids is the worshipping a graven image—~~as~~ though it was a God—this is idolatry; but I am sure you yourself do not imagine that I think the ivory crucifix which I brought home with me from the Continent is a God, or that the figure upon it is the very Saviour who died for us on Calvary, and is now in heaven?"

"Well, then," said the Serjeant, "if you can show that the figure is considered merely as a representation of Christ, and not as Christ himself, you think you run no risk of breaking the commandment?"

"Clearly so," said the Priest.

"Will you do me the favor to read out the words of the commandment?" said the Serjeant, handing him, at the same time, his well-known brass-clasped Bible.

"Perhaps you would be so good as to find the place for me," said his Reverence, "as I am not quick at that small print?"

"By all means, Sir," said the Serjeant, opening the book, and pointing to the 20th chapter of Exodus, when the Priest read as follows:—"Thou shalt not make unto thee any graven image, or *likeness* of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them," &c. &c.

"Can a man suppose that a likeness of a thing is the thing itself?" said the Serjeant.

"Of course not," said the Priest.

"If you call the image on your crucifix a likeness of Christ, of course you cannot imagine it to be Christ himself?" said Abbot.

"It is the very point I was establishing," said the Priest.

"But pray does not the commandment expressly speak against this very matter of making likenesses? Have you not made to yourself a likeness of Him who is in *heaven above*, and do you not bow down before it; and, in so doing, are you not a breaker of the commandment, even on your own showing?"

There was a dead pause. All waited anxiously for the Priest's answer, but he could give none. The very point under which his Church affected to shelter herself—that she did not consider her images of wood and stone to be gods—was so manifestly provided against in the words of Scripture, forbidding the making *likenesses*, that he was utterly under the influence of the Psalmist's denunciation—"Confounded be all they who worship carved images." He had nothing for it, in short, but to retreat. Pulling out his watch, therefore, in a hasty manner, he exclaimed, "Why, bless me, how late it is, and I have to ride ten miles to visit a sick woman. I am sorry, Mr. Serjeant, to be obliged to break up our little discussion so abruptly, but I have a flock to look after. Paddy, bring out the mare. You will observe, my good people," said he, as he remarked them whispering to each other, "that I do not in the least assent to any thing which Serjeant Abbot may have stated. I must stick to the decrees and councils of the true Church, if I would be saved, and so must you. Go home at once, then, every one of you, and let me hear no more of this folly."

At this moment the black mare, which used to carry the body of his Reverence from place to place, made her appearance at the door, led by James M'Farlane, of laughing memory, who hoped thus to make his peace with the Priest. "Och, och, and sare I'm sorry for your Reverence," said the lad, bowing and smiling, "for I'm tould that the Serjeant was too smart upon ye entirely. Praise God, and ye'll give it him another day?"

"Get out of my sight, you great oaf," said his Reverence, who, now fairly seated in the saddle, was in the very act of moving off—"Get out of my sight, and take that along with you," making a stroke at him with his whip, but which, falling short of its object, lighted upon the neck of the mare in full force. Away went the beast in full action, while the assembled group, who witnessed the rapid vanishing away of their Pastor, retired to their separate houses, perfect iconoclasts.

REVIEW.

1. *The Christian Student, designed to assist Christians in general in acquiring religious knowledge*; — with a list of books adapted to the various classes of society. By the Rev. E. Bickersteth, Minister of Sir George Walker's Chapel, Spital Square, London.—Seeley and Sons, 1899.—pp. xii. 629.
2. *The Reformed Pastor*,—by Richard Baxter; revised and abridged by the Rev. William Brown, M. D. : with an *Introductory Essay*, by the Rev. Daniel Wilson, A. M., Vicar of Islington.—Glasgow, 1899.—p. 290.
3. *The Christian Ministry*; with an inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. Charles Bridge, B. A., Vicar of Old Newton, Suffolk, and author of "Exposition of Psalm cxix."—London, Seeley and Sons.—pp. xii. 511.
4. *The Church in Danger from Herself, or the causes of her present declining state explained. Dedicated to the Archbishops of Canterbury and York.* By the Rev. John Acaster, Vicar of St. Helen's, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. London, Seeley and Sons, 1929—pp. x. 172.

(Concluded from page 372.)

Mr. Bridges proceeds to point out the impediments to ministerial success, that are connected with the preaching of the Word, and pastoral offices, and carries into the consideration of these subjects, the same decided and spiritual views which have shed such a charm upon the former part of his volume. We are not surprised that he has bestowed so much of his attention on the pulpit; as an ordained means of exhortation, as the work peculiarly connected with a promised blessing, and itself almost as much the subject of revelation as the matter it enforces, as always connected with a high or a degraded state of religion, national prosperity, and an extension of scriptural knowledge—in all these points of view, preaching requires and it claims particular attention. Mr. Bridges bestows that attention on the subject; and in considering the necessity of serious preparation, he differs altogether from those who deem study to be an impeachment of the work of the Spirit, and think that "a Bible and Concordance, with a few sermon notes, and the gift of tolerable fluency, confer a sufficient qualification to stand up in the name of the great God." Pulpit preparation, he considers under the different heads of composition, meditation, and special prayer. On the first of these heads, Mr. Bridges remarks, that commentators are useful before our sermons are composed, but not before they are considered and arranged. This was Cecil's rule; and, like every rule of that wise and good man, commends itself to our judgment. We quote the following as an excellent hint to our young friends in the ministry:—

"The custom of selecting texts merely as mottos for pulpit dissertations may be questioned. The occasion of the discursive inquiry is perhaps taken from the text, but the text itself is left untouched nearly in its own place, without any exposition of its component parts, or of its connexion with the preceding and subsequent context. Vitringa justly observes of this method, that though it may afford in some cases opportunities for useful discussion, yet that it is liable

to considerable objections, as tending to 'divert the mind from the direct meditation of the sacred text, which is the true food of the soul, and the treasury of Divine wisdom, and to which alone the converting influence of the Spirit of God is annexed.'—p. 234.

Habits of meditation are recommended especially as the means of digesting the acquisitions of study, and enabling us to see the holiness and spirituality of the very texts selected for preaching. But, above all, Mr. Bridges exhorts to prayer; prayer for direction in choosing texts and topics—prayer on considering the subject—prayer for the frame of mind fit for the pulpit, and prayer specially for the effect of our ministry on the hearts of the congregation. Well has it been remarked by Gurnal, "If God drop not down his assistance, we write with a pen that hath no ink;" and prayer for assistance and direction, is as much a part of pulpit preparation, as the selection of a text, and the meditation on its meaning. It is difficult, if not impossible, to lay down general rules for such subjects; mental and intellectual habits are so various, that, except on the general principle of deep and serious preparation, little can be said. The most powerfully prepared sermons we have ever heard, were, we know, finished on the Saturday preceding their delivery, and extempore preaching frequently receives its great charm and effect from the feelings of the moment. No one who values souls, and feels the responsibility of mounting that "awful place"—a pulpit, but will seek to furnish his mind with matter, even though he leaves the selection of language to the moment of delivery; and, while we certainly regret that too many of our younger brethren have recourse, at once, with unfurnished intellects, to extempore delivery, we think the cure for it is to be found in the conviction of the awful importance of the office, and the responsibility of failure. It is not every one who possesses the power of self-possession, language, and scriptural knowledge that are necessary to constitute an effective preacher from notes, but in the present state of Ireland, we deem the attempt to acquire it laudable. We know the power possessed by Dissenters in consequence of it; and we know that, as the ministers of the Establishment are liable to be called to address their congregations on subjects of momentary interest, it is of great consequence they should practice a ready and facile delivery. This should never interfere with much and careful writing, by which alone, a correct and regulated style can be acquired. Family lecturing or expounding may assist in its acquisition; cottage lecturing both requires and may confer it; and, while we would exhort our young friends in the ministry, to write carefully a sermon for every Sabbath, we would also recommend that their Sunday evening discourses should be of the character of lecture; taking a larger portion of scripture than what is usually selected for a text, and expounding it in familiar and simple language. We know the power of such exposition over the minds of the common people, and those who pay continued attention to their subject and their congregation, will, in time, except some intellectual deficiencies prevent it, arrive at the power of

addressing their congregations from the fulness of prepared minds; but assuredly no advantages conceived to be derived from such a power is to be compared to the evil of falling into that loose, desultory, careless, unmethodical, and unconnected style, which is too frequently the result of early attempts at *extempore* preaching. Mr. Bridges is on this, as on every other subject, moderate and judicious. His own practice seems to be that of preaching from notes, but he clearly and calmly sets the different sides of the question before his readers, and leaves it to their discretion to decide. We are not bigotted on either part, and deem that a written sermon may be so delivered as to produce the effect of an *extempore* discourse; and an unpremeditated address may possess the fulness and condensation of a written sermon.

Mr. Bridges goes very fully and very scripturally into the importance of preaching *the law*, and we sincerely recommend his valuable chapter, on the subject, to the attention of our young divines. We certainly feel that a large proportion of the preaching of the present day which possesses or aims at the character of evangelical, is deficient in this respect: and, while others preach the Gospel, as if it were a mitigated law, they preach it as if the moral, like the ceremonial law, had ceased to be of vital concern to the Christian. Hence have we had occasion to lament the *unpractical* tendency of popular preaching, the labour employed, not merely in laying a foundation, but in keeping the congregation perpetually engaged in contemplating it; and all the power of the Gospel, in its purifying, sanctifying, separating, elevating characters, forgotten or neglected. We know the difficulty of thus drawing out the beauties of the Christian plan; we know how much more easy it is to speculate on atonement and original sin, and to ring the changes on election, free grace, and perseverance. A mind may have acquired dogmatic notions on these subjects, and yet be absolutely ignorant of the Gospel; nor do we know a more dangerous* or a more delusive mode of preaching than that which rests in the crude and undigested declaration of some important truths or mysteries, but forgets their practical tendency and bearing. We would have every sermon contain these truths in their essence, so that not one sinner should go away in ignorance of the mode, the fulness, and the freeness of salvation; but we would have the connection of atonement and purity, the demands of God's law, the motives to obedience derived

* "The effect of this semi-evangelical Ministry will be found in a luxuriant crop of stony-ground hearers, full of notions, excited in their feelings, forward in their profession, but unsubdued in their habits and tempers, equally destitute of the root of the perseverance, and of the present life, activity, fruitfulness, and enjoyment of the spiritual principle. Where the inculcation of habitual self-examination, and a well-ordered conversation upon Scriptural principles is neglected, the light of orthodox profession will partake more of a speculative than of an influential character. The 'knowledge that puffeth up' will be often substituted for the 'charity that edifieth,' and a low and imperfect standard of holiness will be illustrated by a clouded and uncertain exhibition of the spirit of the Gospel."—p. 311.

from the Gospel, the place in the plan of redemption that good works hold, the "establishing," instead of the "voiding of the law," by the Gospel—we would have these things more dwelt on than they usually are, and we feel convinced, that the two great errors of religionists—the views of sinless perfection on one side, and of antinomian speculations on the other, would be less prevalent, if the character, the use, the obligation of the law, formed, more frequently, the theme of our sermons.

Mr. Bridges considers the subject at considerable length; but, while he argues the necessity of thus recurring to the spiritual standard of Gospel practices, he warns of the opposite error, and gives, to what is commonly called *moral preaching*, its just appellation of *antinomian*.

"If Antinomianism be the relaxation of obedience from the perfect standard of the law of God; what is the *mere moral preaching* that obtains so widely among us, but a refined species of this cursed leaven? The standard to which it recurs is not the law of God, which, as with the professed Antinomian, is wholly cast off; while some indefinite and ever varying standard of inclination or caprice is substituted in its place. With the professed Antinomian also, the notion of mercy and salvation is here used as the palliation of sin. All hope, and no fear, is the character of this preaching. How frightful to think of the deluded souls sliding into eternity in this golden dream! and of what vast importance is it for the resistance of error, and for a fruitful exhibition of Divine truth—that the Christian Ministry should be distinguished by a full display of the spiritual character; and unalterable obligations of the law of God."—p. 264.

His remarks on the difference between the Law and Gospel, yet the harmony that exists between them, so that

"Both combine to lead the sinner to Christ—the law, as a schoolmaster, showing his need of him; the Gospel exhibiting him in all points suitable to his need. In this centre of everlasting love, the mercy of the Gospel and the truth of the law meet together. The 'righteousness' of the law and the 'peace' of the Gospel here embrace each other.' Both unite to endear the ways of God to the Christian—the law, as the instrument of conviction, teaches us to prize the grace of the Gospel; the Gospel, as the principle of holiness, excites us 'to delight in the law of God after the inward man.'"—p. 267.

And on the law, as a preparative for the Gospel, and on the establishment of the one by the other, seem to us to be scriptural and just—would that their spirit were more infused into our every day discourses! But Mr. Bridges is peculiarly powerful in his chapter on the preaching of "*the Gospel, the whole Gospel, and nothing but the Gospel*;"—this is the whole scope of ministerial teaching—every subject fit to be introduced into the pulpit, however apparently irrelevant, is connected, in fact, with "Christ, and him crucified;" and he has but meanly drank in the spirit of the Apostles, who cannot find him to be *all in all*.

"We might as well speak of a village that has no road to the metropolis, as of a point of Christian doctrine or practice, that has no reference to the cross of Christ."—p. 279.

By this has the wonder-working power of divine grace pleased to

manifest itself; the sottish Greenlander, the roving Indian, the proud and ignorant professor, have all borne testimony to its efficacy, and the confessions of the most devoted ministers of God have testified to the same* truth. Without this, much may be done in a social point of view, but nothing either permanent or spiritual. "The brute," as Mr. Bridges remarks, "may be changed into a man, but the man never converted into a saint." So long as that Gospel that is contained in our liturgy, articles, creeds, and homilies, is preached in our churches, we fear not Popery, dissent, or infidelity; but, let our ministers wax faint in the Lord's cause, and, the removal of our candlestick is only one of the evils we may tremble at.

We regret that our space prevents us extracting largely from this chapter on the scriptural preaching of the Gospel, its word, and its spirit, but recommending them very strongly, particularly the observations on experimental and practical preaching, we pass on to Mr. Bridges' remarks on the pastoral work, which he touches with the firmness and delicacy of one accustomed to the labour, acquainted with its difficulties, but who is so familiar with its details, that he can safely guide the ignorant. He justly observes, that all the minister's work is not done in the study and the pulpit;

"If preaching be the grand momentum of Divine agency, it derives at least much of its power from the connexion with the pastoral work, its too frequent disjunction from which must be considered as a main cause of ministerial inefficiency: . . . The converts of preaching, if left to themselves, and destitute of this fostering superintendence, become like 'children tossed to and fro, and carried about with every wind of doctrine.' If the fold be tended only on the Sabbath, and left unprotected during the week, we must not wonder at the progress of sectarianism—if 'grievous wolves enter in among them, not sparing the flock'—or if even "among the flock should arise men, speaking perverse things, to draw away disciples after them." The tendency of Evangelical preaching (as distinguished from moral ethics, or cold orthodoxy) is to excite a spirit of inquiry and interest, which, important as it is, if it be not carefully directed and controlled, lays our flock more open than before, to 'the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.'"—pp. 383, 391, 392.

And, without this, neither constant residence, nor even the faithful preaching of the Gospel, will be effectual. Paul's ministry at Ephesus is the standard of ministerial usefulness—"teaching pub-

* "The history also of the late Dr. Conyers, of Deptford; is a remarkable illustration of our subject. Devoted to the care of an extensive manufacturing parish in Yorkshire, he was reported to the Society for Propagating the Gospel, as 'the most perfect example of a parish priest, which this nation, or perhaps this age, has produced.' Yet the utmost extent of his success reached little further than as a restraint upon outward irregularities. But when, consequent upon a change in his own views of the Gospel, his ministry assumed a new character, the root of sin was now attacked, and principles of life, holiness, and love, till then unknown, were exhibited. His people were not only reformed, but converted. Multitudes, sanctified under his ministry, were 'the seal of his apostleship in the Lord.' Many hundred communicants united themselves to his church, and it was put beyond all question, who had been the Author of this revolution in his personal knowledge of Divine truth, and the course of his ministrations."—pp. 281, 282.

licly, and from house to house." In Mr. Bridges' observations on the mode of treating different pastoral cases, we are much pleased with his application of scripture, and the mode in which he brings the strong but scattered rules, in the word of God, to bear practically upon the circumstance of their individual case. We are, indeed, inclined to think, that as all the varieties of human nature are awfully identified in sin and hardness of heart, so, in the inspired writings, we shall find, on examination, the mode pointed out, of meeting every case that can possibly occur, the remedy to be applied to every wound. It is the duty of the scribe, instructed in the kingdom of heaven, to search, there for information for his every-day pastoral occupation, as well as for the oil with which he is to light the tabernacle on the Sabbath. We have quoted so little from Mr. Bridges' excellent book, that we shall present our readers with a few passages from this portion of the Christian Ministry.

We have before adverted to the different modes in which Mr. Bridges would treat the various cases that are prescribed in the execution of the pastoral office, and his uniform application of the Evangelical and Apostolical dictates; we subjoin some observations on a point connected with a former subject, and liable to much discussion at the present day:—

"Yet with this exhibition of love as the grand material and means of edification, must be fixed a positive enforcement of evangelical warning.... To the ungodly, 'the law worketh wrath' in the apprehension of the displeasure of their enemy and judge. The same threatenings with the righteous will produce a holy fear of God, a godly fear of sin, and a quickening stimulus to the use of the appointed means of preservation.... As therefore a prominent display of 'the terrors of the Lord' would savour of the covenant that 'gendereth unto bondage,' so an exclusive view of the promises of the Gospel, blotting out all enforcement of its threatenings, would not only incur the guilt of mutilating the word of God, and failing to 'warn the wicked of his way,' but would deprive the believer of a divinely appointed means of his preservation and establishment.... We have an admirable pattern of this mixed mode of address in the Apostle's exhortation to the Hebrews, 'Though he styles them—'holy brethren, and partakers of the heavenly calling,' he does not spare to 'rebuke them sharply,' as 'dull of hearing;' even setting before them the doom of their rebellious forefathers, and of miserable apostates among themselves, as an incentive to that holy fear which is always a necessary part of the grace of perseverance; while he concludes the whole with an expression of his good opinion concerning them, and the 'strong consolation' arising from the immutable certainty of the foundation of their hope."—pp. 416, 417.

On that most awful and difficult of ministerial duties, the visitation of the sick, he remarks:—

"Perhaps no where do conscientious ministers feel their faith and seriousness more painfully exercised—and no where do they realize more sensibly the importance of 'rightly dividing the word of truth.'... The promiscuous use of a general form cannot be recommended. The canon determines the use of the appointed service, 'as the preacher shall think most needful and convenient'—a wise and necessary discretion, since—whatever be its excellence, it partakes of the disadvantage of 'not being particular enough for each several occasion.'....

"Our approach to the sick should be in the garb of a friend. Our aim (unlike that of the medical attendant) is often unconnected in his mind with any definite prospect of benefit. It is more necessary, therefore, that we should enter fully into the sufferer's case—that our spirits, manners, and voice should exhibit manifest sympathy, such as our Master displayed when he stopped the bier at the gate of Nain, and wept at the tomb of Lazarus. Nothing more successfully engages confidence, than when the official garb shows—a brother, 'that is born for adversity,' . . . It is of vast moment to make Christ the sum of our instructions to the sick. This indeed is the specific object of our commission, as the 'Interpreter' of these painful dispensations, to exhibit the 'uprightness' of God in punishing and pardoning sin—"having found a ransom"—and thus to lift up in the sick chamber, as in the camp of Israel, the brazen serpent, with the warrant and inscription—"Look and live." Instructions of every kind must be considered *essentially defective*, that do not centre upon this point."—pp. 419, 420, 422.

We have heard from authorities respected for their station, that in no case of visiting the sick, the written service of our Church was to be departed from; we doubt if adherence to it in many cases would be conscientiously possible, while we think its spirit and much of its language should be preserved in all:—

"For the fitches are not threshed with a threshing instrument; neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod," Is. xxviii. 27.

The particular ministry of the young, that preparation for the after harvest, attracts much of our Author's attention, and the Sunday School* in its mechanism, details, teachers, and services, the general treatment of the young, and the offices of the Church, to which they are invited, have distinct sections for consideration. The following observations harmonize well with the sentiments of one of our correspondents in the present number:—

"Even under decided symptoms of sincerity, watchfulness is most necessary to encourage a solid rather than a rapid progress. It is well even to *seem* to keep them back, rather than by an indiscreet confidence to hazard a hasty and doubtful profession. Let us indeed appear before them as the happy herald. . . . Nor do we doubt, but that sincerity, instead of being cast down by this *apparent* (for it is only apparent) discouragement, will eventually be strengthened in a more self-suspecting scrutiny. The prevailing defect in the religion of young persons appears to be, that their views of the Saviour are too slightly connected with this self-inquiry, and therefore too feebly influential in deepening their humility, expanding their love, and promoting their Christian steadfastness and consistency. . . . Young trees, even of 'the Lord's planting,' require diligent care and watering; but by any attempt to force the fruit, the principle of life in the root may be materially injured. Indeed they cannot be *accurately distinguished* until their budding and blossom have matured into fruit. Many a hard frost nips the bud—many an eastern blast threatens the blossom, and therefore

* We are glad to find that the excellent Hints published by our Irish Sunday School Society, are appreciated by our Author as they merit.

the result of winter and spring can alone determine the life of the incorruptible seed in the root."—pp. 433, 434.

The following remarks on confirmation are peculiarly just:

"Never, perhaps, are the affectionate yearnings of the faithful pastor more drawn out towards his flock, than at the season of confirmation. Then, if ever, he is prepared to meet with the apostle's expression of parental interest: 'My little children, of whom I travail in birth again, until Christ be formed in you.' The rite of confirmation, if not of express apostolical origin, was at least derived from apostolical practice. We cannot indeed identify it with that imposition of hands, which appears to have been followed invariably with miraculous influence; but the concurrent testimonies of the earliest fathers and councils afford strong presumptive evidence that it was the continuance of the same rite, as an ordinary means of spiritual edification, for a purpose and objects somewhat varied from its original institution. Calvin admits it to have been the custom of the ancient church, and wishes that it had been preserved in its simplicity in his own church before the papal heresy unduly exalted it into a sacrament.... The intent of this rite is sufficiently obvious, as the complement and seal of infant baptism. In that ordinance the profession of the child's faith, requisite for the act of covenanting with God, had been made by a surety. In laying claim therefore to the personal benefit of the Christian covenant, there must be a credible personal profession of the terms of that covenant.... The apostles even hesitated to receive Saul into their company, though with the strongest evidence of sincerity, until the voucher had been given to the church of the credibility of his profession. If the necessity of this profession be disallowed, what hinders the infidel or the heathen from advancing a claim to the full privileges of the Church, and the Church herself from being thus virtually unchurched? Every church, therefore, practising infant baptism, insists upon a confession of faith, as an indispensable requisite for full communion with the visible body; and, this being admitted, we feel warranted to decide, without any unkind feelings to those who may conscientiously differ from us, that the profession of confirmation is more conformable to the practice of the Apostolical Churches, and custom of the primitive ages, than any that prevails. It is indeed, in its intent, similar to the profession of adult baptism, 'the answer of a good conscience towards God'.... We need scarcely add, that its character is distinctly spiritual. What else shall we say to the whole tenor of the covenant between God and the infant, in the baptismal service? How shall we denominate the preface, question, and answer, and the prayer in the confirmation service? Are they not eminently spiritual?... Our Church regards the confirmed as ready for the communion; but does she not insist upon spiritual qualification for the reception of that holy sacrament?... The candidate for confirmation in the true spirit of the rite, in the spirit of renunciation and faith, will come, not to take his sins upon himself, but hoping for the pardon of them through Christ; and, in the simple devotedness of a pardoned and accepted sinner, to take his yoke upon him, as his daily privilege and rule.... The direct system of instruction upon the subject of confirmation must of course include a clear exposition of the nature and obligation of the baptismal vow. Every Christian is as strictly bound by the constraint of this vow, as if he had made it in his own person. It was made on his account, from a regard to his best interests, upon the consideration that he could not be brought too early into covenant with God, and into fellowship with Christ.... He comes, therefore, now, in confirmation, to affix his own seal to his infant

baptism, by his own act and deed, and to dedicate himself to God, in that engagement, in which he had been dedicated to him in infancy. He now makes the declaration, not of what he wishes to do, but of what he does; not of what he would be, but of what he is. . . . Upon the ground of this credible profession, the bishop, as the minister of God, lays his hands upon him, with prayer, as the sign of the Holy Spirit already vouchsafed, and as an encouraging assurance, on God's behalf, of its confirmation and increase."—pp. 438—443.

The *fitness* for this rite, Mr. Bridges thinks according to the words of the rubric and the spirit of the 61st canon, is left to the judgment and discretion of the minister, the only mode of preventing the service becoming a mere "*opus operatum*," and the exposing our Church to the censure and ridicule of her enemies; he adds—

"The difficulties in the right treatment of confirmation are exceedingly great. First, there is often difficulty in our own bosoms; next, in the various motives operating in the minds of catechumens, their different states of mind: the conflicting opinions in our parishes, especially among dissenters; and the differences perhaps of sentiment among our own brethren;—and even if none of these things embarrass us, there is the pain of possibly dismissing any that may have even a latent germ of true piety,—the pain of admitting *neutrals*, those of whose cases we have no decided judgment. Truly it is a season calling for special prayer, that power and wisdom may be given to us to lay bare the heart of the candidate to his own eyes; and that, seeing our path clearly, we may with satisfaction to ourselves, and conviction to those concerned, make our decision. . . . We may add a suggestion on the importance of keeping alive the impressions of the season of confirmation in our after-ministry. Much of the anticipated blessing has often been lost from the neglect of 'stirring up the minds' of the confirmed persons, from time to time, 'by way of remembrance.' Would it not be desirable occasionally to make them the objects of our pulpit addresses; to press home inquiries more closely in private conference as to their maintenance of Christian sincerity; and to assemble them periodically for the purpose of a renewed, systematic, and self-examining exhortation, to an habitual and consistent fulfilment of these obligations?"—pp. 350, 452.

Of Baptism our Author says,

"Its Divine institution proves its spiritual character. To conceive of Christian ordinances for hypocrites or unbelievers is an anomaly. The *privileges of baptism* are an investiture with the promises of the Christian covenant, such as union with Christ, adoption into the family of God, and the inheritance of heaven. The *grace of baptism* is accurately explained in our Catechism to be 'a death unto sin, and a new birth unto righteousness,' a real, not a relative change. . . . The promises (as to our interest in them) are invalid without faith. And the design of baptism was, that the believer's covenant interest for his children might here be pleaded and made good. But a doubting spirit, positive unbelief, substitutes uncertainty in the place of the appropriate act, confession, and thanksgiving of faith, and consequently the covenant interest of the believer, made to faith, is as to this point annulled."—pp. 454, 455.

And quotes the following striking remark from Matthew Henry:—

"The efficacy of baptism is putting the child's name into the gospel grant. The child's actual faith, repentance, and obedience are thereby made debt then incurred, to be paid at a future time. And surely this is abundantly suf

cient to invite and encourage parents to dedicate their children in baptism. As to the *real influence of baptism*, when the children grow up, we are sure that their baptismal regeneration, without something else, will not bring them to heaven; and yet it may be urged in praying to God to give them grace, and in persuading them to submit to it."—p. 455.

Before leaving this subject, we cannot avoid expressing our wish, that our prelates would consider of some method of rendering the administration of this solemn service in our Church more consistent with its nature and its importance. So huddled over is the office now, that it is scarcely regarded as a sacrament, and produces no effect whatever upon the few people who attend. Why should it not be administered as the other sacrament is, monthly, with an appropriate discourse, and all the children then presented to God before the congregation? We have witnessed the effect of such a scene in a Scotch Church, and wished most sincerely that it were transferred to our own; nor do we see any objection to its adoption.

On the Lord's Supper, on Church and Clerical Communion, we must refer our readers to the work itself; the last subject, one confessedly difficult, is discussed with good sense, and moderation, and the advantage of lay assistance, (an advantage our Church is beginning to feel,) of adult schools, parochial libraries, and cottage lectures, are brought forward as the machinery by which the ministry will be enabled to command their flock, and to excite an interest in the Redeemer's kingdom, but a machinery whose controul, management, and regulation, must be entirely his own.

The view we have given of this little work is, we are aware, a very inadequate one; but it may furnish our readers with our grounds for the opinion we have given. It is, indeed, one of the deepest piety, and the most scriptural ministerial experience, better adapted to the present circumstances of the church, than any of the former works upon the subject, and containing, not merely the author's own sentiments or practice, but the collected experience of many other Christian ministers. We recommend it highly to our readers, and trust, that it will become the companion of every servant of our church—to each of whom, we would say, in the words of the apostle, emphatically quoted by our Author—ΕΝ ΤΟΥΤΟΙΣ ΙΣΘΙ.

After the peculiarly interesting works we have been considering, it is not without regret we turn to a subject, important indeed, but fraught with care and anxiety, and not the less so, that it has in some of its bearings been agitated in a published correspondence between a lay peer, and one of the most active and learned prelates of our Establishment—we mean the *Dangers of the Church*. The bishop of Ferns, to whose personal exertions his noble correspondent willingly bears testimony, and whose ability in the controversy has extorted praises, even from the enemies of his cause, deems the dangers that threaten our venerable edifice to come from without; Mr. Acaster, whose work we proceed to consider, thinks they arise entirely or principally from herself, and that it is to voluntary or involuntary deviations from the adjustments and regulations of the

Church, that her present state, which to him seems declining, is entirely to be ascribed. We confess, that we are more inclined to agree with Mr. Acaster, than with his Lordship, not so far as to deny the existence of external enemies and, therefore, external dangers; but we look without terror to them so long as the Church continues firm to its own principles. The Radical who cares for no religion, the Infidel who is opposed to any, the Papist who, on principle, would overturn our Establishment to appropriate her revenues to his own—the bigotted Dissenter who may regard our Church as little better than a slightly improved edition of the abominations of Popery; these are hostile to our Establishment, and the more she fulfils her high duty, the brighter her candle burns, the more virulent will their animosity appear; but it is not of these we are afraid; however numerous such characters may be, they form but a part, a small part of the population of the empire; the stability of our Church is in the confidence, the affection, the gratitude of the people; is in the connexion which is formed between spiritual blessings, and the means employed by Providence to dispense them; is in the influence of the Most High, and the activity of our ministry, by which the ranks of our assailants will be thinned, and their clamours silenced. Just as we regard the connexion between the aristocracy of the country in all its branches, and the Church to be a providential safeguard to the revenues of the Establishment, so the interweaving of the people and the clergy, is a protection to its spiritual welfare; and until the pulpits of the Establishment echo no longer to the message of the Gospel, and their preachers give an uncertain sound, until education is neglected and parochial duty overlooked, we fear not for the Establishment. We regret that the learned prelate should in his able and elaborate defence of the Church, have suffered words to escape his pen, unintentionally we doubt not, which will be caught up by the enemies of our religion as a censure upon that class of the clergy who are denominated Evangelical; who are, we hesitate not to say the truest friends, as well as the most active servants of the Establishment; men who see with gratitude to Almighty God, the Church reassuming the aspect that belongs to her character, and reducing to practice under the highest sanctions, the very principles for advocating which they have been, and still are, unguardedly, denominated *a party*.—A party they certainly are, as separated from the ungodly of the world, whether lay or clerical, in spirit and in feeling; an increasing party, we rejoice to say they are, and that they number some of the highest dignitaries in both kingdoms among them; and we trust they will soon cease to be a party, by their name and character being identified with the mass of the Established clergy. But we must return to Mr. Acaster.

After a dedication to the archbishops of Canterbury and York, and a manly but moderate preface, Mr. Acaster proves the importance and necessity of an Establishment, as a means of continuing and propagating the Gospel, and that the Church of England is admirably and peculiarly adapted to meet the wants of the people and maintain true religion. We cordially agree with the view he

has taken of these subjects, and recommend this pious and moderate tone to the attention of our dissenting brethren, who will find it easier to censure than to answer his arguments. To a deviation from the grand design and its details, he attributes the awful fact that

"Full half the population of the country, it is calculated, have already left the Church and joined the ranks of dissent. Of the principles, conduct, and character of more than half the remainder, it is not required to give an opinion; but this I will say, that should they depart in the same proportion which the rest have done within the last thirty years,—and there is no reason at present to think that they will not depart in a still more rapid way,—it requires no superior foresight to predict, without pretending to be a prophet, that thirty years from hence the religious establishment of the country will be totally forsaken, if not completely overthrown; and I will leave those who are wise in politics to say, what will then have become of the civil government and constitution of the land?"—pp. 24, 25.

The first subject to which he directs his attention, is to the mode of entering the ministry; and he goes at length into the qualifications, abilities, and examinations, certificates of candidates for orders, thinking that with regard to all of these a great laxity has crept into the Church, and the result to be, frequently, a careless, ignorant, or unprincipled ministry. He next considers the mode of preaching and living exhibited in the formularies of the Church, and the departure from them that too many of the clergy have exhibited. Residence and parochial administration he next touches on, and shows how much the active clergyman may be fettered by the language of the canons directed against their exertions in their parishes, even to the prohibition of that part of the clerical duty which St. Paul quotes as of equal moment with public preaching, "visiting from house to house"—afternoon service, catechising and other duties are dwelt on, and non-residence, and pluralities, evils derived according to our Author from the Church of Rome, are discussed and censured. If Mr. Acaster be correct, the English Primate has succeeded to all the power once enjoyed by the Pope, and, however, the mere possession of it may be excused, certainly so much of it as relates to dispensations and pluralities, had better have been kept in abeyance. We hope he is misinformed; when he says one half of the livings of England are held in the form of double or treble pluralities—we do not enter into the detail on these subjects in which Mr. Acaster indulges; too much of them, we fear, are not only true of England, but applicable to Ireland also and her Church, and while we regret we cannot censure the strong manner in which our Author has expressed* himself, it cannot be doubted, that in these expressions he will be joined by all our prelates, for we scarcely see an episcopal charge in which the existence of these evils are not acknowledged and lamented, and scarcely a Session of Parliament, in which powers of restraining and correcting are not given. If we

* The anecdote told in page 193 is, we trust, unfounded.

may judge of the future, by the events that have lately occurred, this power could not be more judiciously placed than in the hands of the prelate who now governs the Church of Ireland, and we trust his grace will find in his brethren of the bench, most active and indefatigable assistants. That our Church Establishment, like every human institution demands occasional reformation, and its agents occasional superintendence, is a truth that cannot and ought not to be denied; but the reformation should commence from within, and the superintendence be that of episcopal investigation. We are not sorry to find public attention drawn to the affairs of the Church, because we feel confident, that the more these affairs are examined, the more highly will her genuine character and the general ministration of her offices be estimated; but we deprecate the spirit of reform that is connected with irreligion, or speculation, or hostility, and, therefore, we would anticipate such attempts. On the heads of our Church every thing depends; they may lament and correct past abuses, and may prevent their recurrence in future; they may by degrees supply their dioceses with an active and pious ministry, and discountenance those whom they may find in their dioceses "otherwise minded;" they may raise by their examinations the tone of preparation for orders, by their joint concurrence may improve the form and spirit of certificates; by their visitations, charges, and sermons, enforce the public teaching that conforms to the doctrines of our Church: they may by their personal liberality prove that they hold themselves but as the stewards for the service of the public, and by their judicious preferments that they do not regard their dioceses as their family property. Under such an hierarchy, our Church may smile at the exertions of enemies, or the censure of dissent, and while it "blossoms, and buds, and fills the face" of our land "with fruit," there will be few found even in the ranks of dissent, who, on contemplating a pious and laborious prelacy, as well as an heaven-taught ministry, and a Christian and a praying people, will not say to the Church of England, ESTO PERPETUA.

NOTICES OF BOOKS.

Address to the Temperate. By Rev. John Edgar, Professor of Divinity in the Belfast Institution.—Dublin.

A Letter on the Effects of Wine and Spirits. By a Physician.

A Second Letter on the Effects of Wine and Spirits. By a Physician.

Political Evils of Intemperance; or a few observations and statements, pointing out intemperance and drunkenness to be as disadvantageous to a state, as it is ruinous to an individual. By J. H.

Remarks on the Evils, Occasions, and Cure of Intemperance. By W. U.

These tracts which, with some others, have been published for circulation by the Dublin Temperance Society, have called,

and with considerable effect, the attention of the public, to a most important question. We have gone on for centuries consuming fermented liquors, and neither the physician, nor the clergyman, nor the consumer, accurately ascertaining the medical or the religious results of the consumption, except when that consumption showed itself in the disgusting character of open and habitual intoxication; and the result has been, that persons, moral and religious, have continued, supposing themselves to be temperate, while they escaped such

a situation, and giving effect by their example to the seduction of a destructive habit among their inferiors. We feel grateful to the members of this Society for having endeavoured to rouse the public from their error, and to awaken them to the conviction, that it is possible to be intemperate without being intoxicated; we feel grateful to them for setting the moral duty resulting thence before our eyes, and for the collection of facts, and varied information they have placed within our reach. Something of the kind was essential in Ireland, where, from the general character of the higher orders, there has always existed a tendency to excess; and from the peculiar habits of the lower classes, their food, and their fuel, ~~drum-drinking~~ has become the practical bane of the country. America was dreadfully addicted to the same vice, and Temperance Societies, the growth of that Continent, have been able to effect much. In the States, the annual consumption of ardent spirits, amounted in 1827, to 60 millions of gallons, or 6 gallons to each individual; and the effect of this consumption is said to have been the annual death of nearly 40,000 persons. To counteract such an awful evil, these Societies were established: the great mass of the Presbyterian congregations have joined them; and at the commencement of the present year, 100,000 persons have voluntarily relinquished the use of ardent spirits. Distillers have ceased working; many engaged in the sale of spirits, have desisted; and so powerful has been the effect, that in one village, in the course of two years, ten grog-shops, in one of which, 12 hogsheads of rum were annually drunk, are closed. To so rapid an effect in Ireland we do not look; but an effect may be produced: it must, however, commence from the top; the upper ranks must manifest their temperance, if the lower are to be influenced; for in vain will the genary hope to have their domestics and dependants sober, if they are seen day after day spending hours at the dinner-table, either consuming fermented liquors, or appearing to do so. We beautifully wish the Society success, for we believe their cause is that of God and man; and unconnected as it is with sect or party, and pretending only to collect facts, not to lay down rules, we think they have claims, at least for a hearing, upon every reasoning man. One only observation would we make, that we do not think our excellent authors, have in all instances, distinguished

sufficiently between temperance and abstinence; and the reasoning which would apply to a high degree of the former, loses its form and efficacy in being directed towards the latter. Now, we fear that abstinence, except from medical reasons, is not likely to be effected, nor perhaps is it right to be enjoined; that the Scriptures, the great and inflexible rule for morals, do not in our judgment enjoin it; and that it would be laying down an unscriptural rule, investing our own maxims with a religious character, and imposing a yoke upon the consciences of our brethren, to go beyond the line of scriptural precept, "let your moderation be known among all men." With this exception, and that perhaps rather inferred than to be found explicitly stated, we think these tracts and their object deserving of all respect.

The Annulet, or Christian and Literary Remembrancer. Edited by J. C. Hall.—London, Westley and Davis. 1830.

The Iris, a Literary and Religious Offering. Edited by the Rev. Thomas Dale, M.A.—London, Sampson Low, Hurst, Chance and Co. 1830.

We have selected these from the glittering crowd of Annals that fill our tables, because of their more sober and Christian character, and because, while they possess very high, perhaps the highest literary claims, and with the most splendid embellishments, they have not been ashamed to blazon even upon their title-pages the epithets of Christian and Religions. We are certainly no friends to this class of literary gewgaws, which while we make every allowance for the encouragement thus offered to the arts, are, we think, indicative of a fantastic and diseased taste; but we are glad to find even in this group, those who deem that religion must consecrate even amusement, and that the arts and literature find their noblest employment in her hallowed service. Such do we conceive Mr. Hall to be, whose beautiful compilation proves, as we are glad to see, that his exertions have been rewarded; and certainly this his fifth volume evinces that these exertions have not been diminished. The engravings are of the most splendid character—*The Crucifixion*, by Martin—*The Minstrel of Chamouni*, the first interview of the Spaniards and Peruvians, and many others, are *chef d'œuvre*; and each of them intrinsically worth far more than the price of the volume. Nor is the literary execution undeserving of its accompaniments. We wish we could transfer the

striking poem of the Crucifixion to our pages. Cunningham has some sweet views, on "My Native Vale." Mr. Sadler, recently distinguished for his parliamentary opposition to the relief bill, has given a short, but very pleasing poem on the "Banks of the Dove." Wrangham, Dale, Mrs. Hemans, and others, have joined to compose the poetic wreath; and Mrs. Howitt has contributed a powerful ballad, that occasionally reminded us of Coleridge's never-to-be-forgotten "Antient Mariner." In prose, our talented countrymen, Doctors Edward and Robert Walsh, have contributed their portion; and the latter especially, has given a more interesting sketch of the Roman Invasion, and conferred antiquarian celebrity, as the "Irish Herculeum," to the sandcovered remains of "Old Bannow," as our countrywoman, Mrs. Hall, has more modern fame to the character and scenes of its successor. The same Lady has given an interesting Irish tale, and a very striking Irish sketch, "We'll see about it," containing an admirable lesson on Irish intolerance and procrastination. We were not much struck by a laboured article, "The Voice of Prophecy;" but the spirited tale of "The Two Delhi," borrowed apparently from Voltaire's "Blanc et Noir," attracted our attention; and Miss Mitford's "Castle in the Air," amused us very much. We cordially recommend this little volume to all who love beautiful engravings and reading, which, though light, is calculated to improve the feelings and gratify the taste.

"The Iris" is Mr. Dale's first attempt, and is highly creditable to his editorial taste. The engravings are of an high order—the verses, among which Mr. Dale's own productions are conspicuous for piety and execution, are decidedly good, better indeed we think than the prose, as well as forming the greater proportion of the volume. The longest in the volume, and one of considerable merit, is by Mr. Dale, on the raising of Jairus' daughter; and other contributions, of various merits, are to be found from Mr. and Mrs. Howitt, Roscoe, Montgomery, Noel, and others. The most striking prose contribution is by Mr. Cox, the author of the *Life of Melancthon*, and is entitled, "The Festival of the Translation of the Scriptures;" the annual meeting of Luther, Melancthon, and their eminent assistants and associates, at the house of Pomeranus, in Wittenberg, to celebrate that important event—the conversation of

these Christian worthies is well imagined, and the characters of Luther and Melancthon sketched with considerable skill. There is an interesting sketch of the character of Nicodemus, by the late Bishop Heber, and a good analysis of our Lord's conversation with that sincere but timid pharisee, who subsequently seems to have made considerable advances in Christian boldness, both in his defence of the man restored to sight by Jesus, and in his joining Joseph in his dangerous demand of the body of our Lord. It would be doing injustice to the generous feelings manifested by the Editors of the established Annuals towards this aspirant, not to mention that the names of Mr. and Mrs. Hall, and of Alexis Watts, are to be found among his contributors.

Jubilee Address of the Bishops.—Sold by Mr. Reynolds, Kilkenny.

We have been favoured with a letter from a friend in Kilkenny, enclosing a tract, headed, "*Jubilee Address of the Bishops*."—the Bishops, the only Bishops of Ireland!!! It commences as follows:

"Beloved brethren in Christ: Jesus—It has pleased God that you should live to witness the publication of another Jubilee. Again, does the Father of the faithful"—not God, but the Pope—"unlock the spiritual treasures confided to his dispensation"—when and where?—"and exhorts his children to go enrich their souls for Heaven." This new Pope "fearing lest any of his flock should be allowed to perish," is anxious "for the guidance and direction of Heaven," and, therefore, he calls upon the children of Christendom to pray "that the wisdom which sitteth by the throne of God may be with him," and in proof that the prayer is granted, and that Heaven has heard the supplication, he announces that he has published a Jubilee. Not four years ago, if we remember aright, another Jubilee was proclaimed and enjoyed in Ireland—happy country! upon which spiritual blessings are lavishly poured? bountiful Church, so lavish of the pearly indulgence of the Jubilee.

Boniface VIII. some five hundred years ago, casting a pitying eye on the Christian world, and innuenduing a sort of reproof on Peter, Clement, and Linus, and all succeeding Bishops of Rome, who never thought of a Jubilee at all—who had no conception of imitating Jews and Pagans—ordered that a Jubilee should take place once every hundred years. A succeeding Pope seeing the advantage,

(not a word of pecuniary profit) brought the blessing down to every fifty years; another good Pope reduced it to twenty-five years, and now we have them at intervals of four years. It is to be presumed they have done much good—that the dearest interests of human souls were concerned in the repetition, and as the BISHOPS are so good as to proffer a renewal of the blessing to Ireland—doubtless, they have found great good to accrue. Now we, alas! poor Protestant souls are looking around us, and making anxious inquisition as to whether the two Jubilees, one past, the other in progress, have really “enriched the children of the Pope, for Heaven.” We look abroad upon our towns and cities—cast our eyes about from Kilkenny to Tipperary, and from thence to Doneraile, and are forced to ask, where are the “salutary works” which those Jubilees are calculated to inspire? Or is it that the Pope—the more wicked the people are—the more indulgent he is?—or does he, indeed, consider that the people of Ireland—we mean the Popish people—deserve graces, and indulgences, and jubilees? Does he suppose, that in a country where murder is applauded by a whole population, and assassination has the assent and consent of whole districts, jubilees and plenary indulgences are to be proclaimed? We, Protestants, whose authority is the Word of God, are accustomed to read in our Bible the denunciations of God, and not his Jubilees against national and individual wickedness; and we appeal to every man’s experience, to every man’s feelings, and common sense, whether this is a time to offer a plenary indulgence to the people of Ireland? But we stand corrected—we allow that it is declared in this address of the BISHOPS, that none but the truly *converted*, are to have any benefit from the Jubilee; if this be really the intention, we apprehend that the Pope might as well have kept his Jubilee in his pocket—for we, poor Bible-instructed souls, are certain that the Pope’s Jubilee, if it will do the unconverted no good, will not be wanted by those whom the spirit of God has turned from darkness to light, and who “are begotten again to a lively hope in Christ Jesus.” But the pastoral published by the Popish Bishop of Ossory, unfortunately for his whole flock, not forgetting the barony of Galmoey, where about the period of the last Jubilee, twenty murders—unpunished, unavenged by the law, were committed, says that the persons receiving benefit

from the Jubilee, must be “in a state of grace, and in friendship with God, and that they must hold in their bosom Jesus, the mediator of the New Testament.” Now, we would ask Dr. Kinahela, who, we presume, is the author of the address, whether any proper Romanist can know whether he receives any benefit from the Jubilee or not—for, if we are not mistaken, according to the principles of the Church of Rome, no one can have assurance that he is in a state of grace—it, in their Church, is held to be pride and presumption, to say so—moreover he must receive the eucharist before he receives benefit from the Jubilee. Now, as the reality of the eucharist, its truth, its blessing and grace, depend upon the intention of the Priest—how does the receiver know but the Priest may be an unbeliever, and have no intention at all? He may be like Father Brennan, who declared to Protestants that he was for many years an unbeliever in the Church of Rome, and declares now to Romanists, that he was for years an unbeliever (we know he was a drunkard and a beast) in the Church of England. To whom then, is the Jubilee a benefit—is it so to the crowds that we have seen rushing out of the Metropolitan chapel in Dublin, or the chapels of Cashel, or Thurles, or Cork? We think we could almost prove that the murderers of Chadwick and Mara, indulged themselves with the plenary pardons of the last Jubilee—we say was a Jubilee beneficial to all or to any, we presume not to answer the question—but can tell unto whom it was, as it has been, since Boniface the Eighth’s time, beneficial; to the Pope and his Priests; and we think it is fair to say, in the quaint words of an old writer, that “the Pope’s in their Jubilees have proved themselves not so much indulgent as emulgent Fathers”—or in other words, that the Pontiff hereby evinces his willingness to milk rather than to feed the Church.—7000 good pounds of the sterling coin of Great Britain, we have heard, were cast into the treasury of the Metropolitan chapel in Dublin, during the last Jubilee. How much for all Ireland, we cannot guess—Oh! that some German statist would, for the satisfaction of our Roman Catholic countrymen, show in a tabular form, how much pontiffs and priests have conjured from the pockets of mankind by their jubilees and indulgences. In a word, we would ask, what is the use of a Jubilee—how far is it good for this world or the next—what, its use for this world?—Oh! it absolves

from canonical censures—it secures a sinner from those terrible penances imposed in confession by a Priest—ah! but when and where do we see our Roman Catholic brethren writhing under these castigations—verily, we see our Popish brethren come from the sacrament of penance, and observe them, sinners as they are, get on as gaily and as smoothly as others—these are not the days of horse-hair shirts. Does the Jubilee cause a jail delivery in Purgatory? Irishmen are fond of their relatives; and surely they will expend large sums of money to buy a father or a mother's soul out of this terrible, though temporary, place. Well now, the Pope—Jubilate in all, ye lands! who is more merciful than Jesus Christ—for we never have read that the Saviour delivered one soul out of Purgatory; but we hear that when money was cast into an indulgence-seller's chest, hundreds and thousands of souls have flown up out of Purgatory, as fast as May flies have risen from a river on a summer's evening.

All that shall be said then, for the present—perhaps we may take up the subject in a future number more largely and more seriously—is, that we wonder why the Pope, when he has such power over Purgatory, does not empty it at once; and as he has invented a place unknown to Peter and the Apostles, and a power they never thought of, so he should use it, not in that retail, small change, *quid pro quo* manner he is used to—but in a wholesale, root and branch way. If he is strong, let him be merciful.

Extracts from the Roman Breviary, translated into English by the Rev. James Anderson, A. R., Rector of the Union of More and Doran's Diocese of Tuam.—Dublin: Printed for R. M. Timb. Price 3s. 6d.

The day-light is breaking in on Popery. The Latin language, so useful to the Latin Church, can no longer hide

the absurd stuff that this mother of miracles would still tenaciously impose upon her worshippers. Only conceive half a million of Priests being every day obliged, under pain of mortal sin, to read thirty pages of the lore that Mr. Anderson has here given a specimen of to the public. Only conceive an educated man, rising from his studies or his prayers, or from his ministerial occupations, to read over the jejune stories and legendary miracles that are here recorded. The Rev. Blanco White first called the attention of Protestants (we beg Drs. Stillingfleet and Patrick's pardon, they did so a century and a half before) to this monstrous compilation. Mr. Anderson has done it more fully, and as well as can be desired. We would wish that this cheap and useful book were in the hands of every Protestant in Ireland; whenever he looked on it, it would make him proud of his own prayer-book: we also think it may serve another and a better purpose. It will cause a reform in the book it so clearly exposes: before the Reformation, there was a Roman prayer-book used in England, called, “*ad usum Sarum*,” the legends in it were infinitely more absurd—the prayers in it to creatures were more unreserved and more direct than those in the one now in use. The light of the Reformation sent the Breviary “*ad usum Sarum*” to the bats and owls; but it still remains on the shelves of libraries, a monument of what Rome could do, when she could play upon people in the dark. We need no spirit of prophecy to announce, that ere long, the second reformation, whose star is now rising, will send the *Breviarum Romanum* to the shelf to feed the worms, along with its elder brother of *Sarum*. We recommend the Protestant clergy of Ireland to become possessed of this cheap work.

DOMESTIC RELIGIOUS INTELLIGENCE.

To the Editor of the Christian Examiner.
 Trin. Col. Dublin, Oct. 26, 1829.

SIR—In the *Views of Public Affairs*, at the conclusion of the Christian Examiner of this month, you appear to throw a damp on the plan of establishing Poor Colonies, now rapidly carrying into effect by the Grand Orange Lodge of Ireland. Classing it with that “in the hands of the liberal faction,” and asserting that, in common with that, it is “apparently,

at least, under the stamp of party spirit.” Now, as I am firmly persuaded you would not speak thus, were you sufficiently acquainted with the nature and designs of the Orange Institution, more especially of the plan now engaging their attention—also naturally expecting that you will, even should you remain in your present opinion, be candid enough to give publicity to both sides of the question—I request you will in your next Number in-

sert this communication along with the enclosed circular, which has already appeared in some newspapers, but may not have met the eye of many persons who are likely to be prejudiced by your brief remarks.

In reference to the Orange Institution, I would merely remark, that it is a very great, though perhaps a very general mistake, to suppose it was formed originally, or is now continued, for the purpose of exciting faction or promoting party-spirit—it was intended, and I hope will now prove more than ever, to be a rallying centre for distressed and persecuted individuals of the Reformed faith—a source of refuge, and a fountain of loyalty in times of rebellion and universal disturbance—a bond of union, and a chain of brotherly love among Protestants at all times.

Now, it is conceived that these objects could never, by human means, be better effected than by locating together distressed Protestants in such manner, that moral and industrious habits may be gradually induced—peaceable and loyal affections mainly cultivated—and, above all, that pure and undefiled religion may even take root downward, and bear fruit upward; yea, such choice fruit as hath been in vain expected for centuries in this unhappy country. It is conceived that, under Divine Providence, nothing could be likely to promote more effectually, in a temporal point of view, the Protestantising, and consequently tranquillising of this strange land, which, enjoying so much of heaven's bounty, suffers equally from the hell-begotten domination of popery, even tyrannizing Popery.

Under these impressions, the following circular has been sent to the clergy

through England and Ireland, with the idea, that in aid of so noble a design, none would be so well qualified to afford useful advice and valuable assistance—none so well inclined to come forward—none so effectual in promoting among a Protestant public a plan which must eventually fortify the Protestant interest, extend Protestant influence, and mainly strengthen the external bulwarks of the Church of Christ—that none can so justly estimate the proposed advantages of Protestant colonization—as those preachers of righteousness, who are ordained of God to teach and to preach his most holy word.

I will not attempt to occupy your valuable time further, than—from your widely extended and interesting pages—to extract a passage, which, in my mind, is fully calculated to illustrate the necessity of some such plan as Protestant Colonies. Indeed of the many advantages expected to arise from them one is, that the emigration of the Protestant yeomanry, daily taking place, will be put a stop to. In page 309 of the *Christian Examiner* for October, I find that “the system of terror which has been adopted has induced many Protestant families, residing in country places, to leave their native land; while the decay of trade and want of food have forced thousands of the Irish poor to seek a refuge abroad.” This speaks volumes.*

P. E. H.

Preaching in Irish.—Extract of a letter from Kinsale, dated Nov. 10, 1829—“On Wednesday evening last, the Rev. Henry Beamish, Vicar of the parish, read in the Church the liturgy in *Irish*, assisted by his Curate, the Rev. Mr.

* We have with pleasure complied with our correspondent's wish in publishing his letter, though its enclosure, from its length and the publicity it has already acquired, we have not inserted. We certainly plead guilty to the charge he makes against us; but we think that, in candour, except he identifies Orangeism with Protestantism, he must allow that we were justified in our language, when he remembers the statement laid before the public, and of which we now copy part from *The Star of Brunswick*. It is a report from the Grand Orange Lodge: it states, that among the advantages to be derived from the plan proposed, “it will give the Orange Institution a preponderating influence in every county in Ireland.” The subscription of six shillings from every Orangeman is considered adequate to raise a fund, which is to be “confided to the Grand Orange Lodge;” the locating the families is left to the District Lodge, though finally approved by the Grand Lodge, while the County Lodge is to “maintain a superintendence over the colonies established in their county;” and it concludes by stating, that if “the Grand Lodge can effect this in Ireland, they will feel the proud satisfaction, that they have not abused their trust.” A system, of whose merits we speak not, but which certainly begins from, and terminates in Orangeism, would assuredly seem to us to imply somewhat of a party character.

Brown, and preached in the same language to a large congregation of Protestants, and (as nearly as could be calculated) about *four hundred Roman Catholics*, some of whom came seven miles to hear the sermon. Many were deeply affected—some blessed on leaving the Church, and some cursed also. This is according to primitive usage: if all blessed, we might fear the result; but when good is likely to be done, Satan always grinds his teeth. A body of forty men were coming from the country to hear the Irish, but were stopped by a blacksmith of notoriety, who lives here, and who persuaded them to return, through fear of being refused the rites of the church by the priest, if they went to hear a Protestant sermon; however, crowds came by another road. As soon as the placards appeared announcing the intended sermon, this worthy successor to Alexander the coppersmith posted up others alongside them, calling the attention of the people to the 17th and 18th verses of the 16th chapter of the Epistle to the Romans. This is a most desirable procedure of the enemies of the Gospel: posting up passages of the word of God is a most effectual mode of attracting the notice and curiosity of the people. On Sunday last, though the priest did not utter a single word against the Irish sermon, the knight of the anvil posted up two other notices on the chapel, quoting the 1st verse of the 2nd chapter of John's Gospel; and observing, that in the case *there* alluded to, our Saviour's *mother* was with him; but that the Irish preacher always brought Jesus forward *by himself*, and without his mother! This is a good testimony from an enemy to the truth and faithfulness of our excellent Vicar's preaching. May the Lord continue his blessing on the proclamation of His mercy in the language which our people only know, and greatly love."

SIR—Having read in your valuable periodical for October, a short statement of the happy and interesting effects of preaching in Irish in the south, under the head of "Extracts from the Letter of a Friend in the County of Cork," I beg leave, as the author of those letters, to trespass for a few moments upon your pages, while I seek to correct some trifling inaccuracies which unavoidably crept into the originals; and others which (if my memory does not deceive me) must have arisen from a difficulty in deciphering the manuscripts, which were

written to a Christian friend in haste, merely for his private perusal, and not for the press. I am happy, however, that the errata in the "Extracts" are of too little importance to diminish the interest with which they have been read by those who have at heart the spiritual and eternal welfare of our Roman Catholic countrymen, or to invalidate the evidence which they afford of the peculiar adaptation of the Irish language, as a medium of making known to the peasantry of Ireland, "the unsearchable riches of Christ." Yet, as the least shadow of exaggeration, in reporting the progress of any religious institution, may do injury to the cause which it seeks to advance, by opening to the enemies of truth an assailable point, and exciting in the minds of well-disposed persons unfavourable impressions, I am induced to solicit your insertion of the few following amendments of the particulars detailed in your quotations:—

At Clonakilty, the first place mentioned in my tour, where the Irish preaching was tried, I am now given to understand, that the probable number of Roman Catholics who attended, were about one hundred and fifty. At Skibbereen, I have also lately ascertained, that the number of persons of *that* persuasion present at the Irish service, was much less than was reported to me *at the time*. With respect to *Bantry*, the Examiner has mis-stated the number of poor excluded creatures who were assembled at the Holy Well, the number stated by me being *three thousand*, and not *three hundred*. It is also made to appear, that it was *at night* that the Rev. Messrs. W. and A. addressed the people, although I believe I distinctly mentioned, that it was not thought safe or prudent to attempt any thing of the kind, except *by day*. I have since been informed, that they did not *preach* to the crowd who were there collected for purposes of superstition and vice, but that they merely spoke to some detached individuals upon the unscriptural and unchristian character of their proceedings. I should not have permitted the former statement to appear in one of my letters, but that the particulars of it were communicated to me by one whom I considered to be good authority. Having now corrected the mistakes into which I was unconsciously led, I am happy to say, that the only remaining errors in my communications with my Christian friend, are to be found in the *underrating* the success with which it pleased God to favour the

preaching of his word in the Irish tongue. I have but just returned from many of the places alluded to in the Extracts you have published, where I proceeded in the service of the home Mission, accompanied by a truly faithful and zealous brother clergyman, of this diocese. In the course of our tour, which occupied thirteen days, I had an opportunity of addressing *twenty-one* congregations of Roman Catholics and Protestants, in the native language; and the result of our experience is a strengthened conviction, that one of the most powerful, and the most popular instruments which the Lord is now using for the moral improvement and spiritual instruction of the Roman Catholic people, is the proclamation of the Gospel of the Lord Jesus to them in the language which they love and understand. I am

glad to have it in my power to communicate to your numerous readers, that a few evenings since I read the Liturgy, (*assisted by my valued curate*) and preached in my own church to a very large congregation, of whom, between three and four hundred were Roman Catholics. We propose (with the Lord's blessing) immediately to establish a *regular Irish service* upon a *stated evening* for our parishioners.

Many valuable clergymen of this diocese are now studying, and acquiring rapid progress in the knowledge of the vernacular language; and I trust the day will shortly arrive, when thousands of our poor neglected people will have an opportunity of hearing "in the tongue wherein they were born, the wonderful works of God." Yours,
AMICUS.

ECCLESIASTICAL INTELLIGENCE.

At an ordination held by the Bishop of Ferns, at St. Mark's Church, Dublin, the following Gentlemen were ordained:—*Priests*.—J. Jebb, let. dim. diocese of Limerick, R. W. Nesbitt, H. Gillelan, J. Laing, J. Archdall, W. Goodwin, R. Croly, for that of Leighlin and Ferns; G. Kelly, let. dim., Hon. H. De Montmorency, A. Lefroy Courtenay, Archdiocese of Dublin; J. Marshall, let. dim., Raphoe. *Deacons*.—J. Smyth, G. Reade, Leighlin and Ferns; J. Brunskill, let. dim., from Clonfert, J. L. Moore. The candidates were examined in College for two days preceding, by the Rev. Dr. Elrington, Regius Professor of Divinity. The Rev. Whitley Stokes preached on the occasion.

The Lord Bishop of Waterford held a Visitation at Waterford, on the 25th of October.

Wednesday, Lord Kilmore, as the Lord of the exempt jurisdiction of Newry and Morne, held his Visitation of the Clergymen of Newry, at the Parish Church of St. Mary's.

His Grace the Archbishop of Tuam arrived in Longford on Saturday, October 14th, and proceeded next day to consecrate the new Church of Rathmore, or Columbkille.

The Lord Bishop of Cork and Ross, has appointed the Rev. Mr. Alcock to the Living of Durras Kiltrohane, County Cork, vacant by the demise of his father, the Rev. Mason Alcock. Mr. Alcock has been Curate of the parish for several years.

The Rev. Mr. Lee, of Cashel, has been collated to the parish of Moyalliffe, vacant by the murder of the lamented Mr. Going. This promotion was unexpected and unsolicited on the part of the Rev. Mr. Lee; but his talents as a preacher, and his talents as a Clergyman, were not unobserved by the Archbishop of Cashel, to whom this promotion is very creditable.

The Board of First Fruits, at their last meeting in Dublin, made a conditional grant of £2000, as a gift to the parish of Belfast, towards the erection of a free Church in that town. The subscription already amounts to £1300, exclusive of the grant of the ground made by the Marquess of Donegal. The grant by the Board is to be confirmed at their next meeting in February, if the conditions which accompany it be complied with.

The Board of First Fruits have declined granting any sum for Churches or Glebes, until February meeting, when orders shall be issued to erect forty of the former, and twenty-eight of the latter.

On Tuesday, the *quare impedit* case as to the right of nominating to the living of Kilcullen, in the County Kildare, was decided in favour of Sir Richard Steele, against his Grace the Archbishop of Dublin, and the Rev. Mr. Coddington. The advowson is therefore established in the gift of the Baronet.

The Rev. N. Devereux, Rector of Ematrix, Diocese of Clogher, and county

of Monaghan, has compromised with his parishioners under the Tithe Commutation Act, for £365 per annum.

We hear of many clergymen deducting 10, 20, and one even 60 per cent. on their tithes, but we hear of no lay impropriators making deductions.

The Mayor of Waterford has called a meeting of the citizens to present "a lasting memorial of esteem" to the Rev. Richard Ryland, late Curate of the united parishes of Trinity in that city.

The New Presbyterian Meeting House in Mary-street, Belfast, was opened for Divine Service on Saturday, by the Rev. Henry Cooke, on the 14th ult.

The Rev. Francis Dill has been removed from the Presbyterian Congregation of Ray to that of Clough, in the

county of Down; he preached his farewell sermon on the 11th instant, to a very numerous audience, at Manorcan-ningham.

On Friday, the 25th October, at Mountmelick, the Rev. T. Clarke was ordained Pastor of the lately formed Presbyterian Congregation in that town, in connexion with the Presbyterian Synod of the Secession Church. This Congregation is the only Presbyterian Establishment in the Queen's County, and was formed by the exertions of the Synod's Home Mission.

On the 29th ultimo, the Rev. John Leckey was set apart to the pastoral charge of the Congregation of Ballylenan.

UNIVERSITY INTELLIGENCE.

At the late Quarterly Examinations held in Trinity College, the Science Medal was granted to Mulcahy, and the Classical Medal to Phayre. At the same time were adjudged—

For *GENERAL ANSWERING, Certificates*, to Mr. Synnot, Graydon, Waddy, Woodward sen. (Thomas), Pollock sen. (Joseph), Moeran, Quarry, Harris 2dus (Thomas), M'Auley, Crosthwaite jun. (Benjamin), Walsh 3tius (Edward), Fridlezius, M'Neese;—and *Premiums*, to Mr. Johnson 3tius (William), Mr. Eaton, Allen 5tus (James), Whittle, Battersby, Maunsell 2dus (Thomas), Hill 2dus (Bold), Scott jun. (Thomas).

For *ANSWERING IN SCIENCE, Certificates*, to Mr. Pakenham, Ryan jun. (Edward), Connor sen. (Edward), Hamilton 3tius (Hugh), Collins sen. (Michael), Atkins, Duncan, Clerke 4tus (John), Harte 3tius (Andrew S.) Radford, Davis 4tus (John);—and *Premiums*, to Mr. Kelly 2dus (Edmund), Fitzpatrick sen. (John), Dowdall,

Higginbotham sen. (William), Sutton, Mr. Nolan, Maunsell 5tus (Robert), Crawford 6tus (James S.) Price jun. (Peter Graham), Johnson 3tius (Zacharias), Kirkman.

For *ANSWERING IN CLASSICS, Certificates*, to Mr. Pakenham, Day 2dus (William), Graves, Hewson 3tius (James B.) Collins sen. (Michael), De Butts, Trayer jun. (Richard), Clerke 4tus (John), Price jun. (Peter Graham), Collis 3tius (Maurice), Stack 4tus (Daniel);—and *Premiums*, to Cowell, Fitzpatrick sen. (John), Cousins, Hemphill sen. (Edward), Sutton, Atkins, Badham jun. (Leslie), Butler 3tius (William H.) Kingsley, Walsh 5tus (Thomas), Callaghan jun. (Edward.)

The following Students have been placed at the head of their Class for distinguished answering in the Medal Course—Mulcahy, Phayre, Murphy Imus (Denis), Hardy Imus (Henry), Longfield, Hobart, Raymond.

VIEW OF PUBLIC AFFAIRS.

No material change seems to have taken place in the political world since last we addressed our readers. The final arrangements between Turkey and Russia are proceeding, and it is stated in strong terms, that a little time will show in the most effective manner, the moderation of the Emperor Nicholas. He has, it is said, consented to accept the possession of some fortresses on the

Black Sea, instead of the principalities agreed upon. The settlement of Greece is another topic of inquiry, and one that is likely to produce considerable differences. The Greek president, Capo d'Istria is decidedly in the Russian interest, and will endeavour to influence affairs so as to meet the ambitious views of that nation; but, provided Greece be liberated, the advantage of free intercourse,

the circulation of the Scriptures, the increased facilities for producing an effect on Mahomedanism, must give pleasure to every friend of religion.

In England, it is said, commercial distress is diminishing, and quiet is restored to the disturbed districts: would, we could say the same of Ireland; but there the same system of violence, blood, and discord, that has disgraced us for centuries, continues to be prevalent. We doubt, indeed, if it was ever carried to so atrocious a height; and private assassination, the last step in a social view, has been *proved* to be carried on by the wretched peasantry on a system and with a coldness that shock belief. To the murder of the Rev. Mr. Going, and the violence offered to Mr. Shaw, we have to add an attempt on the life of Rev. Mr. Day,* a clergyman, only remarkable for his piety, and inoffensive habits of benevolence. It is impossible for our peasantry to sink lower in the moral scale, and this is the result of the dominion of the Roman Catholic creed, and the ferocious means of excitement used by the political demagogue. Nor let us deny our own part of the blame, but while we rejoice that Protestants and our Church now see, and now are applying the only remedy for these ills in the extension of education, and the circulation of the word of life, let us remember that centuries of neglect and indifference produced this poisonous harvest, and called for this awful retribution. Can we wonder that terror and exasperation should take possession of the Protestant mind, when they not only see these things go on, but from one cause or other the perpetrators, escaping justice, and braving the public—can we wonder that when Government seems unable or unwilling to afford protection, and that the chief agitator plainly and explicitly, in the face of day, plans his schemes and invites general co-operation for the purpose of revolutionizing the country, that counter-schemes and plans should be formed, and individuals legislate, when the executive is quiescent. Such is the system of Protestant colonies put forward by the Grand Orange Lodge, to be under their superintendence, but to be supported by general contributions. In aid of this a public meeting was held on the 24th November, and resolutions to this effect passed. Any scheme that would effect an increase in the number of Protestants in Ireland, would indeed be a blessing; and if the association alluded

to, or any other, would bring over and plant on our wastelands Scotch, English or German settlers, the gratitude of the empire would be decidedly theirs. Right and equity would be strengthened, and a greater influence from example and precept, could be exercised over the lawless Roman Catholic. Any plan that could be devised for taking the mere mendicants, without distinction of religion, securing them from the influence of the priest and demagogue, and planting them in pauper colonies, like those of the Netherlands, would be highly serviceable, and its projector, (we speak not of its possibility, for so unhappy is the state of Ireland, that even remedies can scarcely be applied without increasing the disease,) its projector would confer a benefit on the country. But the plan as developed in the public prints, originating, we doubt not, in the purest motives, is yet liable, we are inclined to think, to some objections. We regret that it has been put forward by an association which is so decidedly political in its character, as to excite the hostility of the Roman Catholics, and the suspicions of many Protestants seriously desirous of seeing peace in the country. We doubt, in the present state of Ireland, that a system exclusively Protestant, is likely to do much good, and we fear that by increasing the hostility of the Papist, without increasing the security of the Protestant, it may add to the present evils of the country;—we doubt the wisdom of so gratifying the clergy of that church as to produce a complete separation of the lower orders, which will altogether prevent, or, at least, very much impede the progress of Protestantism among the Roman Catholics,—we doubt, in fine, the wisdom of removing from among Roman Catholics the only haven that at present exists, that of the scattered Protestants, and collecting them to try the experiment of an uncertain system. If our gentry did their duty manfully, and Government afforded the necessary protection, without fear or compromise, there would be little need for such measures; but if the system be calculated for good, it will have our prayers for its success; and in thus speaking we have only ventured, not an opinion, but a surmise, from the imperfect view we have been able to take. It is another sad feature of the present times, that public expectation should be so much excited by the mysterious abominations of Captain Garth's papers.

* We have heard, and hope it is true, that the attack upon this exemplary man was the result not of political or religious feelings, but the act of a lawless depredator.



